## Communications.

*"As we have opportunity, let us do good unto all men, especially unto those who are of the household of faith."*

TO THE EDITOR OF THE CHRONICLE.

SIR.—If you can possibly make room for so long an article, you would greatly oblige me by inserting in your next number the following extract from a Sermon preached by me on Sunday last in Christ Church, Fredericton.

I am sir, your most obedient
humble servant,
GEORGE COSTER.

"These general observations deduced from the the text (Galations, vi. v. 10), will give weight, I trust, to what I must now proceed to say, respecting the Church society, which it is proposed to form among us. But first I must shew you the great need there is of such an Association of the Members of our Church.

For this purpose, let me request your attention to a succinct account of the present state of the Church in this Archdeaconry—in which, so far as regards the number of this people, and the division into Parishes, I shall follow the census of 1834, which is contained in the Almanack for the present year.

There are, according to that return, 80 Parishes in New Brunswick; and our Ecclesiastical Establishment consists of 28 Clergymen, and 43 Churches or Chapels. But these 43 Churches are all contained in 36 Parishes, several of which possess more than one Church;—so that there are still 44 Parishes more than half of the whole number, without a Church at this time. The 28 Clergymen reside in 23 Parishes, some Parishes having more than one; so that there are 57 Parishes out of 80—more than two thirds of the whole number—without a resident Clergyman. I do not say that there are so many without clerical care; for it is well known that most of your Clergy have two or more Parishes under their charge; and that they are continually obliged to go very far from their homes in the performance of their duty. And surely, my brethren, it will be allowed by all to be creditable to the little band of Clergymen that now exists—that of the 43 Churches I have mentioned, there are, I believe, but two which are not regularly served—one of them because the mission to which it belongs is vacant; and the other because it has been shattered by a tempest as to be unfit for use at present, and the congregation assembles in another place.

However, there are 44 Parishes in this Archdeaconry without a Church, and 57 without a resident Clergyman; and we all know that Parishes in this Province are of no trifling extent. All must confess that this is a most deplorable deficiency. The want of Churches indeed is not so much to be regretted, while we have not Clergymen to put in charge of them. Experience clearly shews that Churches quickly spring up wherever their is a fair pro-pect of their being served. Ten of our 43 Churches have been built since I first entered upon my office among you—that is, within about six years; and nearly an equal number are now more or less advanced towards completion. But who can reflect upon the very large portion of this promising vineyard which still lies waste and desolate for want of labourers, and of the insufficient provision made for many other parts, which are not wholly neglected—without being thoroughly moved to pray the Lord of the Harvest, that he will send fourth labourers into his harvest, and to join with his prayers a resolute effort to obtain this benefit, which we cannot but most earnestly desire if we have **any** thing of Churchmen but the name!

But to proceed with my statement.—These 43 Churches are capable of containing from 13 000 to 14.000 persons: and tho' some of them are larger than the congregation for whose use they are designed at present require, that is by no means the case with all of them. So far from it, that there are eight Chapels now building, several of them nearly finished, in Parishes which already have a Church—small as is the encouragement now afforded to the undertaking of such works. When these Chapels shall all be complete for use, there will be Church-room for above 1000 more—that is, in the whole for from 14,000 to 15.000 persons, out of a population which, by the late census, amounts to 119.457. Hence it appears that there are considerably more than one hundred thousand persons in this Province, who could find no place in any of our Churches, tho' all of them were complete and open, and however desirous they might be to attend

How many of this multitude might be gathered into one fold, if the means were present to us, I am of course unable even to guess. But that very many would gladly enter in, may be infer'd from a fact, which I state on the authority of precise reports, which have been lately made to me by the Clergy—that besides the congregations which assemble in our Churches, there are 47 other congregations which of necessity meet in school-houses and private dwellings, and comprise from 3000 to 4000 persons, to whom the Clergy officiate as often as they can, and not unfrequently at very great distances from their own residence*

