



often collected chips, and light and rotten wood, which usually float on the surface, and are easily turned aside from the main course. And whilst the great current of American sentiment sets so strongly against Popery as the Mississippi or the St. Lawrence to the ocean, yet there have been turned eddies into waves. Lives, having passed through the various mutations from Congregationalism to Puseyism, began to show some affection for the Scarlet Lady. When his tricks were discovered and his mitre was in danger, he turned a Universalist exhorter he could not pull hell out of the Bible, and when as a roaring prophet he could not secure one of the seven leaves, nor a taste of the two small fishes, turned about, and as if in spite, added purgatory to hell and would put the triple crown upon the head of our eagle, and of no possible account any way, have turned in with them. And John Hughes, standing by the eddy, and shutting his eyes to the main current, his sweeping onward in the numbers turning into the eddy, and he hopes for the church because of its "increase from conversions." He forgets that when one turns into the eddy, there are hundreds that pass down the current. Forget, did I say? No, he understands these things entirely. He is a sadly disappointed and deceived man. And all this fuss about the hopes of the church being founded on rotting its present numbers, and on increasing from conversions, is but the whistling of a man slithering with fear when passing a graveyard of a dark night to keep up his spirits.

Let Bishop Hughes try his theory of conversion, any late Sunday, at Saint Patrick's let him turn out of all foreign birth, and let him turn within its walls only those of native birth, and those converted from the protestant faith. How many would he have called to witness that miserable pattern, have left the mass? I have no doubt the entire assembly would astonish himself, as it would disprove his theory in every particular, and give all his hopes to the winds. If there is to be but little accession hereafter to the Popish church in this country from foreign immigration—if the church hereafter is to be sustained by the increase from conversions, then I venture to predict the extinction of the Popish church in the United States in three generations. If the Bishop's theory is right, then we would advise him to pack up his vestments and to be ready to move; for as certainly as the foreign streams of immigration flow, he is left high and dry. But where can he go? Not to Italy—not to Spain—not to Sardinia—not to Ireland—not even to Austria, for the concordat is working terribly. His better plan is to make for himself friends from the mammon of unrighteousness collected from "Galvay's" metecy, so that, when his croak and crozier are flushed within empty walls, he may have a comfortable income! This was the course of one unjust steward; why may it not be of another?

KIRWAN.

Poetry.

The following tribute to the memory of DECALD BLAIR, Esq., M. D., of whom an obituary notice appears below, is reprinted from the St. Stephen's Patriot, by request of friends of the departed. It is from the pen of the Rev. Dr. Wallace late of that place.

Arise, and be rejoiced again. All ye that now are sad. The time has come when every soul, My triumph and my glad. "The hope of the Eternal hills," Fills all the world with cheer, While east and west, north, and south, Proclaim Emmanuel here. Come, then my harp, and let us join, In chorus new and strong, The choir that hail this Prince of Peace, With mingled shout and song, Hosanna to the Highest! Hush—what tidings strike mine ear, Loudly they say, my own heart's friend, Lies low upon his bier? Why bring to me this mournful tale, This messenger of ill, Flung on my festal days like these, Such grief and gloom and chill, Enough of you is born to me, From out this cold, strange shore— O Herald of a kind word, No more of this—no more, But no—ah! no—I hear again, Those soulful tidings swell, And in the words that bear them on, I hear his last farewell, Farewell my friends, I too, must say, Farewell for ever now, I wear a cross and death, today, To bind around my brow. Then hark a noble tender heart, From brother and my friend, From which I heard a fount of love, Before that knew an end, Then did not kneel with me, indeed, Before one common shrine, Yet friendship made me think the same, And friendship made me think the same.

Off then didst sit at midnight's hour, Beside my fevered bed, And till the golden twilight broke, Uplift my fainting head, Then often wert the sweetest cheer, That blessed me midst my own, I were lonely then and now, Now I am lonely lone. I know of generous deeds thou didst, Of which few words I know, Of which I but thy mourners heard, I may not tell them—let them pass, For they are dead, and they are dead, Are patient on high. A thousand hearts, fond hearts, they say, Howald thou early fall, A thousand, too, would faint, I hear, Be leaders of thy path, This truth is all to me at best, A mortal joy indeed, And only makes me live again, With keener anguish bleed. Then didst not kneel with me in truth, Before one common shrine, Yet Friendship made me think the same, And Friendship made me think the same, Farewell my friend, my own heart's friend, Farewell for ever now, I wear a cross and death, today, For thy cold, marble brow.

