expressly licenced for that purpose, or in any apartments of the Superintendant Register. There is absolutely then no sanction at this time, in England under any law ecclesiastical or civil, for marriages in private houses, whether by Banns or common licence from the Ordinary; and the practice of those highest in rank and authority equally discountenances them. That the practice has been different in some colonies, has, no doubt, partly arisen from the want of Churches in which matrimony may be duly solemnized. This excuse, happily, cannot be pleaded here; and, even in Newfoundland, the parties travel for to be married in a church; and, I am not aware of any cases, since my connection with them, in which the clergy have attended, or been requested to attend, for that purpose elsewhere. Another reason of the prevalence of the custom in this colony may possibly be, that, the great rebellion in England happening soon after the establishment of the Church here, some licences of those unhappy times, and among them this of marriages in unconsecrated places, may have been thus early introduced, and so handed down as of original usage. It is well known that, in the days of the Commonwealth, banns were published in the market places, and marriages solemnized before magistrates! But Englishmen, and especially English churchmen, will be loath to take precedents from those days of innovation and irreverence." I have perhaps no right or power to say—if lay marriages are considered valid, and any words of promise before witnesses have the effect of a contract—that you may not attend and assist on such occasions; but I do not expect of you, that you will not attend in your surplices as if you were going to solemnize matrimony in a church; and the form as prescribed in your Prayer books you cannot use. But I have great confidence in predicting, that your parishioners will no longer require of you a service, which places you in such an awkward predicament, and exposes you as Clergymen to such severe penalties; and that they will desire and value the religious sanction and ceremony, "in the sight of God and in the face of the congregation," as it is now valued at home—and I believe it never was desired or valued more. Now can Christian people choose, or consent, that matrimony, "that honourable state instituted of God in the time of man's innocence," "which," our Prayer book reminds us, "Christ adorned and beautified with his presence and first miracle that he wrought," should be solemnized in private and common chambers, where all frivolities may, the next moment take place? And I cannot think any person can complain of unkindness should you decline to perform the religious ceremony anywhere but in the authorized place; if the civil contract is so easy, and you can, by refusing, put no bar to their lawful union.

We have not done with the services of the church till we have spoken of the sermon. What that may have been in the first days of the Church in these Islands, it is to little purpose to enquire. That it should be made, by God's blessing, effective and profitable, and that you bestow your best pains, and make many supplications to God, for that purpose, is my most earnest wish and desire. When I say effective, I do not refer to a present effect upon the feelings, by beauty of language or brilliancy of thought and imagery, but I speak of an effect upon the heart and conscience. "I would rather," said good Bishop Wilson, "send my people home smiting upon their breasts, than preach the most eloquent, learned sermon in the world." Let such be your desire and aim, and I would add, in this matter, your highest ambition. Remember also, that the poor are, or should be, especially interested in your sermons; because they have little other means or opportunities of instruction, and our blessed Lord was pleased to mention among his miracles of mercy, pointing him out as the Messiah, "the poor have the gospel preached unto them."—What you make intelligible and useful to them, will of course be intelligible, and ought to be acceptable, to the wealthy and wise: whereas, ornaments and refinements will be thrown away upon at least half your hearers; or, if I may express my real sentiments, upon all.

I have already alluded to some of the subjects on which I think you may enlarge with advantage, and in prospect of checking the tendency which there certainly is in men at all times, and from which the church in this colony has not been exempted—if we may judge at all from outward signs and symbols—to overlook the work and the glory of God in our attempts of doing good to men. I know it may be said, and truly said, that in promoting the salvation and edification of men, we are, to the best our power, advancing also the glory of God; but I must still express my fears, that the great end of all, "God in all things may be glorified through Jesus Christ," is not as clearly and constantly kept, as it should be either in our own view or in that of our people.—And that the work of God's grace is not sufficiently regarded, I infer, both from the great prominence and importance given to preaching and the less to prayer and the sacraments, and generally from that argument for attempting any work or device in our people's cause, that we shall thereby do so much good. Now, while I devoutly and thankfully confess that it is a blessed thing to do good; there is yet one thing which, in our responsible situation and office, we should prize and pursue more, which is to do right. I do not of course suppose that there need be any contrariety between doing good and doing right, but, I do think, that persons in situations of trust and responsibility—nay, I will say, all Christians (for what is a Christian without responsibility?)—should enquire and consider first and chiefest of all things, whether what is proposed is right; and I do not think that this, in the present day, is the order of regarding and determining our actions.