To keep back from view the laudible exertions made by other christian communities, to provide for the religious instruction of the people, is very far from being my wish; nor have I any object in view which such unworthy conduct would be likely to promote. I shall therefore state all I know of the effect of their exertions, on the authority of the latest returns which I have seen, furnished by themselves. In the return for 1834—the Church of Scotland reports 9 Clergymen, 10 Churches, and 3.900 persons generally attending; the Wesleyan Methodists 14 Missionaries, 28 Chapels, 73 congregations, and 9,590 persons generally attending. Of the members of the Romish Church, and of the Protestant sects of which I have not spoken, I am unable, for want of documents, to give any account. But, however active they may be, however numerous their adherents, and however inclined we may be ourselves to view their progress as advantageous to the cause of Christianity upon the whole, and to rejoice at the good they do, altho' they walk not with us:—still we must deeply feel for the neglected children of our Zion, who are scattered every where through the wilds around us, shut out entirely from the assemblies and the ordinances, to which in other days they were accustomed, and which they still long for—but in vain. That there are such persons, and very many of them, is evident from the joyful reception always given to such of our clergy as are enabled occasionally to go forth on distant expeditions. And can we quietly endure that they should be left as in too many places they are, without the least protection from the wild and disgusting fanaticism, ramont alike to faith and morals, which is spread around them by shameless imposters (of what sect, or whether of any sect, I know not, but,) of whose proceedings you cannot but have heard, surely a far better feeling than party spirit, or a desire merely to extend the bounds of our own communion,—all that we possess of piety or patriotism—must be stirred up within us, and must constrain not only to wish, but to exert ourselves vigorously, if there be any prospect of success, to provide wholesome instruction for this unfortunate portion of our people.

If we have but the will to do this, the means are not wanting, for effecting a great deal of what is required. We are a numerous body; and a larger portion of this world's wealth has fallen to the share of the Members of our Church, than to that of any other religious community in this Province. We have only to combine, and with but moderate liberality and activity put forth our strength, and the thing is done.

Your Clergy are willing, anxious to do their part in the business. But alone—you need not to be told—they cannot. I have shown you that their hands are already full; that they are indeed overburdened. The help from other quarters, upon which they have hitherto relied, now fails them. And is it not just and reasonable that they apply to you? Is it not fit that you should communicate to the destitute around you the advantages which the bounty of Providence has conferred upon you so abundantly? And will it not be expected from you? Can you think of rejecting the appeal they make to you in behalf of those, for whom it is as much your duty to feel compassion and to provide, as it is theirs. Is it acting worthily of your high calling in Christ—as good stewards of the manifold grace of God—not to do what you can for those, who are not only your fellow countrymen, but also of the same household of faith with yourselves, and alike interested in the glorious promises of the Gospel?

To provide the means of doing this good is one of the objects of the Church society which it is proposed to form. Missionary visits to the now neglected spots may be secured at no very great expense, and these will often open the way to a more complete provision for their wants. If only the actual expense of such visits could be supplied, it would not be difficult to find Clergymen willing to undertake them. But impoverished as the Clergy now are by late reductions, it is plainly not in their power to do so at their own charge.

To aid the erection or enlargement of Churches or Chapels, whenever necessary, is another object of the proposed society, the usefulness of which will be readily acknowledged, especially if that which I have already mentioned be secured. Nor are the remaining objects which this plan embraces less worthy of support.

You are aware that the assistance formerly given, by the society for the propagation of the Gospel, to schools in connexion with the Church, has been entirely withdrawn; and that the Divinity Scholarships in our College, which afforded encouragement (in many cases very requisite) to young men to prepare themselves for our Ministry, have also been suppressed. Now there cannot be an object of greater importance to the permanent welfare of the Church, than that of securing a supply of fit and able men to increase the number of the Clergy, as occasion for their services and means of engaging them shall arise, and to fill up such vacancies as must necessarily from time to time occur. The failure of such a supply would be fatal. But surely the supply may fail, unless means be used to prevent it. If no encouragement be held out from any other quarter, it is most evidently necessary that the Church itself provide it. You never can endure that the Clergy of our Church should be in danger of losing, in this Province, their reputation for literary attainments, at a time when even those sects, which used to be the loudest in their declamation against human learning, seem to be fully awake to the necessity of cultivating it among themselves.

Nor ought we to disregard the education of other classes of the community, if we would have pure religion and sound morality to flourish in our land. The Legislature has liberally provided for a multitude of schools; and it is of the utmost importance to the public in general, that these schools should be as well as possible conducted—better conducted than I fear the generality of them are. It is true that teachers better qualified than those who are now employed, are not likely to be often induced to accept the office upon such stipends as are now commonly given But for this very reason, whenever a superior man is met with, he ought to be distinguished and encouraged. The Church might do something considerable for the improvement of the Parish schools, and deserve well of the country, had it the means of training some persons for the employment, and rewarding others who have acquitted themselves well. I should be sorry to see any other religious society going before us in this good work. Upon the immense importance of supplying the numbers who are now taught to read, with matter upon which they may safely and advantageously employ the talent when acquired, I need not remark. For this purpose it is part of the plan of the proposed society, to promote the circulation of approved Books and Tracts—a work which has hitherto been carried on among us by several smaller societies in connection with the English society for Promoting Christian Knowledge, but not to the extent which is desirable.