Obituary Notices.

DECALD BLAIR, Esq., M. D. Christmas, the season of sacred joy and social festivity, presented a dark and cheerless aspect, occasioned not chiefly from the cold and piercing storm, but by the unusually large and respectable procession of mourning relatives and friends following to the grave the much beloved, highly and deservedly respected, and deeply regretted Doctor DECALD BLAIR. The Doctor was a native of Scotland, and became a resident in St. Stephens in 1840. He was carefully instructed by a pious mother in the grand rudiments of religion, and though in a far-

off land that same good mother did not forget her son, for many were her religious epistles to him, and more the prayers presented for him. His religious predilections were of the Presbyterian order, but he was no bigot, for his sound judgment forbade that, and his charitable heart spurred it, for he was friendly with all evangelical bodies, and often sat under the Wesleyan Ministry. His professional practice was contracted to fifteen years, and he died at the meridian of 40, leaving a wife and two young children, some affection for the Scarlet Lady. When his tricks were discovered and his mitre was in danger, he turned a Universalist exhorter he could not pull hell out of the Bible, and when as a roaring prophet he could not secure one of the seven leaves, nor a taste of the two small fishes, turned about, and as if in spite, added purgatory to hell and would put the triple crown upon the head of our eagle, and of no possible account any way, have turned in with them. And John Hughes, standing by the eddy, and shutting his eyes to the main current, his sweeping onward in the numbers turning into the eddy, and he hopes for the church because of its "increase from conversions." He forgets that when one turns into the eddy, there are hundreds that pass down the current. Forget, did I say? No, he understands these things entirely. He is a sadly disappointed and deceived man. And all this fuss about the hopes of the church being founded on rotting its present numbers, and on increasing from conversions, is but the whistling of a man slithering with fear when passing a graveyard of a dark night to keep up his spirits.

Provincial Wesleyan. THURSDAY, APRIL 17, 1856.

Wesleyanism in Canada. We take up the editorial pen this morning simply to introduce to our readers the following highly esteemed communication from a valuable member of the Wesleyan Conference in Canada. We thank our correspondent for this letter, and are sure that our readers will at any time hail the appearance in our columns of intelligence from his pleasing pen.

(To the Editor of the Provincial Wesleyan.) DEAR SIR,—It is pleasant, I assure you, to look to the British American Provinces on the Atlantic and see a new Methodist Conference in its infancy, reared by the wisdom of the Rev. Dr. Beecher, his first President, and his having a well-recruited associate in power the Rev. Dr. Richey, Co-Delegate. We readily spare you for a month at its formation our able Canada President and Co-Delegate, whose efficient services were warmly acknowledged, and we rejoice to know that its operations are approved and supported by all its members and laymen, of whom we know but little in Canada, and should like to know much, but of whose cordial Methodist affection and zeal we have long heard, and whose success in the recent organization will bring out the mainfulness of self-support, and a faith in God that will secure abundant spiritual conquests, and thereby it begets the wish, that soon in other lands Wesleyan Conferences may rise and save many; and believing that this wish is not exclusively my own, the expectation is, that ere long we shall have an opportunity of sending our fraternal greetings from the American continent to a West Indian Wesleyan Conference, an East India Wesleyan Conference, and a Conference in Africa, of which we do to the fresh and flourishing Conferences in France and Australia. Little I suppose, did even Wesley think of such results when he simply in a letter to his more than Spartan Mother, "I try to act as my Lord commands." This subserviency to Christ is Wesleyan glory.

I cannot give you credit for brevity on such stirring connexional topics, and shall therefore, leave them; but the antecedents of your Conference are in my mind,—the Providence that long ago began to prepare its way—the anxieties and policy of Wesley—the solicitudes of Dr. Coke—and the early labours of Garrettson and others, and emotion to send you my warmest wishes for the success of your Conference, and the allabours of WILLIAM BLACK, who was for many years your Atlantic Provinces what Asbury was to the United States. Ye have entered into their labours, and are cheered by answers to prayer which they put up; and it is said with emphasis, the loudly aspired Wesleyan Missionary Committee of Great Britain are rooping honours for their integrity and generosity, which rebuke their slanderers, and shall continue to accumulate while Wesleyan doctrines, discipline, and devotedness are perpetuated by your noble Eastern Church.

