

### The Chronicle.

Published every Friday afternoon, by Lewis W. Dunst & Co., at their Office, in Mr. D. M'Killen's building, Prince William Street.

Terms—15s. per annum, or 12s. 6d. if paid in advance. When sent by mail, 2s. 6d. extra.

Any person forwarding the names of six responsible subscribers will be entitled to a copy gratis.

Advertising and Business Cards, (plain and ornamental), Handbills, Blanks, and Printing generally, neatly executed.

All letters, communications, &c. must be post paid, or they will not be attended to.—No paper discontinued until all arrearages are paid.

Printed and Published by Lewis W. Dunst & Co., at their Office, in Mr. D. M'Killen's building, Prince William Street, St. John's.

### Weekly Almanach.

Month.	1840.	1839.
7 Saturday	6 59 55	10 40 11 19
8 Sunday	6 59 55	10 40 11 19
9 Monday	6 59 55	10 40 11 19
10 Tuesday	6 59 55	10 40 11 19
11 Wednesday	6 59 55	10 40 11 19
12 Thursday	6 59 55	10 40 11 19
13 Friday	6 59 55	10 40 11 19

First Quarter, 10h. 32m. ev.

### Public Institutions.

**BANK OF NEW-BRUNSWICK.**—Thos. Lewis, Esq. President.—Discount Days, Tuesday and Friday.—Hours of business, from 10 to 3.—Notes for Discount must be left at the Bank before 3 o'clock, on the days immediately preceding the Discount days.—Director next week: N. Merrill, Esq.

**CLERICAL OFFICE.**—Hon. Henry Gilbey, Esq. President.—Discount Days, Tuesday and Friday.—Hours of business, from 10 to 3.—Bill or Note of Discount must be left before 1 o'clock on the days immediately preceding the Discount days.—Director next week: Charles Ward, Esq.

**BANK OF NORTH AMERICA.**—(Saint John Branch.)—R. H. Lison, Esq. Manager.—Discount Days, Wednesday and Friday.—Hours of business, from 10 to 3.—Notes and Bills for Discount must be left before 3 o'clock on the days immediately preceding the Discount days.—Director next week: John Roberts, Esq.

**NEW-BRUNSWICK FIRE INSURANCE COMPANY.**—John M. Wilton, Esq. President.—Office open every day (Sundays excepted) from 11 to 1 o'clock.—[All communications by mail, must be post paid.]

**SAVINGS BANK.**—Hon. Ward Chipman, President.—Office hours, from 10 to 3 o'clock on Tuesday, Wednesday, and Friday.—Director next week: John Roberts, Esq.

**MARINE INSURANCE.**—L. L. Bell, Broker.—The committee of Underwriters meet every morning at 10 o'clock (Sundays excepted).

**TRAVELERS' COMPANIES.**—Jas. Kirk, Esq. President.—Office open every day (Sundays excepted) from 10 to 3 o'clock.—[All applications for Insurance to be made in writing.]

**REPORT OF THE DELEGATES FROM THE LEGISLATIVE COUNCIL OF NOVA-SCOTIA.**

In reply to queries, by Lord Normandy, and Mr. Labouchere, Messrs. Huntington and Young, stated, they knew of no instance in which the public money for schools had been misapplied, or the patronage abused by the Commissioners.

Upon the subject of the Civil List Resolutions, which the Legislative Council concurred with Her Majesty's Government in thinking that the Crown Officers and Provincial Secretary should be independent of the annual vote of either branch of the Legislature; and, after hearing what was advanced by Mr. Huntington and Mr. Young on the subject, it was intimated by Mr. Labouchere—“That it was the duty of Her Majesty's Ministers, before they advised Her Majesty to yield Her Own Revenue to the Colony, to take care that the Administration of Government should be provided for, and that the House of Assembly, in asking that the Salaries of these Officers should be subject to the annual revision of the House of Assembly, was, in effect, desiring to have the power of disposing, at any time, the functions of Government, absolutely necessary for the preservation of the peace and morals of the Community, which is a power neither necessary nor claimed by the House of Commons of England.”