An association formed for these purposes, certainly deserves your support. The Plan of it has been published. It proposes, as you will have observed, a general Association of the Members of the Church throughout the Province—soliciting some pecuniary contribution from all, but not dictating the amount It specifies the object which the society shall pursue, and leaves it to each contributor to determine the object or objects, among those which are specified, to which his contribution shall be applied. It suggests a mode of conducting the affairs of the society, which, it is hoped, will prove adequate to the preservation of order and regularity in its proceedings, while affording every security that can be desired by the contributors to its funds, for the faithful and judicious management of them. I persuade myself that there is nothing in this plan which should deter from joining the proposed Association, any worthy man who is a friend to the cause it is designed to uphold.

I have already, I fear, sufficiently tired your patience; but you must allow me before I conclude, to express my hope, that none of you will think the worse of this design, on account of the part which the Clergy have taken with regard to it. It certainly appears to me that it ought to be the more kindly received on that account; and that the proposition could not have come so properly from any other quarter. I am confident too, that upon consideration of the matter, you will all admit that it comes to you in a shape that reflects credit upon them.

They cannot speak for themselves on such a subject. But my position will, I think, be considered as authorising me to speak in their behalf, and to give them the praise which I hold to be their due. You know, in part at least, the difficulties to which they have for some time been subject. Can any man accuse them of having, on account of those difficulties, at all relaxed their endeavours to discharge faithfully the duties of their office? Have they not on the contrary rather increased them? They have curtailed other expences, but not those which the performance of their duty entails upon them. By what sacrifices some, whose families are large, have preserved the means of keeping up expences of the latter kind—and whether they can long retain the power to keep them up, you may judge for yourselves.

Such were the circumstances under which they were called together to consider the Bishop's suggestions, and take counsel upon the exigencies of the time. And now, look again at the plan they have proposed to you. Is it not manifest to all who read it, that the one great motive which actuated its proposers, was a desire to promote the welfare of the whole church, without reference to any personal wants or interests of their own? Look at the different objects to which they direct your attention, and solicit your support. Is there one among them in which every member of the Church is not quite as deeply interested as themselves? They give you credit, my brethren, for the same high feeling. They invite you to take counsel with them—to cooperate with them on equal terms. You *cannot* reject such an invitation.

I have on several former occasions, in obedience to commands which have been laid upon me, besought your aid to designs of a similar nature; but not with that success which I confidently hope for on the present. When I asked your contributions in aid of a society to which our Provincial Church is under obligations never to be forgotten, I had strong reasons to render, why those contributions ought to have been cheerfully made. But at that time the need did not appear so pressing as now it does, and in the appropriation of your contributions I could promise you no voice. You have since seen that evil take place, which was then announced as coming, but which you perhaps flattered yourselves would after all not come. And what I now propose to you—the formation of a society of our own, for objects exclusively our own, and in the management of which we shall all have our part to perform, will probably prove more to your taste.

Your own credit, and that of our church is greatly concerned in the reception which this proposal shall meet with A rejection of it, as it appears to me, and as I think it will appear to the world, would be tantamount to a determination, not to combine in support of your own church on any terms whatever. You know, as well as I, what imputations are continually thrown out against the Churchmen of this Province—how constantly we are told of the zeal and liberality which those of other denominations display in the support of their institutions, and of the comparatively little we do with means superior to theirs. Let us no longer leave room for any such reproach; but, by our energetic support of this design, prove to the world, that our religion and our sacred institutions are as dear to us, as theirs can be to any others.

It is not however the opinion of the world that I would have you chiefly regard, or the reproaches of the world that I would have you chiefly fear. You are accountable, remember, at an infinitely higher and more awful tribunal, for your conduct in matters of duty such as this. The question now submitted to you manifestly involves the dearest interests of a considerable part of that flock which was purchased with the Saviour's blood; and it should be decided solemnly and conscientiously by all (if any there be) who hesitate upon the subject, bearing in mind the account which they must hereafter give of the improvement they have made of every gift and talent, which the bounty of Providence may have conferred upon them.