It seems too easily taken for granted that if an action will do good, present good, it must be right—whereas there may be latent evils, or evil results, which will more than counter-balance the present good. Again, we may often do good to men in one respect, as by improving their condition and respectability, while we undermine their religious principles, or, at least, suffer them to fall by providing no support. But still further it should be remembered and considered that, in fact and strictly speaking, we have not, I mean have not as men and ministers, to do good at all, but to do our duty; and leave the results, both for ourselves and others, in his hand "who worketh all things after the counsels of His will." Now these are truths which, however clear and admitted in statement, are too much overlooked in practice, and will require to be declared and maintained. There is a very discernible, and, I believe in many cases, a very single minded desire abroad to do good: but that desire is not sufficiently referred to the will and glory of God; not based upon a religious foundation, not directed by religious rules. The very work of the Gospel is taken up by self formed societies, which, each in turn, are reported as doing so much good: only, having no foundation, each in turn disappears and dies away, and leaves men, I am much afraid, further than before from truth and righteousness. Now, against all such inventions of men it will be your duty, not an easy or pleasant one, to lift up a warning voice. Not easy, because we are ourselves too apt to be dazzled and diverted by appearances of improvement, and to rejoice if any part of our work can be done by other instruments, though we ourselves are laid aside; not pleasant, because we run too much risk of offending some whom we admire and would desire to please. But, if we mean to build men up in morals and manners on a foundation, remember yourselves, and let others be reminded also, that there is but one: "Other foundation, the apostle tells us, can no man lay than that is laid, which is Jesus Christ." [*See Appendix, A.*]

APPENDIX, A.