I have too much to say of Wesleyan Methodism in Canada for your polite assurance, and I have long been desirous to do you a welcome, and to give an indication, however trifling, of the friendly feeling of our Western towards your Eastern Methodism; and as I write for readers partially acquainted with us, connexional and personal speciality may be necessary and acceptable. The Methodist world knows, thank God, that the Wesleyanism of the Canadas and Hudson's Bay is now, owing to the paternal acts of the British Conference, in undisturbed, constitutional union, under the Canadas Conference, and it is a gratifying fact that the beloved Eastern Canadas brethren, ministerial and lay, are doing some for their new relation. We are more than ever sure of the genuineness of our principles, and providential character of our proceedings, and want no Eversetism to deform what is lovely, but I am not sure we are satisfied with our solitary Conference system; and I should not be astonished if the native vitality and agility of our cause were to display themselves in a manner characteristic of those hereditary and imperishable principles; and should the Canadas in a few years present three Wesleyan Conferences instead of one, the startling phenomena must be attributed to that vitality, and the example of expansive English Methodism must be accepted as a reason. Of this I am sure, that the athletic Canadian son is not ashamed of the potent British Wesleyan Parent; and this I can promise, that while the same heart beats in both, the Redeemer's dominion will be extended, and the deserved maledictions against mischievous innovations will long be heard from the Canadas.

You can judge of this position, capabilities, and duties of Methodism here when I inform you that we commenced this Conference year in June with nearly thirty-eight thousand members, two hundred thirty-two hundred, hundreds of Sabbath Schools, two hundred and ten Circuits and Missions, and having three hundred and thirty itinerants in the field; and since then Missions and labourers have increased; and at this moment thirty or forty more men could be employed. All our Connexional funds are in advance yearly, and the allowance to Ministers is throughout the Connection better than it ever was. We have a people industrious, intelligent, enterprising, and are wonderfully developing its resources, magnificent in itself, and happy under the matchless rule of VICTORIA; we have societies whose christian features are prominent; the preservation of Methodist peculiarities is their constant care; their doctrines are uncorrupted; the hymn book they use in all their congregations is the unimpaired Wesleyan hymn book; their itinerant advisers in City Road, Leeds, Liverpool, Derby, where some of our kindred worship; and the blessings of conviction, pardon, and holiness are possessed by them. We have a sensible, liberal, confiding, and energetic laity, whose willing efforts are highly appreciated, and we are up and down the recreation ground and corridors. It must be admitted that this is a pretty severe regime for young men from nineteen to twenty-seven years of age. The Commissioners say that there is no association whatever between the Superior and students, not even at prayer. Of course there can be neither intimacy, nor any other social intercourse, unless as those words are in the mouths and writings of Romish ecclesiastics. The only association that can awaken the affec-

St. Stephens, 1st April. J. V. JOST.

AMHERST, April 2nd, 1856. Death has been doing his secret and sudden work on this Circuit of our friends. Among those who have fallen was MR. JOSEPH BAXTER, of Amherst Head. He experienced peace with God about twelve months before his death. We hope he rests with Christ at Home.

MR. JOSEPH RIPLEY of Nappan is also dead. He experienced religion in a protracted meeting, and continued steadfast in faith, joyful through hope for several years, and died very happy in his God a few weeks since. And I am sure father Crocombe and others will sigh over the death of the preacher. She and her dear partner, who departed this life about two years since, were brought to God when father Crocombe was on this Circuit, at the age of about 70, they both continued faithful unto death, and are now glorified spirits in the world of light. MR. JOHN ROZANDER of Nappan died very suddenly a few weeks since. He sought God's mercy on his death-bed, and died re-

truro Circuit. Mr. Editor,—Agreeably to intimation in my last communication I resume my pen, not, however, to impart as much revival intelligence as before; but to give information of events both pleasing and discouraging. Your pious readers will be glad to hear that the good work at Londonderry is progressing favourably. I think at least forty persons have found the Lord during this revival, and many are yet enquiring the way to Zion. Upwards of twenty are now meeting in class. The class meeting is always a time of refreshing to the persevering Christian. Most of the others have united with the Baptists. We have also commenced a Wesleyan Sabbath School, so that as a branch of the Church of Christ we are in full operation. "Give God the praise."