I earnestly pray God to guide you all, both in your decision and in your subsequent conduct; and confidently trust that they will both be such, as will remove all apprehension from the minds of those who love our holy cause, and convince those who have different feelings towards it, that, tho' perplexed, it is not forsaken—tho' depressed by adverse circumstances for the time, it is not, and will not be, cast down."

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[FOR THE CHRONICLE.]

MR. EDITOR,—

As the Legislature are about to meet, I would solicit the attention of our representatives, and the city authorities, to a great nuisance which exists in our city: I mean the *number* of Dogs which are allowed to run at large through the streets, both day and night, barking, howling and fighting, so that at times, it is almost impossible for persons in good health, to obtain sleep, whilst for invalids, it proves in the greatest degree injurious, in wholly depriving them of that repose, so necessary for their restoration to health. I am particularly led to make this communication, in consequence of having lately had an invalid in my house, who was prevented sleeping for several nights, by the barking and howling of a large collection of these animals, in the neighbourhood. I endeavoured to disperse them with sticks and stones, but to little effect. I however, ascertained, that one, or perhaps two, of the most useless curs of the female species, owned, or rather kept, (but disowned, for fear of having to pay the dog tax,) about the premises occupied by poor individuals, were the cause of attraction of this noisy assemblage. and I have made several attempts to destroy them, but my weapons were useless—to have succeeded, would have relieved the neighbourhood of an intolerable nuisance, and the keepers of more than a useless appendage to their establishments. I applied to some of the city authorities, to know if any means could be adopted to prevent the evil, and was told that there was none—that the present *Dog Law* could not be carried into effect,—because, if you knew the owner of the dog, you was not permitted to impound it, but must proceed for the *penalty*, to be levied of the goods and chattels, (a difficult thing to be found in many cases) of the owner; if the owner was not known, then the dog might be put into the common Pound, with horses, pigs, sheep, goats, and other animals, and be there kept for *six days*, and if not then claimed and the penalty paid, the Pound keeper might sell the dog, to pay the fine and expenses of keeping, &c. But where, I would ask, will he find a *purchaser* for these animals; and if there should be none, how is he to be paid for the expenses of keeping, &c., and what is to be done with the dog: they must remain in possession for *want of bidders*, I suppose.—Really, Mr. Editor, this may be a remedy for a great nuisance, but the remedy is worse than the disease; some thirty or forty Dogs, with as many horses, hogs, sheep and goats, would make a pretty collection of animals for a City Menagerie, and afford *fine music* for the inmates of the Jail and Poor House, to be penned in the public Pound, within the jail yard. In all well regulated cities, Dogs are prohibited running at large, and efficient means are adopted to prevent them; surely, the same may be applied here; the large number roving about the streets, is a disgrace to our city, and I am told that a very vigilant and active Tax collector can only find *sixty* persons of whom to recover the small tax of five shillings. I may venture to assert, that there are 600, or perhaps 1000 dogs in the city, altho' prob'ly but 60 useful ones, for which the owners pay the tax—if it was therefore but to save the quantity of provisions, which these surplus *useless animals* consume; they ought to be got rid of, even were they not a nuisance in other respects. A dog to be a protection to his master's property, should be kept about his premises, and not suffered to range into the streets, and the owner of a dog, worth keeping, could afford to pay a heavier tax, therefor, than is now exacted. By increasing the tax; requiring owners to put a collar on their dog's neck, with their names engraved, and then to register the same with the Collector, at the same time subjecting the owners of all running at large, to a penalty; and those dogs without collars, to be instantly taken up and destroyed. I think the city might in a short time, be freed of a *howling evil*; and I hope some means will be adopted to prevent it. I would also remark, that the Corporation Law, for preventing Cows running at large in the city during the last season, has in a great measure abated another nuisance, and added much to the cleanliness of the streets, and the safety of the citizens,—but I understand, that the want of power to impound those animals, has enabled some crafty owners to evade the Law, and a few cows are still *mirauding* about the streets and squares, to the great annoyance of the Farmers, coming to Market with their produce, and in some cases of injury to females, by contrasting the right of using the street with them. Now as there are no commons in or near the city, whereon cows can find sustenance, they must live by plunder—And if the owners connot feed them within their own enclosures, or find pasturage, by paying somebody therefor—they should not be permitted to rove about the public streets and highways, seeking for subsistence—for this also, I hope, some remedy may be applied.