In reply to a question of Mr. Labouchere, as to whether it was advisable to give that remaining Crown Donnees in free Grant, Mr. Huntington expressed himself favorable to free grants, but Lord Normandy and Mr. Labouchere intimated that this was contrary to all the information which Her Majesty's Government obtained from every quarter, as they were desirous to hear what could be advanced in favor of such a system.—Upon this Mr. Huntington was heard at some length in support of it. Mr. Young remarked that though we were not to be the Representatives of the Legislature Council only, the course we had adopted evinced that we were the Advocates of the Governor and the Executive Council, we should this explicitly, but remarked that, if it were the case, they had themselves to blame, that they had copied the Legislative Council with the Executive Government, notwithstanding their earnest and distinct disavowal of any such connection.—that had the House of Assembly contemplated itself with attacking the Lieutenant-Governor or the Executive Council, no Delegates would have been sent by the Legislative Council to England; but that when the right of the Legislative Council to pass the Resolutions on the Civil List Bill had been controverted in the House of Assembly—when we were all combined in one general defence, and the Delegates from that House were seeking to displace all or some of the Members of the Legislative Council, whose Representatives we were, it could not be regarded as extraordinary if we carefully noticed every allegation which Messrs. Huntington and Young advanced—what while we were there at St. John's—every circumstance that affected their being under the care of the Legislative Council as well as the House of Assembly, and we regarded it as right and proper individually, if not as Delegates, to see that justice was done to those who were not there to defend themselves, especially when the most strenuous of facts or suggestions of proper course of procedure would tend to produce that result.

Mr. Young alleged that a state of things similar to that which now existed in Nova-Scotia existed in New Brunswick—that Sir John Harvey had removed from the Executive Council those Members of the House of Assembly who were opposed to the Representatives of the People, and appointed Members from the Liberal Party in that House to that Council—in consequence of the interference with the Legislative Council and the Executive Government, which had happened in consequence of the attention which Lord Glenelg had paid to the

representations of the Delegates from the Popular Branch of the Legislature.

Mr. Labouchere asked as if this was, in our opinion, a correct state of the circumstances as regards that Colony as committed to our own hands, or whether we were not bound to inform Mr. Young that Mr. Stewart's report in the negative, and that Mr. Young was implicitly informed as to what had occurred there—as that the state of things which had taken place in Nova-Scotia was widely different from that in the first place, the contest in New Brunswick, between the Executive Government and the House of Assembly on the one side, and the Legislative Council and the House of Assembly on the other—two of the three Delegates from that Colony had proceeded to England with the assent and approbation of the Legislative Council as well as of the House of Assembly—that both branches had passed the Civil List Bill, the terms of which had been definitively arranged in England with Lord Glenelg, from which the Governor had, notwithstanding, withheld his assent, and his conduct in doing so was disapproved by His late Majesty's Government; whereas, in Nova-Scotia, Her Majesty's Government had the Legislative Council invited to disapprove of the House of Assembly as to the Civil List Bill.

Mr. Stewart added that—So as regarded the Executive Council, it was desired that some Members should be taken into it from the House of Assembly, which had been long before promised to that Colony; but that the promise had not been fulfilled in any sense, no Members of that House having been appointed to the Executive Council—and that this was done by Sir John Harvey, in the selection of Messrs. Simons, Crann and Johnston, and more judicious appointments could not have been made by him; that one of the Executive Council had become an object to the House of Assembly, and an objection to the Mission from that Colony had been a better objection than the management of the Crown Land Department, which was opposed, upon the Legislature agreeing with the Executive Council, that the House of Assembly should be disapproved by Her Majesty's Government; that the Government refused his seat, or was displaced from it, (we rather thought the former), in the Executive Council, retaining his seat in the Legislative Council; and another Gentleman had been removed from the Executive Council, but he had been since appointed, by the express recommendation of Sir John Harvey, to sit in the Legislative Council; that the preceding Executive Council of that Colony had consisted of five Members, and its numbers were increased at the request of the Delegates from New Brunswick, but he believed that three of the five formed that present body, which now consisted of ten or twelve Members.