The system of religious instruction is most imperfect. This instruction might be confined to the spiritual retreats, which take place at the beginning and end of the academic year. One of these retreats is conducted by the senior Dean, and the other by some stranger, who is not in any way connected with the college. The Deans also give an occasional retreat to the students of the academic year, but so far as my knowledge goes, neither the president, vice president, nor any of the professors, either give religious instruction or ever present while they are given by the Deans. It is manifest that the system is most absurd and defective. All the religious instruction should be obliged to assist in this most essential duty.

The latest institution of Wesleyan enterprises in Canada,—for Missionary enterprises are the sublimest the world beholds,—is our Auxiliary Missionary Society, vigorously and ably supported by the Rev. Dr. Richey, President at home, by President Wood. The rapid extension of Canadian settlements, the late incorporation of the Missions in Eastern Canada and Hudson's Bay with ours, and the recent important tour of Mr. John Ryerson in the Bay Territory, have all contributed to augment the demands of this year with a hundred missions, many additional stations are now required; and we shall not be contented till we have made every settlement Christian, and the region between the Rocky Mountains and the Pacific coast with Wesleyan worship,—added to our happy Babel, like John Haven in Labrador, our Oklaks and Hopelaks fast by the Arctic Circle. This is not visionary, for besides Christ's supreme requirements—we have a hearty believing, Missionary people to inspire hope, who, year after year, have largely increased their liberality,—who laid more than £9,000 on this altar last year from Western Canada alone, and who will do this year more than £11,000, the unprecedented sum for the unmerited mercies and hallowed achievements of the past, and by the Divine Spirit, with you, to make the future of Wesleyan Methodism in British America commanding and glorious.

Wishing your admirably conducted Provincial Wesleyan a wide patronage, and the esteemed Ministry and membership of your promising Eastern Church ceaseless Gospel triumphs, I am, dear Sir, Very respectfully, yours, N. SCOTT. Near Toronto, April 2nd, 1856.

Training of Irish Romish Priests.

A short time ago, a commission appointed by the British Government to inquire into the management and the government of the College of Maynooth (Ireland), made a report to the British Government, which has excited much interest. Some excitement was caused, at the time the report was made, by the disclosure of a proceeding that very naturally gave great umbrage to the protestant population of England. The report states that the Pope designs establishing an American priest-training college at Rome, probably for the purpose of supplying the deficiency of the Romish clergy in the United States. The report also states that the Pope designs establishing a similar college in the city of Rome, for the purpose of training Romish priests for the Romish Church in America.

Wesleyan Intelligence.

Amherst Circuit.—Chapels.

MR. EDITOR.—We hope it may be gratifying to the Editor of the Wesleyan, under whose general care the Circuits of this Conference have been placed, and to some of the Ministers who have laboured on this Circuit, that we have now in Nappan, a new, neat and commodious Chapel, 36 feet wide, 48 feet long, with end gallery, standing on the site of the old Chapel. It was contracted for about this time last year by Brother Jeremiah A. Embree, who has spared no pains in the workman-like, completing his contract in two months before his time had expired, to the entire satisfaction of the Building Committee. The dedicatory service was conducted by the Rev. Dr. Evans, the Chairman of the District. The preacher expatiated upon the Gospel of Christ—Its Antiquity and Ethics, its Institutions and Doctrines, and its great Salvation, with energy and an union of holy Divine. Carrying captive by the tide of a dignified eloquence five or six hundred to the searching application. And at the close of the discourse, (which was only of 30 or 40 minutes length,) the congregation stood beholding, as in living reality, that eternity of misery from which the Gospel retrieves, and that eternity of joy and glory to which the Gospel introduces, and for which alone prepares. The fixed eye; the falling tear; the bursting sigh and the riveted attention of the congregation testified that the heart was under the influence of God, while the understanding and intellect were being enlightened and enlarged by his Ambassador.

The preference of pews was sold on Monday—the sale was solemn, spirited, and well managed by Asler Black, Esq. The pews for the house, given by the Building Committee one hundred and fifteen pounds above all expense and leave the gallery free, which seats a hundred comfortably. The Trustees avail themselves of this means of acknowledging the liberal donation of the Doctor—of thanking him for his presence on the occasion—and of fervently praying that God may long permit him to preach the Gospel of Christ to die men.

