sure, acting upon the diaphragm, presses the "shoes" against the wheels in the manner in which that operation has hitherto been performed by the screw. The air is exhausted by a pneumatic pump, worked by an eccentric fixed on the wheel axle. On the closing of the pipe which communicates with the exterior air, the pneumatic pump continues to work so long as the wheels are in motion thus producing a vacuum always adequate to the power required to lock the wheels. For the formation of a vacuum, a small apparatus is also introduced, to which are attached the tubes communicating with the cylinders, being similar to a double tube, that forming the interior being a continuation of the one first mentioned. The distance between the two forms an annular space, through which rushes a jet of steam from the boiler, the speed of which, by friction, exhausts the air, and gives an exterior pressure of 10lb to the square inch on the diaphragms in less than two seconds, at the pressure at which steam locomotives are generally worked. It is thus claimed for the invention that the whole control of the train is left with the engineer, who can regulate an inlet of air so as to use the power which he may require, the vacuum guage affording all necessary information.

Obituary Notices.

REV. SAMUEL AVERY.

The late REV. SAMUEL AVERY, who has been so recently removed from us by the ruthless hand of death, was the subject of great suffering during his last illness. He was, however, graciously sustained by the presence of God, and the consolations of true religion.

He returned to Liverpool, shortly after the last Conference, in a very delicate state of health. The fatigue of travelling and attending the Conference, with anxiety of mind, were evidently more than his already shattered constitution could bear. I felt alarmed to perceive the change in his appearance, which had occurred in so short a time; and concluded, in my own mind, that he would soon be removed from earth.—This saddening thought has too soon been converted into stern reality.

He had not been many days at the residence of his father-in-law, John Campbell, Esq., when symptoms of improvement were apparent. He was able to attend the morning service in the sanctuary of God on the Lord's day; and he assisted me on one occasion to administer the Lord's Supper. This was to him a season of great spiritual profit, to which he referred during his sickness; and it was also the last time he was permitted, in this world, to commemorate the sufferings and death of his risen and exalted Saviour. His strength was such that he visited a number of his friends, and he was enable to travel in a carriage to different localities.

Under these flattering—though delusive—appearances, he had an intention of entering into some business which might be a temporal benefit to himself and family. He asked my opinion on the subject. He stated that he loved the work of the Christian ministry, and, were it the will of Providence, he should prefer that to anything in the world. He felt that he was inadequate to that work, and therefore thought it his duty to be usefully occupied in some other way, should his health permit. With this object in view, he contemplated leaving in the next packet for Boston.

But how mysterious are the ways of our heavenly Father! A few days after the above conversation, he was reduced to that bed which proved to him to be the bed of death, by an alarming attack of his old complaint, hæmorrhage of the lungs. This was followed by a severe and painful illness during a period of six weeks, which was attended with the most intense and agonizing suffering, endured by him with great fortitude and resignation to the Divine will.

In the commencement of his sickness he had a severe struggle with the great deceiver of mankind. He was tempted to fear that he was not scripturally established upon the rock of eternal ages, Christ Jesus the Lord; but that God, who had hitherto been his support, did not leave him in this trial of his faith. He who had enlightened his mind and regenerated his nature, by the agency of the Divine Spirit, enabled him to triumph over the prince of darkness.

During the remainder of his sickness, until the day of his death, he had a strong and unshaken confidence in God, as his reconciled Father. He experienced no joyous raptures—before his last day upon earth—but a steady and decided reliance on the promises of God. He wrote on the slate, "I feel myself to be a great sinner; but Christ has died for me."

"I the chief of sinners am;
But Jesus died for me!"

"The precious blood of Christ." "Pray, if it be the will of God, that He will soon take me to himself." "I do not wish to be impatient." By these, and a variety of similar expressions, he gave utterance to the feelings of his soul, and the prospects he had of that better, and eternal inheritance.

He expressed a strong attachment for the church of his choice; and especially his love for his brethren in the ministry. He wrote the following on the slate, "I love the brethren. Tell them so. There are no men whom I have such respect and esteem for as our ministers. Tell them I love them."

On Sabbath after, October 13th, the last, though long expected, conflict arrived. The symptoms of death were evident and unmistakable, tokens that the sufferings of our brother were on the eve of terminating in eternal glory. He had expressed an expectation that God would, prior to his death, reveal Himself to him in a still more signal manner, and in this he was not disappointed. A short time before he became speechless, the Lord manifested himself to his soul in a manner the most glorious and triumphant. His countenance was irradiated with delight, and he spake with a distinct and audible voice, which could be heard in the different rooms: "Is this death? I have had a first view of the promised land. I am going home! going home, to die no more! This is everything! I am happy, happy! Hallelujah! praise the Lord! The word of God is sure! Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." Thus he passed into the spirit land, leaning upon the arm of Jesus: 29 years of age, and in the eighth year of his ministry.