“That it was difficult to affix any definite meaning to the phrase ‘harmonious action of the Local Government,’ with the Representation of the People”—it was meant that the measures advised by the Legislative Council, of Nova Brunswick, were those approved by the popular branches, a very recent instance evinced how very inaccurate the expression was. Sir John Harvey had by such advice and the sanction of Her Majesty's Government, appointed a Deputy Auditor of Public Accounts in that Province, but the House of Assembly had, in the Session immediately following, disapproved of the measure, so expressed their sense of it, and the Office was abolished.—That notwithstanding the administration of Sir John Harvey was popular, and deservedly so, in New Brunswick, and in truth the Members of the House of Assembly had the honor of the Province, and were to be congratulated, but he would individually judge for himself on particular measures, however influential one or more individuals might be personally, or however, upon one or two general questions, the Members might occasionally act together; that no individual was recommended to sit in the Executive Council, of the Province of Nova Brunswick, who, he believed, were Members of the Church of England, and certainly a very considerable majority was of that communion; that five had been recently added to that body, and that at the present moment, there was, he believed, a majority of Members connected with the established Church, in the Executive Council of Nova Brunswick; that he mentioned these circumstances, not as indicating our desire that any person should be recommended to sit in any of our Colonies, but in the hope that the House of Assembly in Nova Brunswick, and that those were not so distant from Nova Brunswick from those in Nova Scotia, as he imagined; that although it would be ridiculous as had been strongly argued by one of the Members of the House of Assembly, Mr. W. Stansfield, in the recent Session in Nova Scotia, to form a Legislative Council by artificial proportion merely, care should be taken that as nearly as possible, no ground should be afforded for supposing that any individual was preferred to, or excluded from, a seat in either of the Councils, because of his connection with any particular body of Christians; that the recent appointments of Sir John Harvey in New Brunswick, showed that local circumstances might, in the opinion of a Governor, render it necessary, not only to regard the interests of those whom he recommended, for the five recently elevated to the Legislative Council were three, were of the Church of England and two, Dissenters, viz: of the Kirk of Scotland and one a Baptist.

In connection with this subject we observed, that it was asserted in Lord Durham's report that the Local Government was in a minority in the House of Assembly. That this expression, in our opinion, conveyed an incorrect idea of our political condition. We asked that a single instance should be pointed out in which the Local Government of Nova Scotia had within the last fifteen or twenty years, been in such a minority. We enquired whether any member advanced by the Executive, on its own responsibility, was either, (except as regards the Road Money,) in Nova Brunswick, and Sir John Harvey, Sir P. Simons, and Sir John Campbell, had not received the acquiescence of the Legislature. That at the present crisis it was important that Her Majesty's Government should have accurate views on this point, and that if our view of the subject was incorrect, (inasmuch as the Local Government could not be in such a minority without there being numerous cases to address,) it could not be difficult to ascertain one or two—but no instance was added by Messrs. Huntington and Young.

We called the particular attention of Lord Normandy and Mr. Labouchere to the Resolutions of the Legislative Council on the subject of the proposed Union of the Colonies, and alleged that the measure was one that would be unacceptable to all classes of the people in Nova Scotia.

Messrs. Huntington and Young, observed they had no objections upon this subject.

Upon the part of the Legislative Council, we claimed, in connection with the Delegates from the House of Assembly, the right that the Provincial Legislature should apply all Local Revenue either in Nova Scotia or elsewhere, as it might be fit, and from this proposition their considerable discussion, the Secretary of State did not appear to dissent.

The Catholic Bishop of the Province, proposed extension of the Franchise to the Roman Catholics, &c. &c. &c. in the House of Assembly, and joint services, being subjects upon which there was little or no difference

of opinion, and on which we had the gratification of seeing our best efforts in furtherance of the object of both branches of the Legislature.

At the conclusion of our last interview, Messrs. Huntington and Young desired leave to submit their further observations on the subject of the Civil List in writing, to which Lord Normandy assented. He promised that we should be furnished with a copy of them for our remarks, but we were afterwards informed, on enquiry at the Colonial Office, that they had not submitted such further observations.