Yours, &c.

A CITIZEN.

## British News.

LIVERPOOL, October 25.

MICHAEL THOMAS SADLER.—That great and good man is at length receiving tardy and indirect justice. Opposed as he unflinchingly was to the ignorance and bigotry, and consequent insubordination and violence, of the benighted majority of the people of Ireland,—like a sound philosopher, and a true philanthropist, he devoted all the energies of a mind of no common order to their service. When mock statesmen were pointing to political no water, and interested agitators were proclaiming remedies only devised to accomplish personal and factious purposes, his profound penetration and prophetic sagacity discovered the real evils and the certain salvation of Ireland. But his warning was comparatively disregarded, and the artful appeals then, as now, made to the selfishness of the opulent, and prejudices of the vulgar, prevailed over the wisdom of the wise, and the entreaties of the truly patriotic. He lived and laboured unappreciated by the multitude, and died a martyr for the land which superstition and anarchy had blinded and enslaved. But his charity and his works have not been thrown away. The seed which he sowed has taken deep root, and the period is rapidly approaching when we shall witness its fruition in the *real* relief and regeneration of the most unfortunate and misguided kingdom in the world. May we be permitted to hope that his beneficent spirit is allowed to watch, with angelic exultation, the coming consummation of his glorious design for the welfare of that country whose happiness was the great and absorbing object of his disinterested devotion!

Lord Morpeth is *pledged* to introduce poor laws for Ireland. The *true* friends of the Irish people are roused, and not all the withering discouragement of the selfish tyrant of that hapless nation will be adequate to the permanent obstruction of the great measure of their salvation.—Not only are the eyes of benevolent Irishmen opened, but England itself is awake to the great necessity which exists for the speedy realization of Michael Sadler's compassionate intentions—a necessity not grounded alone on considerations affecting the sister kingdom, but almost equally imperative when contemplated with reference to the protection of the labouring classes of Britain, and the general prosperity and stability of the empire. The demand for *substantial* "Justice to Ireland" is universal, and founded as it is, on immutable principles, and supported by irrefragable argument it is steadily progressing to a triumphant accomplishment. Let the people of England protect themselves from the charge of suffering this holy work to be one single day delayed. Deriding the subtle demagogue who would abuse their hearts and their minds with the vile and phrensied schemes of self-calculating ambition—deriding the plausible fancies of theoretical liberty—mongers—deriding the suggestions of the interested deluders who would gladly direct their attention to *any* device which can withdraw them from the grand attainment—let them fix their eyes and hearts steadily and perseveringly on POOR-LAWS FOR IRELAND, and thereby secure that paramount blessing which will not be less productive of their advantage, than protective of their honour.

It is said, and truly said, that the pernicious influence of that gross superstition whose darkness overshadows the unhappy kingdom of Ireland, is mainly originative of her misery and destitution. Of this affirmation no man of common observation and reflection can doubt. But how is this black cloud of blasting bigotry to be removed? We honour and venerate the good and pious men who are devoting their talents and energies the conversion of the Irish Roman Catholic population, but we cannot deceive ourselves with the hope that the peasantry of Ireland, in their present woful condition of mingled superstition and barbarism, can be preached into the abandonment of their self-destructive errors. Born and nurtured under ecclesiastical subjection and tyranny,—studiously withheld from all influences but those splendid and imposing rites and soul-enslaving observances which are cunningly and almost wholly directed to the senses,—watched with all the cruel vigilance of the carrion bird which leaves not its destined prey for a moment,—and wrought into a burning fever of political exasperation by the unceasing suggestions of imaginary national insult, injury, and oppression,—how can any thing short of miraculous interposition rescue them from the priestly and democratical fangs that are placed upon them? No: we repeat that we are not justified in expecting any *great* or *general* results from missionary exertions, until we have first adopted those plain, preparatory measures which will eventually render the Irish people susceptible of the influences of a purer faith. We must eradicate that savage and appalling mendicancy into which two or three millions of the peasantry are plunged, and which degrades them in spite of the noblest natural capacities and dispositions, lower than the former slaves of our tropical colonies, and indeed reduces them to the very level of the brutes that perish.—*Halifax Guardian.*

MELANCHOLY SHIPWRECK.—DEPLORABLE LOSS OF LIFE.