His mortal remains were taken, on Thursday afternoon, to the Wesleyan Church, and there, in the presence of a large, attentive, and deeply serious and sympathizing congregation, a funeral sermon was delivered by the resident minister, at the close of which his body was consigned to the silent grave. The Revs. J. Hart and J. Burns, assisted at these solemn services. The ministers connected with the Congregational and Baptist Churches in the town were present; and the latter concluded with prayer.

GEORGE JOHNSON.

Liverpool, Oct. 10th, 1861.

He that puts a Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the kingdom of heaven.

Provincial Wesleyan.

WEDNESDAY, OCTOBER 30, 1861.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

Christianity and Art.

The fact of man's possessing an aesthetic nature is indisputable. No age has been so dark, no people so debased that this gift of the Creator has not displayed itself, however rude and partial the development. There are sounds of sweetness and sublimity; there are tints of beauty; there are forms of gracefulness and grandeur, the wide world over. The rudest and most imbruted races of humanity have their gifted bards and their eloquent orators. The standards may be shifting and imperfect, but the divinely implanted principle which plays with mystic fingers on all the varied chords which connect us with the outer world, is in its essential nature, always and everywhere the same.—It is part of our constitution, and its presence must be recognized; and all systems of education, which refuse to do so, are manifestly imperfect. Art is the natural outgrowth of this implanted principle. Works of art appeal to it and it is easy to see that the generally received catalogue of the "fine arts" is arbitrary and by no means exhaustive. The final cause of this provision of the Great Former of our souls and bodies is plain. In its practical outworking it tends to surround men with humanizing and refining influences, to lift them above the dead level of a contented monotony, and to co-operate with the vital energies of religion in raising them to the sublimer joys of heaven. We need scarcely say, however, that the aesthetic and religious principles of the human constitution are entirely distinct. The one prompts us to seek intellectual gratification, the other, spiritual peace and urges with resistless energy to *worship*.—In their unperverted exercise, the one studies to please the ear, the eye, the taste; the other, to secure the favor of the Infinite Unknown. The one has written the Iliad; prompted the lofty strains of Handel and of Mozart; carved the Apollo Belvidere and the Venus de Medici; the other boasts of the grander poem, the sublimer music, the more perfect proportions of a life spent in "the fear of God." It is strange that men have ever confounded things in their nature so radically and unmistakeably distinct.—The men who write clap-trap philosophy and false history for the infidel periodicals of the day go to the other extreme, and assert that the triumph of christianity is the sure precursor of the decadence of art. The reply to this is obvious. The progress of civilization is to be measured by races and generations, not by individuals. It is exceedingly questionable if the whole world to-day can present a single intellect as acute and profound as that of Plato, yet in the general diffusion of knowledge, how immeasurably superior is our age to the proudest era of the boasted Academia? Apply this correct principle, for whose statement the world is indebted to the lamented Olin, to the case in question. A few artists of the highest excellence the classic ages can indeed justly claim. It is the proud prerogative of Christianity to boast that her reign is characterized by a general diffusion of artistic refinement.—To a thoughtful man there are few more interesting subjects of study than the history of Christianity and art in their mutual influences and relations. Is there anything inconsistent in the two? Two forces—here, stronger, there, weaker—have been working in history since time began. Are they opposing or conspiring?—The Bible, we say, teaches the true dignity of art by recognizing man's aesthetic nature as from God, and by sanctioning its use in the solemnities of his worship. Be it ever remembered that while no intellectual gratification can make us better by its simple influence, it may induce a frame of mind in which we are peculiarly susceptible of good impressions. This, we believe, is the *religion of art*. Look at what are called the "fine arts." It is true, Christianity makes no demand on the sculptor's chisel. Her unseen and infinite author repudiates all effigies "graven by art and man's device." "God is a Spirit" is the sublime and decisive declaration of the Divine existence. The Christian man needs no chiselled form of beauty to remind him of the great object of his adoration. The eye needs no attempted reproduction of a glory which is purely spiritual and of which nature's sublimest scenes are but the dim out-shining. The same remark applies substantially to painting. It is exceedingly doubtful if as applied directly to religious purposes it has been productive of benefit, though this of course implies no censure on the blessed art "which can immortalize."—Very different, however, is it with poetry and music and achitecture. We need scarcely mention the very wonderful manner in which the two former were interwoven with the very existence of God's ancient people. The soul of the Jew was poetical—his language was the very language of poetry. His whole nature vibrated to the thrill of music. It was only in the extremest gloom of his expatriation that he "hanged his harp upon the willows." The very book which has been "given by inspiration of God" comes to us with many of its loftiest truths and divinest consolations couched in the language and imagery of poetry. Let this be a sufficient refutation of the dry-as-dusts who say that man has no right to expect to be pleased, and who object to all truth which is not expressed with the precision of mathematical formulae. God's own book, with its chaste and elevated poetry, its thrilling and out-bursting lyrics, its noble hymns of praise, its beautiful adaptation of the richness and variety of oriental scenery to the purposes of composition will go down to the remotest ages—the best teacher and model of all that is dignified and moving and sublime in poetic literature. The Creator thus recognizes the poetical instinct, the highest type of the aesthetic element in the human constitution. When this is prostituted to base purposes, to gild what is false or to laud what is selfish, it only shares with all of human nature in the sad effects of man's dreadful lapse from virtue. In the harmony of God's original design—made possible once more by Christianity—it was intended to co-operate with the religious principle for the highest and holiest ends. Her proper post—as the first of artistic agencies—poetry has never altogether deserted. The splendid Latin hymns of the middle ages—the full compass and majesty of which the most gifted translator has been unable to attain—almost redeem the darkness and ignorance of those benighted eras. In how marked a manner at the present day, does the hymnology of the Church supplement the labors of the Christian minister? How beautifully does christian truth enshrine itself in glowing verse and find an ever ready utterance from lips that are "touched with fire!" How many thousands get their first and only, and after all, the truest idea of poetry from the hymns of Cowper and Watts and Wesley!—We have left ourselves no space to enter upon a consideration of music and architecture in *their religious* relations,—as these involve matters of more practical interest and importance, they were the subjects of our thought when we took our pen in hand. For the present they must stand aside.—To their consideration we may return in the course of a few weeks.