Our Chapel in the neighbourhood, known formerly as "Porter Town," has also been completed and dedicated to the service of God. The preference of pews sold so as to pay all expenses and leave in the hands of the Trustees fifty pounds. We cheerfully acknowledge our obligations to our affectionate Brother Crane for his valued assistance in connection with that Chapel. There are two other chapels in course of erection in this Circuit, one near the Truro Road, eight miles from Amherst, the other near Mr. Jesse Bent's Leicester. These are to be completed on or about Christmas next—may souls be saved in them. R. SMITH. Amherst, April 2nd 1856.

ture and the necessity of liberty of conscience were first explained, and it was shown that the consequence. These principles, it was stated, are now permanently and irrevocably established in the constitution, laws, and usage of the French nation. The Protestant religion, in its various forms and requirements, is not only legally recognized, and cannot be interfered with in the peaceable exercise of its various rights of worship. It follows that it is impossible to admit that any administrative measures can be interpreted as an interference with the fundamental principles, and clearly demonstrated facts. All out to bear upon the case.

The legal defence being closed, Mr. Gallienne then rose to address the Court. He objected to explain facts, and to justify himself, and the society under his pastoral care, as supposed by the laws of the present country. The Procureur Imperial, as public prosecutor, had applied to the court, and the gentleman accordingly replied to the defence put forth. His plea was short and to the point. The decree of the 25th of March, 1822, required that all meetings of whatever nature, were to obtain the previous authorization from Government. Whatever explanations might be given in the present instance, one thing was clear, such an authorization had not been obtained, and the law had therefore been violated, and the penalty must be inflicted. That penalty he referred to the Court to determine, and to inflict accordingly.

So far matters had proceeded in a quiet and decorous manner, when an incident occurred, which was likely for a time to give a new turn to the affair. At all events, it threw a new light upon the proceedings, which greatly interested their interest, and was finally overruled for the time being. I have before stated, that the Procureur Imperial had entrusted the leading of the prosecution to his substitute, and had not appeared personally in the matter. But as the gentleman was in the midst of his speech, who should appear in Court but the Procureur himself? He was evidently greatly excited, and after a short colloquy with his subordinates, proceeded to put on his official robes, and to approach the bar. It was declared, by mere chance, that he happened to be in Court, and had been able to listen to the defence put forth, he was indignant. These Praesides expected to be satisfied with propagating their doctrines in secret and unauthorised assemblies, but they were deterred to turn the Court House into a chapel, and the assembled public into a congregation. This could not be borne with. Of what importance was it that they pretended to be religious, to respect and pray for the Government, and to seek, as they said, the good of the country, while all this was a mere pretext for overturning our religious institutions and causing divisions in our families? The people wished to be considered as modern Apostles, commissioned from Heaven to reform our religion. "What would you say, Gentlemen, if some pretended modern literati appeared amongst you, and commenced an attack on the literature of Montaigne and Hume, and pretended that their own writings should be accepted for those of the great authors? This would be a far more important point. Government has provided Churches and Pastors for the Protestant population, and with such a provision all well intentioned persons, who have no covert and sinister intentions to carry out, will be satisfied. Then turning towards the Minister, he exclaimed—"Take care, Mr. Gallienne, that while pretending to place a light before the people, you do not all the while putting it under a bushel, and leaving yourself and others in deeper darkness." What was the precise meaning of this last remark it is difficult to conjecture; it might be merely an oratorical flourish; it might have been intended as a threat.

As soon as the Procureur Imperial had sat down, there was a dead silence in Court, and all eyes were turned towards the Procureur. He felt that, however violent and exaggerated had been the statements of the Crown-solicitor, this partly defeating their intended purpose; yet it became his duty, calmly, but fearlessly, to contradict those statements; and to vindicate his character as a Christian Minister. The substance of his address may be thus stated:—"It would, he said, probably appear strange to the Court, that a Minister of the Gospel, who must be supposed by his teachings and example to inculcate obedience to the laws, should appear at the bar under an accusation of having violated them himself. Such a situation was one of choice, but of necessity. He had not refused the required authorisation, but he had been refused him; and after some delay and much reflection, he had felt it to be his duty to meet the wants of his flock. He had hoped, that although not authorised, he would, at least have been tolerated; and he stated the reasons on which his hopes were based. He went on to state that the question involved in these proceedings, was of immense importance. It was a struggle between the inalienable right of conscience, and the limited authority of the legislator. But, after all, it could never have been the intention of the present Government to become persecutor. There must be some misunderstanding on the question, which he hoped would soon be solved. The religious denomination to which he belonged was well known, and he briefly explained its character and proceedings. The Procureur Imperial had been evidently misinformed on that subject, and he doubtless already regretted it. He could, therefore, fearlessly appeal to his judges, and throw himself on their sympathy, and on the impartiality of the Court.