**WEST INDIES.**—Thursday's Globe reports the trial of Captain McDonald, Commander of the brigantine *Georgy*, (the vessel which brought to the trial of a small pox.) for a still and corrupt perjury in the answers which he gave upon oath to the medical officers. The Jury having acquitted him, we presume, on their minds, (as intimated by Captain McDonald to the Court,) very properly acquitted him.—The Court of Admiralty, in the *Georgy*, had the honor of a letter, dated in the month of small pox, only upon its arrival in America, as although it was not a still, it was certainly not on the increase. There exists the most urgent necessity for spreading vaccination as widely as possible. At the present moment we believe, there is no case in the town; but the last fatal case, that of Clarke, was within a mile and a half of us.—Enclosed.

A public meeting took place at Demerara, on the 18th, and a sum of £2,050 sterling was subscribed to be transmitted immediately to Baltimore, to enable a supply of free colored American laborers to be taken to the West Indies.

**SLAVERY IN THE FRENCH COLONIES.**—The Committee of the French Chamber of Deputies appointed a Commission to report on the question of slavery in the French Colonies. It did not complete their labors in time to lay the result before the Chamber, but the following resolutions are now circulated as the result of their proceedings:—“That in which M. de Toqueville was the reporter—‘In the Session of 1841, a bill shall be brought in for the abolition of slavery in all the French Colonies. 2. This bill shall declare the general and simultaneous abolition of slavery in all the French Colonies. 3. This bill shall declare the general and simultaneous abolition of slavery in all the French Colonies. 4. This bill shall declare the general and simultaneous abolition of slavery in all the French Colonies. 5. This bill shall declare the general and simultaneous abolition of slavery in all the French Colonies.’”

The Demerara Royal Gazette contains an address to Her Excellency Governor Light from 63 Laborers in British Guiana, and purchased an estate called *Norfolk*, with their humble petition that they may be permitted to all plantations ‘Victoria,’ in grateful remembrance of their young Queen. This is an interesting fact in the history of the Demerara negroes.

**FROM THE YARMOUTH CORRECTOR.**

Mr. Editor.—The Young officer alluded to in the following story was lost on board the *Big Fish*, Capt. Dennis. As many of our neighbors are ignorant of the circumstances of the case, it is interesting to many of your readers.

The story is told by an American gentleman, as related to him by the Capt. Dennis, on his passage from New York to Liverpool.

Y. B.

New York Co., February, 1840.

“I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew the card should first take the oath, and then the man who drew the Bible, should be bound to answer a question put to him by the man who drew the card. At the end of two or three weeks from this time, Creagh was ordered to Halifax with a detachment of his regiment, and returned to the barracks.’”

At the expiration of about two weeks, Creagh returned to Halifax, and was seated by the fire, and he and Lison were engaged in conversation, and he said, ‘I have just learned the best authenticated ghost story that I ever heard in my way. It was told to me by the table, and was published in the *Register* in 1839, but it was with his regiment (5th), stationed at Bermuda; and was very intimate with two gentlemen, Mr. Thomas, a Quaker, and Mr. Jones, a man of fine talents, and was educated at Oxford for the Church, and was an accomplished scholar and a skilful debater. He was an open and avowed atheist, and an unbeliever in the immortality of the soul. Mr. Lison was a wild, gay, frolicsome youth; whose religious opinions, the party taking of him, were considered as the most absurdly false. Captain Creagh was at the time, and is now a memorial Christian; that is, he believed in the creed of the Church of England, but he was very little the pious and injunctions of the code. These three gentlemen, all lieutenants at the time, were intimate friends, and were together on the morning between four and five o'clock, they returned to the barracks from a duty, half a dozen, and were seated by the fire, and were engaged in conversation. Thomas said it was all a humbug, and he would argue the point with any clergyman; and he had no objection to being put to the test on this point. Lison was disposed to support this opinion, but Creagh did not wish to disagree with him, and he proposed that they should draw a Bible, and each should draw a card, and the man who drew