For the Provincial Wesleyan.

Home Missions.

"Charity ought to begin at home," was sometimes an excuse for not giving in the earlier days of Foreign Missionary enterprise; but in our times there is little room for the insinuation contained in such a remark. Charity does not stay at home; she still goes forth on her world-wide mission, bearing in her hand the fruit of the Tree of Life, the leaves of which are for the healing of the nations. But charity *begins* at home: She traverses the lanes and crowded streets of our towns and cities, and her mission is to minister to the sick, to feed the hungry, to reclaim the erring, to raise the fallen, and to save the lost. How blessed! how glorious! how Christ-like are such ministrations as these!

Too often, in this world of ours, we are attracted by mere display. We look for the highest form of greatness in deeds of human selfishness, and we insensibly connect it with the trump of praise. One man says "I can control courts and cabinets," another says "I can win blood-stained wreaths where the trampled lie and the red-rain drops from many hearts." Another "I can carry the lamp of science to the darkest corners of the universe, and grasp from nature her long-kept secrets." Another "I can write a Book which the world will not willingly let die." Another "I can make a discovery for which distant generations will name me as their benefactor." Amid so many forms of greatness we are perplexed. We know not to whom we are to erect the tallest monument or on whose tomb we are to hang our trophies.

But there is another form of greatness at which we have not looked. It is true that upon it eloquence hath pronounced but few elogiums. But we patiently ask: "What is thy work? and what are thy claims?" I have gone into the houses of the poor and the destitute and supplied their wants; I have visited the fatherless and the widows in their affliction; I have dried up the gushing tear and stanched the flowing wound; I have given a crust of bread to the hungry, a cup of cold water to the thirsty, and a garment to screen the shrivering sufferer from the piercing cold; I have carried a message of mercy to the despairing, and led the friendless to a Friend that sticketh closer than a brother. Here we have the highest form of excellence—other greatness is human, but this is divine. This glorious Charity is not of earth: it springs not from the bosom of men, not from the bosom of angels, it is from heaven, it is of God.

"How'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets.
And simple faith than human blood."

Such ministrations may involve much self-sacrifice. It is not by writing elaborate articles on religious philanthropy—by making eloquent speeches on the platform once in a year—by occasional attendance at the committee meeting of some benevolent society or by generous donations to charitable institutions that this mission to humanity is to be fulfilled. It is only by leaving our own comfortable homes and costly churches and mingling with those beneath us—in the warm gushing feeling of a sympathetic heart and of gentle words—in the reciprocation of friendly inquiries and of gracious admonition, that we can be the means of elevating and blessing them. If we are cold or heartless, afraid of soiling our fingers, of staining our purity or of claiming fraternal relationship, we shall find no access to their hearts. Nor need we shrink from coming into contact with sorrow and woe in all their forms

"Large charities do never soil
But only whiten soft white hands."

Such charities as these afford the best illustration of the blessed principles of our holy religion, and they will be amply repaid when the Redeemer-Judge shall say to those who have fed the hungry, or given water to thirsty, or clothed the naked, or ministered unto the sick; "Inasmuch as ye did it unto one of the least of these, ye did it also unto me."