This address, as the former, was listened to, throughout, both by the bench and the crowd, with great attention; and, probably, from all ages, professions, birth-places, and places of residence. The presiding magistrate, when inquired whether they acknowledged the truth of the accusation, and how it came to pass that they had violated the laws? The proprietor of the chapel was first examined; he replied very short and plain. See the simple-hearted Christian, standing before the bench; his garb is that of the peasant, and he is unlettered and untaught; but he lifts up his head fearlessly, though with becoming modesty—"Gentlemen," he says, "you ask me why I lent my house for a meeting, without being previously authorised to do so by the authorities? My reply is simple this: how could I imagine that it was a crime to lend a room in my house for prayer and the reading of God's Word? While others receive in their houses card-players and drunks without being authorised, and without being punished, how could I believe that, in my case, a meeting of quiet religious people would be considered as you say it is? I cannot feel that what respect I am guilty, and that is all I have to say." Of course, what could he say more? It was not for him to understand or to plead points of law and jurisprudence.

The Procureur was next interrogated. He had been courteously allowed to leave the seat reserved to culprits, and to sit beside the barrister, to whom had been entrusted the legal defence.—That defence was ably argued, the principal points of which may be briefly stated. The nature and the necessity of liberty of conscience were first explained, and it was shown that the consequence. These principles, it was stated, are now permanently and irrevocably established in the constitution, laws, and usage of the French nation. The Protestant religion, in its various forms and requirements, is not only legally recognized, and cannot be interfered with in the peaceable exercise of its various rights of worship. It follows that it is impossible to admit that any administrative measures can be interpreted as an interference with the fundamental principles, and clearly demonstrated facts. All out to bear upon the case.

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after which period, matters would be settled to the satisfaction of our friends...

European.

The Imperial Prince.

From the London Watchman, March 25. Since Sunday last, the felicity of the Emperor Napoleon has been complete, and France for the first time being shares in it...

Forty-five years ago, the first Napoleon embarked a son and still louder rejoicings and apparently to grander fortunes than those which attended upon the cradle of Napoleon Eugene...

On our side the channel, the satisfaction at this event has been less rapturous, but quite as sincere as that expressed in Paris...

Last Week of the Armistice.

Yesterday, the Paris Congress assembled in one of its lastest meetings. We were very busy every day and from time to time we concluded that the Treaty of Peace has been concluded...

The Disappointments of Peace.

There must of necessity, and in many quarters, be a good deal of disappointment on the subject of peace. Forgetting that this war has been a struggle for the sake of peace...

The friends of that country assert, and with great probability, that it was not so much the exhaustion of the military strength of Russia...

The Latest Intelligence.

PARIS, March 27.—The Congress held a meeting yesterday. There will be a grand review on Tuesday. The treaty of peace is expected before that day.

Approaching Peace Celebrations in Paris.

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Approaching Peace Celebrations in Paris.

The correspondent of the Daily News says—"I believe I may announce with certainty that, unless any event wholly unexpected by the French Government should arise, peace will be proclaimed before the end of the week."

The Disappointments of Peace.

There must of necessity, and in many quarters, be a good deal of disappointment on the subject of peace. Forgetting that this war has been a struggle for the sake of peace...

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pen with which the treaty will be signed, the Crown Jeweller has been employed in the ornamentation of the quill of an eagle, with which the plenipotentiaries will affix their signatures.

General Intelligence.

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The Crimea.

Crimea, 17th March, 1856. About a fortnight ago, the weather was so fine, that hopes were entertained that the winter had passed away, and that we should have an early and favourable spring.

New Brunswick.

EXTRAORDINARY PRESERVATION.—A sloop called the Lightfoot, of fifty tons burthen, laden with fish and lumber, left the outlet of Liverpool, N. S., for Barabodes, on the 4th of March last, with the owner on board, Mr. Robert Harlow, acting in the capacity of seaman.