Extract of a letter from a merchant at the Havannah, to a gentleman at Portsmouth, dated 6th Sept. last:—

"During my long residence in this city I scarcely, if ever, remember a shipwreck more disastrous and afflicting in its consequences than one which has occurred a few days previous to my writing, upon our coasts, about fifteen leagues to the eastward, and which has caused a very considerable and painful sensation here, as I have no doubt it has at several ports at the west end of the island of Jamaica. In consequence of some of the survivors of the ill-fated vessel being at present in our city, with whom I have conversed respecting the melancholy catastrophe, I am enabled to state particulars that may be relied on. It appears that on the 24th of August the Medusa, a fine barque of 320 tons burthen, commanded by Captain James O'Neil, sailed from Port Morant, at the east side of Jamaica, for Kinsale, in Ireland; her cargo consisted of rum, sugar, indigo, pimento, and cedar; she embarked eleven cabin and eight steerage passengers, the former of which were families of great respectibility; she was manned with a crew of sixteen good hands, independent of the captain and mates. It was first the intention of Captain O'Neil to go home by the windward passage, between St. Domingo and Margaretta, and for several days the Medusa was beating to windward to effect her purpose, but owing to strong northeast gales which prevail in these latitudes at this season of the year, he was unable to proceed, and when distant about six leagues from Cape Tiberon, the westernmost point of St. Domingo, he bore up, and resolved to go the leeward passage through the Gulph of Florida, and by the banks of Newfoundland. In the vessel's passage to the eastward of Jamaica she encountered very tremendous weather, and the captain endeavoured either to make Port Royal, or Bluefields, but was unable. On the night of the 1st of September the Medusa passed a large merchant vessel totally dismasted, but from the heavy sea that was running at the time, they were unable to speak each other. The distressed vessel fired signals of distress. On the morning of the 2nd of September, no tracks of her was to be seen from the topgallant-mastheads of the Medusa, who was still going before the wind at 13 knots, under a close-reefed foresail and mizen staysail. At this time the Montego Bay was to leeward considerably, and before darkness on the 2nd the land of the Grand Caymans was discerned through the thick haze. At this time the weather had increased to a complete hurricane, and the Medusa laid to with her head to the wind, under two storm trysails, with her topgallant-masts struck. During the night of the second, the most intense anxiety and fearful apprehensions prevailed on board. Captain O'Neil not having a thorough knowledge of this passage, greatly dreaded the Grand Cayman, the land of which is so remarkably low that it cannot be seen until close upon it. Under all the critical circumstances the captain found himself in, he thought it advisable to put the ship before the wind, and heave up for this port. At midnight, on the 2nd Sept. land was discovered on the starboard bow. This proved by the charts to be the Isle of Pines, off the east end of our island (Cuba). Considerable consternation took place on board at this discovery, as the land in question lay "dead to leeward." The ship was put about with great difficulty and an offing was eventually gained. The apprehensions of the crew and passengers were now greatly allayed, as the most lively hopes were entertained that no disaster would occur before daylight, when the situation of the vessel would be known and steps taken for her safety. The gale continued with unabated fury, accompanied by so heavy a sea that it was expected the decks would be swept fore and aft. Between two and three o'clock these fears were realised by a heavy sea coming over the lee quarters, disabling the wheel and carrying away her coops, carpenter's chest, and other things on the poop. A few minutes after, another of great magnitude came over the windward side of the vessel, nearly amidship, the effects of which proved dreadful; the ship's carpenter and cook were carried overboard and perished; with them went the life and jolly-boats, also the caboose, and a number of casks; the whole of the starboard bulwarks were carried away by the same sea: to this was attributed the subsequent loss of the unfortunate vessel, and calamitous results, as the vessel now became unmanageable, and drove badly to leeward. The captain was aware that the land of Cuba must lay close to leeward, and all hope of escaping destruction before daylight was now given up. The scene that followed (as described by one of the survivors) can only be imagined by those who have been in similar dreadful situations—all was anarchy and horror on board; between three and four o'clock breakers were distinctly discerned on the starboard bow, and now the mere shadow of hope that previously existed fled; all subordination now ceased on board, every one thought of the best expedient to give himself a chance of preservation. Signals of distress were fired, but they were only wasted amidst the tumult of the contending elements. The captain ordered the masts to be cut away, which was done by the few who were sufficiently collected to still obey his orders. This eased the vessel, but she still drove towards the "breakers," the foam of which had an awfully grand appearance. The captain knew the land to be the island of Cuba, but was ignorant on what part of the coast the vessel was driving. Had not the boats been washed over, in the sea that was running they could not have been of any avail in the preservation of human life, as they could not have existed through the heavy surf that was furiously rushing over the breakers. A little after three o'clock, as near as could be judged, the unfortunate ship struck, her starboard bow first taking the ground, and immediately afterwards she was thrown upon her beam ends, the sea making complete breaches over her deck. One universal scene of destruction took place; in a few minutes after the first dreadful shock, only four souls of the whole ship's company, crew, and passengers, survived, and these wretched men were some of many who lashed themselves to spars, and committed their fates to the waves; they were picked up on the beach after daylight by some Spaniards, in a mutilated and exhausted state; three of them were seamen, the fourth a steerage-passenger of the name of Doherty. The vessel struck upon the "Calaroques," an extensive sand-bank lying about half a mile off the main land. The day after the wreck, more than twenty bodies were washed on the beach as also a quantity of the cargo; most of the latter became the booty of the Spaniards on that part of the coast. The cabin passengers consisted of Mr. and Mrs. Urquhart and daughter, Mr. M'Lean, Mr. Murray and two sons (youths,) Mr. Oblara, Mr. Farrell, and two other gentlemen, whose names I have not been able to ascertain. On the night of the fatal wreck, the Pomona, Captain Douglass, heard signals of distress, when near Cape Corrientes; but, from the state of the weather, she was unable to render assistance. She was from Jamaica, and bound to Glasgow. The four survivors are still here. Doherty is not expected to live. I have not heard to whom the Medusa belonged. She had made three previous voyages to the West Indies.