Much need is there of such evangelistic effort. An ample home-harvest awaits the reaper's sickle. The poor we have always with us. Lazarus is still at the rich man's gate. The man who went down to Jericho, and fell among robbers is still laying all bruised and bleeding by the way, and Priest and Scribe have been going by on the other side.

"Eyes full of heart-break with us plead."

And if we love God or love humanity, for the love of God we are called to minister to the sorrow-stricken ones which surround us.

In connection with the above remarks it may be stated that on Thursday evening last, under the auspices of the "Wesleyan Young Men's Home Mission Board," a public meeting was held in the Centenary Church. Under the direction of this Board, of which the junior minister of the South Circuit is at present the President, Mr. David Collins, so well known and so highly esteemed for fervency of piety and long-tried consistency of character, is employed as City Missionary.

The Rev. Mr. McMurray presided over the meeting and gave a brief statement of the origin and object of the enterprise. A Report of the Mission accompanied by incidents illustrative of the peculiar character of the work to be done, and of its blessed results was given by the Missionary. Fervent and fluent addresses were delivered by three young men connected with the Mission.

Mr. George King spoke especially of the necessity for such an agency—referring to the vast numbers who are never found in a place of worship, and the causes which have operated to produce this in a city like our own—the agony endured by a human being when sunk in poverty, degraded by sin and forsaken of earthly friends—the importance of some agency by which the most distant and destitute may be brought into contact with the Gospel of Jesus Christ.

Mr. Joshua Clawson set forth the benefits, social, intellectual and religious, which will result from the influence of Christianity in the hearts and homes of all classes.

Mr. James Richey pleaded for the Home Mission as worthy of the practical sympathy—the prayers and pecuniary aid of all benevolent men and of all true Christians.

Then came speeches from the Rev. Mr. Narraway, A.M., and the Rev. Dr. Richey, of which no outline can be attempted, and which it were useless to eulogize. They were worthy of the men and appropriate to the occasion.

JUNIUS.

St. John, Oct 21st, 1861.

There is a Bible in the library of the University of Gottington written on five thousand four hundred and seventy-six palm leaves.

Throughout the Bible it is declared that the things that we are permitted to see in this life are but imitations, glimpses of what we shall see hereafter. "It does not yet appear what we shall be."

Letter from Newfoundland.

DEAR MR. EDITOR,—Having just returned from a visit round the North Shore of Bonavista Bay, I thought it would be right to inform you and the readers of the *Provincial Wesleyan*, who take an interest in the prosperity of the cause of Christ, that the good Providence of God is opening the way for the introduction of Wesleyan Methodism on that side of the Bay, "A great door and effectual is opened," and we have no doubt, if entered into, a rich spiritual harvest of precious souls would be gathered.

We left Bonavista September 19th, and returned September 30th—thus spending 12 days, as much time as we could spare—Brother Fox not having returned from Labrador when we left, I hired a boat and two men as a crew—the expenses of which were cheerfully defrayed by the people we visited. We visited most of the principal settlements, viz., Greenspond, Pinchard's Island, Bennet's Island, Cobbler's Island, Cape Island, Gooseberry Islands, Flat Island, Barrow Harbour, Salvage, and crossing to the south side of the Bay, we visited Indian Arm, at all these places we met with a very kind reception indeed, and the proverbial hospitality, especially to Ministers, of the people of Newfoundland was fully sustained on these interesting occasions. We preached twenty-one times and administered the sacrament of Baptism to nine children, our plan was to stay one night in each settlement, and preach twice, which we managed to do except in one or two places, and to visit the people in their houses, especially any who were sick. In every place the word of life was listened to with great seriousness and attention, we found some who were anxiously inquiring what they must do to be saved, and in a few cases peace with God had been obtained, although, on account of their position, many difficulties and discouragements had to be passed through.

There are several Wesleyan families and descendants of Wesleyans residing on the north side of this Bay, and who are very anxious to have the regular Wesleyan Ministry among them, and promise, should a Minister be appointed to reside among them, that they would do what they could for his support, I took the names of several persons who promised to subscribe, their subscriptions varying from £5 and under as the annual subscription of each family. There is also a desire on the part of many others to attend the Wesleyan ministry had they the opportunity.

There is a population on that side of the Bay of about 4000 souls, scattered in Coves, Harbors and Islands, over a line of shore of 50 miles extent, but there is no Wesleyan place of worship, nor any Wesleyan means of grace whatever, except the single annual visit of the Wesleyan Minister from Bonavista. Greenspond is the largest settlement on that shore and quite a little town, and may be called the capital—it is about 40 miles direct across the Bay from Bonavista, and from its central position, the number of its inhabitants and its general importance, would be the most proper place for the residence of the Minister, who should, if possible, be a young and single man, as he would frequently be from home and have a fair share of toil and fatigue to endure.