I need not, and perhaps ought not, to conceal from you that these remarks have reference to Temperance Societies among others; and I mention them the more willingly because I freely and thankfully acknowledge that they have done much good; and I entirely believe that promoters of these Societies are in general actuated by the purest and most benevolent motives. My opinions, however, are not suddenly or unadvisedly taken up; but are the result of reflection and observation. When I hear amiable and right minded men speak of Temperance Societies as second only and next to Christianity, I am satisfied they must look only to the good, and not regard or not understand any evil in them. They would not otherwise institute such a comparison. Would they choose to say that the apostle of Temperance (as he is called) is second only and next in doing good to the "Apostle and high priest of our profession, Jesus Christ?" And yet where is the difference of the two comparisons? Surely our divine religion is, like its divine author, "the same yesterday and to day and for ever."—And do people really mean that Jesus Christ and His Church have forgotten the virtue of Temperance, or that it is not inculcated in His gospel, or that there is no virtue in God's grace sufficient to promote and maintain it? What is this but saying that Christianity has done much and may do more, but there is one vice that it cannot, or however does not, cure; and therefore we must form ourselves into a Society to give the necessary instruction and supply the necessary instruction and supply the necessary means! Presumptuous men! If I am asked, why then has not intemperance been corrected in and through the Gospel, I answer (1st.)—That such a complaint shews ignorance of God's dealings with men, in leaving them, notwithstanding His grace, free to choose. But does that imply that God's grace is not sufficient, if faithfully applied and improved, all sufficient for every case? What said the prophet more than 2,000 years ago?" "Is there no balm in Gilead? is there no physician there? *why then is not the health of the daughter of my people recovered?*" (Jeremiah 8. 22.)*, They, who can answer this question, can also tell why intemperance has not been, and perhaps never will be, conquered by the Gospel. (2) That wherever the Gospel has been faithfully preached and humbly received, there have been corresponding improvements in temperance as in all other virtues. Knowing but little of the former circumstances of your island, I would yet confidently ask whether you could not observe a great and steady advance of Temperance, before the introduction of these Societies? And why may we not believe that such advance would have continued and spread, descending through Society, with religion and religious knowledge? (3) That if the zeal which has been exhibited and the means which have been bestowed in forwarding a human scheme and exhalting human means, had been exhibited and bestowed on the side of Christ and His Gospel, the improvement would have been more blessed and far greater than it is: more good would have been done, without the bad consequences which must more or less attend upon all such hasty less and graceless schemes. I could tell you of opinions existing having taken place of spirit drinking of the letters Rules of Charitism recruited from Tectalers—of persons formerly communicants refusing Holy Sacrament because of their vow against wine (so bringing in one of the worst corruptions of Popery.) I could tell you of excellent men having left the Societies in perfect disgust at the slander and evil speaking and other licentiousness unchecked among them; and of persons, even held up as models of temperance, falling back into their former course, or worse. But these, though bad, are not the worst evils—neither do I contend that they are inherent and inevitable. But this I contend, that a Christian's rule is, "He that eateth, eateth to the Lord, for he giveth God thanks, and he that eat not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself." (Rom. 14, 6.) And these societies entirely set aside this rule. Not only "do they sacrifice to their net and burn incense of their drags;" pleasing themselves with having accomplished more than the Gospel of God's grace but they obscure the right and only right end of all improvement in virtue.—Of whom (the apostle says the Philippians, "even weeping," but of those "who mind earthly things? but our conversation," he adds, "is in heaven." (Phillip, 3. 20.) If men ask you how they shall mend society, improve morals, restore virtue, promote peace—say, be Christians in life as in profession—and *in profession as well as life.* "Ye are the salt of the earth, but if the salt have lost it savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." (St. Matt. 5. 13.) As Christians you are all members of a Temperance society now nearly 2,000 years old, as Churchmen you have solemnly taken the pledge. What can men do or desire more?

(From the New York Weekly Herald.)

THE ULTRAISM OF THE AGE.—The recent trial of Polly Bodine in this city which has attracted in such an intense degree the attention of the community, has been attended by manifestations of popular feeling and sentiment which indicate, in a very remarkable and note-worthy manner that influences are at work tending to produce a very unhealthy state of public opinion, in matters most intimately connected with the well being of society. Throughout the whole proceedings, the cause of justice, the interests of the community, and the rights of the prisoner herself, have been seriously affected and endangered by causes which ought not to be regarded without alarm. In the great difficulty of obtaining jurors—in the speeches of counsel—in the charge of the Judge—in the long retirement of the jury—in the conduct of a certain portion of the press—and in the discussions amongst the people—there were discovered very significant indications that there is something operating very generally, which has a tendency to unsettle the very foundations of our system of criminal law. When the very tribunal of justice itself is invaded by a spirit of revolution and rebellion against the established laws of the state, it is surely time for all who desire the maintenance of the peace, good order and safety of society to look into the matter with the calmest and closest attention.