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TOTAL LOSS OF THE MAIL STEAMER "CURLW." We are called on this week to record the total loss of the Mail Steamer Curlw, Captain Hunter, which had steamed on the morning of Tuesday last on the reef North-East of the North Rock. As soon as the circumstance of the Curlw being on the rocks became known boats from the two Ships of war at Halifax Island, with their respective Captains, G. H. Seymour, C. B., and G. G. Wellesley C. B., from the Naval Yard, from Somerset St. Georges instantly proceeded to her assistance, but long ere they reached her she had settled down on the reef, the forecastle being the only part of her visible above water.

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ing down was followed by Mr. Johnston, whose speech filled up the remainder of the sitting. SATURDAY, April 12. House met at twelve o'clock. Several bills passed the House finally, and were referred to the Legislative Council for concurrence.

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a perfect wreck. The Curlw was constructed of iron, comparatively new, having been built in Scotland in 1852. She was 182 feet long and 22 feet wide. She was first employed in the mail service between New York, Bermuda and St. Thomas, and last between Halifax, Bermuda and St. Thomas.

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Sunday morning he was unable to repair thither, owing to a piece of marble having fallen and broken the great top of his left foot, previous to his leaving England. The journey increased the inflammation, and caused the Prince much pain, so that the Emperor excused his attendance, and he was represented by the son of Prince Charles of (of Canino) another relative of the Imperial family.

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ADVERTISEMENTS.—WHAT USE BUTTER?—The undersigned has to certify that for the last three weeks I have been afflicted with a rheumatic affection which deprived me of the use of my limbs, and rendered me for the time entirely helpless. I used, without any beneficial effect, Kitchener's Ointment, Andrews' Ointment, and three bottles of Davis's Pain Killer, I finally procured some relief of Dyer's Healing Embrocation, and I feel myself better before I had finished using it. I feel that the other preparations together with I feel that my recovery and ability to resume my labours is due to this valuable remedy. Dyer's Healing Embrocation, and would earnestly recommend it to all persons, who may be similarly afflicted.

Advertisements.

For sale by G. E. Mottin & Co. and by Druggists every where.

Marriages.

At 10 o'clock, by Rev. R. Smith, Mr. James Porter, of the Parish of St. John, to Miss Mary Ann Porter, daughter of Mr. James Porter, of the Parish of St. John.

Deaths.

On the 24th inst. in London, G. B., after a lingering illness, at the age of 75 years, WILLIAM ROBERT, eldest son of Mr. Robert, of the residence of Dr. Jennings, 28, St. James's Square, in this City.

Shipping News.

PORT OF HALIFAX. ARRIVED. Wednesday, April 9. Barque Selah, Acker, Philadelphia. Sch'r Charles Tom, Wood, Philadelphia.

Letters & Monies Received.

(See that your remittances are duly acknowledged.) Mr. Levi Bond (60s.), Rev. R. Smith (40s.), Rev. J. McMurtry (new sub.), Rev. W. H. Starr (share inquiry), Rev. Geo. O. Huestis (share), Rev. F. Moore (new sub.), Rev. J. H. Starr, Rev. M. Pickles.

Commercial.

Halifax Markets. Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, April 16th. Bread, Navy, per cwt. 28s 3d a 25. Flour, Am. 5s per bbl. 8s 9d.

SEEDS!

GARDEN and Flower Seeds!! THE Subscriber has received from England the most select assortment of GARDEN & FLOWER SEEDS which can be ordered, and is now on hand for sale at the lowest prices.

Sands' Sarsaparilla.

THOSE who have tested the wonderful and curative effects of this medicine for purifying the blood, and restoring the system, will be glad to hear that the undersigned, having received a large quantity of this medicine, is now on hand for sale at the lowest prices.

TO CONTRACTORS.

NEW WESLEYAN CHURCH, St. John's, Newfoundland. THE undersigned has to certify that for the erection and completion of the above named building are requested to apply to the undersigned, I. T. NEVILL, Architect, St. John's, Nfld.

CO-PARTNERSHIP NOTICE.

THE undersigned has to certify that for the erection and completion of the above named building are requested to apply to the undersigned, I. T. NEVILL, Architect, St. John's, Nfld.

H. H. FULLER & CO.

EDWARD ALBRO & CO. 117.