Petitions have been sent on to the District Meeting for two or three years last past, from the Bonavista Circuit, requesting the appointment of a Wesleyan Minister to the north side, with which it would seem our Conference has been unable to comply, as no one has been appointed—this is a matter of serious regret, as it is our opinion that there is no locality in Newfoundland that would be more likely to be crowned with abundant spiritual success. Let us "Pray therefore the Lord of the harvest, that he would send forth labourers into His harvest."

Yours truly,

P. PRESTWOOD.

Bonavista, Nfld., Oct. 4th, 1861.

For the Provincial Wesleyan.

Are Sabbath collections proper?

It has been a question with some persons whether the duty of contributing to the support of the cause of God, is a fit subject for Sabbath discussion, or an appropriate theme for a Minister of salvation? When, at the conclusion of a richly evangelical discourse, a collection has been announced, in behalf of some branch of Christian effort, we have sometimes marked the lowering frown upon the countenances of those whose piety we would not wish to gainsay; and we have known that afterwards, with no small degree of earnestness, and of success among the thoughtless, they have spoken very reproachfully of the concluding appeal and of the Preacher who made it. In the meeting of classes too, when according to the principles laid down for the guidance of our Ministers, they have in the most kindly manner brought the subject of the Home Mission or of the Supernumeraries' and Ministers' Widows' Fund before the members of Society, we have heard persons strongly object to such proceedings, and, ostensibly on the ground of the impropriety of an application on the Lord's day, and in connexion with so solemn a service, refuse altogether to contribute.

Now it is obvious that both parties cannot be right. If the objectors act with reason, then are the Ministers wrong. But if their appeals are Scriptural, then is it not only ungenerous, but unjust and foolish to repulse and condemn them. And it is surely a matter of some moment to decide who is right and who is wrong.

We presume that no professing christian will call in question the propriety of sustaining the different departments of the cause of God, by monetary offerings. How, and when, and where, ought these contributions to be made? These are enquiries which have been answered for us in that volume, from whose dictation there is no appeal. Satisfactory inferences might be largely drawn from the records of the Old Testament, and most instructive examples of religious liberality might be selected from the history of the ancient Church, both in the Patriarchal and the Jewish age; but we prefer a reference to the explicit directions of the Holy Ghost, as given in the Scriptures of the New Testament, and intended for the guidance of Christian believers in all places, and to the end of time.

In 1 Cor. xvi. 1, 2, we thus read, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." We do not intend to expound this passage exhaustively; to do so would require the space of a volume rather than of a brief article. There is, however, a reference here to the universal obligation of the duty of religious contribution. It was binding alike upon "all the churches of Galatia," and upon that at Corinth; and it devolved upon the churches not in their collective capacity, but upon every member of them. Whether they were rich or poor, "every one" was charged to "lay by him in store." According to a certain rule also was this devotement to be made, "As God hath prospered him." But chiefly, for our present purpose, are we to remark the time at which this duty was to be performed, "Upon the first day of the week." The command to "Remember the Sabbath day to keep it holy" was still, as it ever will be, in force. That precept necessarily implies the laying aside of all monetary transactions of a merely secular nature—the giving, or receiving, the lending or borrowing of money for worldly purposes. But as no two commands of God can clash with each other, the fact that on the first day the disciples of our Lord were to lay by them in store as God had prospered them, shows that it was no infringement of the fourth commandment, to think of money, or speak of it, or handle it in the service of religion on the Sabbath day. More than this, the New Testament direction shows that it is not only allowable to do so but eminently proper. With the hallowed feelings which the day, commemorative of the completion of the work of redemption, brings, or to which it naturally stimulates the believing soul, there ought to be the enquiry,—How much of my substance can I now devote to the cause of my blessed Redeemer? How may I practically show that the end of his sufferings is being accomplished in me, and that I am "zealous of good works?" On that day which commemorates the outpouring of the Holy Ghost as well as the resurrection of the Saviour, the christian is instructed that, if he would secure a constant Pentecost, he must not neglect to bring unto the Lord "the first fruits of all his increase."

It may be said, however, the passage just quoted is scarcely in point—for it speaks not of Ministers making a collection on the Lord's day, but of christians "laying by in store," so that there should be "no gatherings" when the Apostle came!

Granted. But if it were laid by, was it not intended, when the Apostle did come, that it should be handed over to him? And was it not most likely that this would take place in the congregation, and on the Sabbath? Besides, if the members of these churches neglected to obey the Apostolic injunction, would he be likely to relieve them from the responsibility of giving? or would he, after all, feel it to be incumbent upon him to make the "gatherings" when he came? And if he made them, would it not be with words of strong rebuke, uttered in the sanctuary, and on the day of the Lord? We only add, when this rule is fully complied with, there will be no need of appeals such as are now used—and then the matter will drop.