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A LION FIGHT.—As Mr. Wombwell's menagerie entered the town of Banff on Tuesday seennight, a tremendous noise was heard in one of the caravans, which was found to proceed from the lioness and buffalo, which were engaged in a terrific combat, lioness having forced its way into the apartment of the buffalo, and attacked that animal. Considerable excitement existed amongst the by-standers, who were fearful of the escape of the combatants, and some minutes elapsed before the keeper could succeed in getting the lioness back to her own den. This was at last accomplished, but the buffalo was so severely injured that it soon after died of its wounds.

*Attempt to Assassinate the Emperor Nicholas.*—We are sorry to hear that the contagion of assassination has extended to the Russian dominions; although amongst a population of forty millions of inhabitants it may not be extraordinary to find an individual so depraved, so desperate, or so barbarous, as to imitate the example of the most mad or degraded of the human species—a Fieschi—an Alibaud.—The following is an extract from a letter received from the highest quarter:—"You have perhaps received no further information as regards the assassination of the Emperor of Russia. His Imperial Majesty was shot at by a ruffian. An aid-de-camp was killed by his side. Whether from the effect of the shot, or the violent convulsions of his dying neighbor, his Imperial Majesty had his shoulder dislocated. The result of this attack has been exaggerated. His Imperial Highness the Grand Duke Michael, who was on the point of going to England, was sent for by express, and his voyage thereby put off for a time. His Imperial Majesty, however, I am happy to say, is completely restored from his sanguinary attack. If the Emperor Nicholas had fallen, we should have deeply lamented it. He has the genius of a great Sovereign and the heart of a true man; but we are happy to think that whenever it occurs, the genius of his country will survive—as it did at the assassination of the Emperor Paul.—Fortunate the country where a principle reigns paramount at all times, and "Le Roi est Mort! vive le Roi!" Such a principle is, I am afraid, totally absent in more southern latitudes."—*Morning Post.*

PORTSMOUTH, Oct. 22.—Sir Charles Paget's squadron, consisting of the Bellerophon, Vanguard, Pembroke, Hercules, Inconstant, Pique, and Pantaloon, sailed on Thursday from Plymouth, for Lisbon, where the Pembroke and Hercules will part company with the squadron and remain on that station. The Admiral will then proceed as far as Cadiz, with the remainder, when the Bellerophon and Vanguard will part company, and go on to the Mediterranean. Sir Charles Paget shifting his flag to the Inconstant, in which ship, with the Pique and Pantaloon, he will return to Spithead.