General Intelligence.

Colonial.

Domestic.

MORE GOLD.—Advices from St. Mary's river report some valuable discoveries of gold-bearing quartz. It is stated that a Mr. Nickerson, who made the discovery, worked very successfully for several weeks before his neighbors were aware of his good luck. When the location was known to others there was much excitement; a rush took place, and we learn that a considerable quantity of gold was obtained. A great number of claims have since been taken up.—*Sun.*

We are pleased to hear that at a meeting of the Board of Firewards en Tuesday evening last a committee were appointed to report on some system of fire alarms which will denote the ward in which a fire may occur. The Board have very wisely recommended a fire bell for Freshwater, and a larger one for No. 6 engine.—*Ib.*

A steam engine, about 20 horse power, and two large pumps, were shipped yesterday from Mitchell's Foundry, to the Oak Island Treasure Seeking Company.—*Ib.*

A fire occurred on Wednesday last, in a house occupied by some coloured persons, in Grafton street. It was got under without much damage being done.—*Ib.*

TEMPERANCE SOIREE.—A Soiree, complimentary to the Grand Division of the Sons of Temperance, is to take place in their Reading Room, on Thursday evening next. Tickets 37½ cents are on sale at G. G. Gray's, R. & J. Wetmore's, H. A. Taylor's, Geo. Yates, and at the Reading Room.

ADMIRALTY SURVEYS—TANGIER.—The admiralty Surveying parties under Captains Orlebar and Hancock, have returned to our harbour and the two surveying vessels will soon be laid up for the winter. We understand that Commander Hancock, in the Gulnare, has been employed surveying Codroy, La Poile, Burin, Great and Little St. Lawrence and the Lawn Harbors. Captain Orlebar, in the Steamer, has been employed principally is sounding off the coast of Nova Scotia and Cape Breton, from Halifax to Scatari and Cape St. Mary, Trepassey Bay, Newfoundland.

The growing importance of Tangier having determined the Admiralty to publish the plan the harbour from the survey of Captain Bayfield—1855—Captain Orlebar was employed during the last week in resounding it, and inserting on the plan the site and topography of the gold diggings. Our readers will be pleased to hear that amongst the most successful of the Tangier miners, some of our own countrymen. Those now at work at the mines are full of confidence in the permanency and remunerative yield of their present "claims," and are bending their energies to prepare in such a manner against the frost and rigour of the coming winter, by housing over their shafts, so as to continue their under-ground work without interruption.—*Charlottetown Islander.*

The Pictou *Chronicle* says:—We learn from a reliable source, that a vein of gold bearing quartz, has been recently found about two miles distant from the village of Sherbrooke, county of Guysborough. We have not yet been able to obtain a description of the exact locality in which the vein has been discovered, but it has been described to us as a sort of blue-berry barren, the ground low and swampy, and rather difficult of approach, lying as we have already said, about two miles to the northward of Sherbrooke. This village, as most of our readers are probably aware, is situated on the St. Mary's River, and is only about eleven miles distant from Wine Harbor.

FIRE AT BEDFORD.—A house owned and occupied by a Mr. Whooten situated the side of Pier's mill, near the old nine-mile station, was destroyed by fire about 10 o'clock last night. Part of the furniture was saved.

MORE GOLD.—Gold has been discovered about two miles from Sherbrooke, near the North West Arm, a small creek that flows into St. Mary's river, in the county of Guysborough. One man, named Nickerson, first detected the existence of the precious metal, went quietly to work, and succeeded in obtaining gold to the value of something like $1600. Great excitement exists in the locality.

The Yarmouth Tribuue says that gold has been discovered at Foote's Cove, near Cranberry Head, but so far no one has procured any quantity of the metal. The best washings so far, have been at Chegoggin Cove, a little to the south of Foote's Cove, and not far from low water mark. Gold it is now clear enough, exists along the whole belt of the Atlantic coast of the Province.

The Chronicle of this morning also affirms that two young men have found gold in the wilderness that lies between Middle River and Pictou and Upper Stewiacke and Musquodoboit country. They refuse giving information as to the situation of the locality.

Thus every day brings fresh demonstration of the marvellous riches that lie stored in that region of the country which until of late looked so uninviting. The necessity of a thorough Geological survey by competent persons is also becoming equally obvious.—*Rep.*

FIRE AT TRURO.—Three large new buildings, nearly opposite the Court House, occupied as stores by Messrs. John and Robert Smith and Joseph Dickson, were burnt to the ground between twelve and one o'clock this morning. The fire commenced in the back part of the shop of the former—how it originated is a mystery. The night was calm, else we might have had to record a more serious calamity.—The want of a fire engine was very much felt, but the people flocked in from miles around, and worked hard with buckets, &c. to stay the progress of the flames. The loss the above parties have sustained, we have not ascertained, but learn that there was some insurance on the houses.—*Acadian Rec.*

We regret to learn that Frederick N. Gisborne, Esq., who arrived here in the steamer *Osprey* on Sunday night, met with a serious accident previous to leaving Newfoundland. While drawing the charge from a gun, it went off, driving the ramrod through the palm of his right hand, and blowing off three of the fingers.

New Brunswick

The Hon. Arthur H. Gordon, the new Lieut. Governor of New Brunswick, arrived at St John, N. B., on Thursday last. He was received at the railway station by the Mayor and other civic dignitaries. A Guard of Honor, composed of Volunteers, were present. The Volunteer artillery fired a salute. During the day, addresses of welcome were presented to His Excellency by the Corporation, the St. Andrew's Society, and the Volunteers, all of which were replied to by the Governor. On Friday morning His Excellency left St. John for Fredericton, the seat of government.

The River has risen considerably to allow steam-boating, and the *Tobique*, *Gazelle* and *Bonnie Doon* are plying between Fredericton and Woodstock.

Mr. Osburne, Manager of the New Brunswick and Canada Railway, with Mr. Buck and a considerable staff, passed through Woodstock the past week, with the object, it is said, of making some Railway surveys on the upper St. John.—*Woodstock Journal.*

THE EXHIBITION BUILDING.—We are informed that this structure, built at a cost of about $2,800, has been sold to Mr. A. C. Evanson, of Sussex, for $400, a rate that will take considerable off of the profits of the Exhibition. The Building stands on Mr. Evanson's land, and it is his intention to set it apart for public purposes, such as meetings, concerts, and the like.—*Col. Empire.*

On the departure of Governor Sutton from New Brunswick, the St. John Corporation, the Magistrates of the County, and St. George's Society presented him with Addresses.

MEETING OF CROWNED HEADS.—Sussex will soon become famous in history. It is rumored that four Governors are there at present, viz:—Sir Edmund W. Head, Lord Mulgrave, the Hon. Arthur Gordon, and the Hon. J. H. T. Manners Sutton.—*Col. Empire.*

Canada.

THE CENSUS OF CANADA.—REVISED RETURNS.—*Census of Canada West*, 1861, *as corrected in the Bureau of Agriculture and Statistics:*

CITIES.			
Hamilton,	19096	Lanark,	31639
Kingston,	13743	Leeds,	35679
London,	11555	Lincoln,	27625
Ottawa,	14669	Middlesex,	48679
Toronto,	44743	Norfolk,	28520
		Northumberland,	40592
COUNTIES.		Ontario,	41565
		Oxford,	46180
Brant,	30777	Peel,	27240
Bruce,	27499	Perth,	38019
Carleton,	29483	Peterborough,	24631
Dundas,	18693	Prescott,	15499
Durham,	39137	Prince Edward,	20889
Elgin,	31996	Renfrew,	20325
Essex,	25211	Russel,	6824
Frontenac,	27347	Simcoe,	44720
Glengary,	21287	Stormont,	18325
Grey,	37750	Victoria,	22948
Grenville,	24191	Waterloo,	38696
Haldimand,	23708	Welland,	24988
Halton,	22794	Wellington,	48775
Hastings,	44970	Wentworth,	31799
Huron,	51992	York,	59339
Kent,	31183	Algoma District,	4916
Lambton,	24835	Nipissing "	2149
Lennox and Addington,	28002	Total poplt'n,	1395222

Census of Canada East, 1861, *as corrected in the Bureau of Agriculture and Statistics.*

CITIES.			
Montreal,	90498	Laval,	10507
Quebec,	51109	Levi,	22091
Three Rivers,	6058	Lotbiniere,	20018
		Maskinonge,	14796
TOWN.		Megantic,	17889
		Missisquoi,	18608
Sherbrooke,	5899	Montcalm,	14724
		Montmagny,	13386
COUNTIES.		Montmorency,	11136
Argenteuil,	12897	Napierville,	14513
Arthabaska,	13473	Nicolet,	21563
L'Assomption,	17355	Ottawa,	27757
Bagot,	18841	Pontiac,	13257
Beauce,	20416	Portneuf,	21291
Beauhornois,	15742	Quebec,	27893
Bellechase,	16662	Richelieu,	19070
Berthier,	19608	Richmond,	8884
Bonaventure,	13092	Rimouski,	20854
Brome,	12732	Rouville,	18227
Chambly,	13287	Saguenay,	1687
Champlain,	20008	Shefford,	17779
Carlevoix,	15223	Soulanges,	12221
Chateauguay,	17837	St. Hyacinthe,	18877
Chicoutimi,	10215	St. John,	14853
Compton,	10210	St. Maurice,	11100
Dorchester,	16195	Stanstead,	12258
Drummond,	12356	Temiscouata,	18561
Gaspe,	11426	Terrebonne,	19460
Hochelaga,	16474	Two Mountains,	18408
Huntingdon,	17491	Vaudreuil,	12282
Iberville,	16891	Vercheres,	15485
L'Islet,	12300	Wolfe,	6548
Jacques Cartier,	11218	Yamaska,	16045
Joliette,	21198		
Kamouraska,	21058	Total popl'tn,	1103666
Laprairie,	14475		

Only Part of the Returns are received from the County of Saguenay, whence nearly three thousand additional names are expected.