GREAT BATTLE—CONSTANTINOPLE, SEPT. 23.—A Tartar from the camp of Reschid Mehemet Pasha arrived here the day before yesterday. He is the bearer of dispatches of the greatest importance, announcing a decisive victory over the Kurds, by which the subjugation of Kurdistan may be considered as completed. The action took place at Alum Kupri, or the Golden Bridge, on the frontier of the Pachalik of Bagdad. The Kurdish chieftain, Ravandous Bey, had collected an immense force of upwards of 100.000 men, it is stated, with a view of overwhelming the Turkish general, but was himself defeated with great slaughter. The Turks, according to their own account, lost only 500 men in the engagement; after which, Ravandous Bey, despairing of making any further head against him, surrendered himself and family into the hands of the Pasha. The power of this rebel chief is said to have equalled that of a petty sovereign. He had 150,000 irregular troops under his command, and a revenue of 80.000 purses, or £400,000. His territory extended to the confines of Persia. He was the scourge and terror of all the neighbouring provinces. Commercial letters, under date of the 9th, from Aleppo, mention that reports prevailed there of the death of Mehemet Ali. I have seen a letter of a subsequent date, the 16th, in which the account is repeated, with the addition, that Ibriham Pacha had left Syria for Egypt. But the Egyptian Charged' Affaires at Constantinople has received no information on the subject, and the Porte is equally without advices. Should the report prove true, it is hoped that our cabinet will be duly prepared to meet the crisis which will ensue, and in the solution of which the maritime supremacy which will be insured to us by the expected reinforcements to our fleet in the Mediterranean must give it a paramount voice and influence.

GIPSEY CHRISTENING.—During the afternoon service at the church of St. Mary Magdalen, Taunton, on Sunday, several gipsies, in their ordinary costume, walked down the aisle, one of the women carrying an infant in her arms, she informed the sexton she had brought to be baptized. The sermon being over, a large portion of the congregation flocked around the Font, where the child was christened by the name of Moses. The child had been borne on the preceding Sunday, and the mother was present at this christening of it. Several ladies gave her money, and it being observed that it was a fine infant, one of the brown gossips replied that it was what they called a *mule*,—the mother being a gipsey, and the father a *house man*. The encampment of these wanderers is in Bathpool lane, near Taunton; but it has ramifications at Broomfield and in other neighbouring sites.—[*Sherborne Mercury.*

*Telegraph between London and Liverpool.*—It is in contemplation, we understand, to establish a system of telegraphic communication, both by day and night, on the great railroads now in formation, more particularly on the London and Birmingham and Grand Junction lines. The utility of such an arrangement is at once apparent. Its advantages in a commercial point of view, by bringing the two greatest marts of commerce in the British empire, London and Liverpool, within a few minutes' communication of each other, are incalculable. This will, indeed, be consuming the fabled idea of annihilating "time and space."

On the Birmingham railroad alone, there are at this time eleven thousand workmen employed.

Great exertions are making to complete the line of the London and Greenwich Railway, in order to open it the whole distance next month. During the week about 600 men have been employed night and day.

*Dreadful Accident.—Four lives lost.*—On Wednesday, a fatal accident occurred in one of the coalpits, near Backwell, Somerset. The men had given notice to be drawn up, and had ascended the shaft about thirty feet in the usual manner, when the rope broke nearly at the surface, precipitating the unfortunate men to the bottom, and melancholy to add, they were all deprived of life. The head of one of them was completely smashed. The names of the sufferers are—Abraham Wideombe, aged 24; George Noble, 39; William Palmer, 52; and his son, George Palmer, 15.

CONSTANTINOPLE, Sept. 28.—The position of Lord Ponsonby becomes every day more extraordinary, and cannot possibly continue as at present much longer, without a total sacrifice of his dignity as Britain's Ambassador. Our Ministers can hardly reflect on this fact without seeing how serious must be the evils attendant upon it.

The British squadron left Vouria on the 19th, destination unknown. The news from Syria, about the death or serious illness of Mehmet Ali, has not been confirmed. I am happy to say that the Governor of Smyrna, of whose avaricious conduct I have more than once spoken, has finally been displaced, his crying misdeeds and ruinous administration having at length excited the attention of the Government.

Intelligence has been received that the Turkish army in Kurdistan has finally succeded in defeating and taking prisoner the famous Kurdish Chief, Revandooz Bey, so that the neck of the insurrection in that quarter must be now pretty well broken. I have heard no particulars, except that the Turks having stormed and carried his fort, he himself fell into their hands.

SCOTCH REGISTRATION.—In Peebleshire, the result of the registration has given a majority of admitted conservative claims of forty over the whig radical. In Haddingtonshire the gain on the conservative side is thirty four, which added to that of last year, forty eight, gives a total of eighty two; and deducting the whig members' majority at the election of 1835, which