COTTON FOR GROWTH IN CANADA.—The New York *Commercial Advertiser* has seen a gentleman who is about to propose in New York the cultivation of a species of the Cotton Tree, which he discovered in Peru. The tree is as high as the highest peach trees, and unlike the cotton plant of the South, which is an annual; it is a perennial, so that, when cultivated, it would be in forests or orchards. Mr. Kendal, the discoverer, states that he found it growing on land of such elevation that the ground thereabout was covered with snow for three months of the year, and that there is nothing to prevent it being successfully cultivated wherever Indian Corn will grow. The produce is represented to be enormous in favorable circumstances, amounting to 2000 pounds per acre, instead of 500 pounds, which is the Southern average. Since his return from Peru, Mr. Kendal states that he has cultivated this tree, with good results, on his farm in Northern Maryland. The *Commercial Advertiser* thinks that Mr. Kendal's statements may be depended upon. If so, we may yet see cotton growing on the banks of the St. Lawrence, since Indian Corn flourishes with us.—*Montreal Herald.*

The sentence of death passed on the convict Patterson, at Montreal, has been commuted to imprisonment for life. He has been sent to the Kingston penitentiary.

The Canadian emigration returns exhibit the fact that not fewer than 10,038 persons have arrived at Quebec this year up to September, in excess of the number reaching the same port during the correspoeding period of last year—the total being 19,102. Of these 7,724 were from Norway, and 5,515 from England. During last year but 2,000 persons came from Norway, thus showing that the exertions of the government to ecure immigration from that country have been eminently successful.

MONTREAL, Oct. 19.—Col. Rankin, who stands charged with endeavoring to enlist men for the Federal service, has been dismissed by the Government from the military service. Lieut. Clark has also been dismissed from the cavalry service on the same charge.

Newfoundland

The Steamer Ospray arrived on Sunday night from St. John's, via Sydney. Left Newfoundland on Wednesday last.

The writ for the election of two members for Harbour Grace, has been issued. The election comes off on the 20th of Novr.

William S. Solomon, formerly Postmaster of St. John's, died on the 15th inst.

There was a heavy gale on the Labrador coast on the 20th ult. Several boats were lost and some men. This gale put an end to the fishery there—weather fine for curing fish—the information is under date 1st inst.

The Commercial *Journal* of the 23rd inst., says: We have to advise the return of several vessels from the Labrador, confirming the opinion which we stated in our last isane, of the result of that voyage; it is a short one.

There are now but few vessels loading—only one Spanish vessel in port uncleared.

Oil continues in demand.

Provisions are dull. Flour has been sold freely. Good molasses is scarce.

The fine weather now prevailing will expedite the business of the country considerably.—*Express.*

American States.

BALTIMORE, Oct. 17.—A gentleman from near Harper's Ferry furnishes the particulars of the fight between six companies, consisting of parts of the 28th Pennsylvania, 3rd Wisconsin and 13th Massachusetts regiments, under command of Col. Geary, and 3000 rebels.

Early yesterday morning the rebels showed themselves at Bolivar heights at Harper's Ferry, and commenced an attack with artillery upon three companies, under Major J. P. Gould, of the 13th Mass., stationed on the north side of the Potomac.

A constant fire was kept up for some hours, when three companies of the 3d Wisconsin regt. crossed the river, formed into line and drove the enemy back and captured one of their heavy guns.

They were, however, compelled to retreat, but in good order, to the river, where they were reinforced by three other companies.—They then, with Col. Geary at their head, marched upon the enemy, and after hard fighting, drove them from their position and re-captured the gun, a 32-pounder Columbiad.

Our force had but three pieces of artillery, and these were fired from this side of the river, until the enemy retreated. The rebels had seven pieces of artillery and 500 cavalry, together with infantry.

They were completely routed and driven back some 3 miles. Our loss in killed and wounded was not over 7; that of the rebels at least 150. Col. Ashby, who was at the head of the enemy, was killed.

WASHINGTON, Oct. 17.—The steamer Mount Vernon came up last night. Some twenty shots were fired at her from batteries at and near Shipping Point. None struck her.—Captain Mitchell reports that there are 30 or 40 vessels bound up with government stores.—Merchant vessels