There cannot be a doubt that a very mischievous influence has been created by the ultraism of the opponents of capital punishment. They have not gone to work in the right spirit. Their efforts to effect a change in the law, have been characterized by a degree of violence, intemperance, and indiscretion, which now begins to generate in many quarters a spirit of undisguised hostility to the righteous administration of justice. Let us not be misunderstood. We are not by any means to be regarded as opposed to the amelioration of our criminal code, whenever reason and experience point out the propriety of a change. But criminals are to be tried and punished not by laws shaped to please the mawkish sentimentalism of an affected and spurious philanthropy. Jurors ought to recollect that they are bound to disregard all considerations as to the consequences of their verdicts, and when they do thus faithfully discharge the solemn obligations imposed upon them by their oath, they are surely entitled to the approbation of all intelligent and right-thinking men. But we now often find juries abused and derided by the advocates of the abolition of capital punishment—loaded with epithets of rebuke and infamy—and held up to the community as guilty of unlawfully condemning their fellow beings to a shameful death. Such has been the manner in which the jury in the awful case to which we have already alluded, been treated by the organ of the abolitionists in this city—the *Morning News.* This is the ultraism on this most important subject against which we desire to point the disapprobation of all men of sound sense and intelligence. So long as the advocates of the abolition of the punishment of death appeal to the reason of the community—so long as they conduct the controversy in a calm, temperate, and philosophic spirit, we find no fault with them. But when they thus assail juries for a faithful discharge of their solemn duty, and denounce the ministers of justice for their instrumentality in carrying out the laws—when they elevate the murderer into a hero and regard his victim as unworthy of a thought, it is surely time to enter a protest against the folly and fanaticism which thus strike at the very foundations of civilized society.

All this wild, violent, and intemperate outcry against the propriety of capital punishment, and attempted interference with the prescribed course of justice, is, however, only in keeping with the ultraism of the age, which seeks to unsettle all the established rules, usages, and opinions of society.—We see the same reckless spirit of innovation or pseudo reform in the movements of the Fourierites, the Socialists, the National Reformers, and all the other new systems of society and religion which are appealing to the popular mind. Not to reform, but to overturn—not to restrain, but to let loose the passions—not to control, but to let run riot the appetites, is the aim of these fanatics. There are amongst them those who may have some faint glimmerings of the truth, but it is away amongst the clouds, and so they go on blindly constructing and reconstructing theories for the reorganization of society, and the complete regeneration of human nature, the only effect of which is, to take captive the weak and lead many into all sorts of extravagance of error.

Even in the great moral movements of the time, we see the same spirit of ultraism at work. Thus in the progress of the temperance reformation, violence and fanaticism have rushed in, and in all directions now impede most seriously the course of that blessed work. Not satisfied with the wise and resistless course adopted by the first movers in that sublime effort, many of the professed friends of the temperance cause are now employing ultra and unjustifiable means of attaining its ends. Instead of addressing themselves to the reason and consciences of men—instead of allowing the influence of example to operate and triumph—they must needs seek to force others to think and act with them. Instead of addressing the community in the language of Christian charity and forbearance, we now find many of the temperance orators pouring forth torrents of vituperation and abuse against all who do not belong to "the society." The Legislature, too, is called upon to enact laws prohibiting the sale of intoxicating liquors, and probably this foolish and ultra spirit will next demand that the possession of a temperance certificate must be made an indispensable qualification for citizenship. But all this is greatly to be deplored. None regret it more than do the best friends of the "temperance reformation" as that great moral movement, whose blessed fruits are everywhere apparent throughout our land, has not inappropriately been termed.

This ultraism of the age is the great enemy of all reforms. The intelligent and the genuine reformer proceeds slowly, cautiously, temperately. Prejudices are not best overcome by violence. The popular mind is not to be taken by storm. Many reforms may be clearly discerned as necessary, and the means of their attainment be fully perceived by those who are in advance of their fellows. But it is to be recollected that the enlightening and convincing of the great mass of mankind is the work of time. The man who labours patiently and prudently for the advancement of his race, by the exposure of errors and the spread of the truth on all subjects connected with philosophy, religion, civilization and laws, is the true reformer. But he who goes wildly, rashly, and intemperately to work, is like the fool in the Proverbs, who casts around him arrows, firebrands and death, and says "am not I in sport?"

☞ Blanks, Handbills, and Job Printing of all kinds, executed at the Chronicle Office at lowest prices.

THE CHRONICLE.

SAINT JOHN, JUNE 13, 1845.

THE FIRE AT QUEBEC.—The loss by this terrible disaster is estimated at £300,000 about one third of which was insured. Sixteen hundred houses and about two thousand outhouses and stores were consumed. The Quebec Gazette says—"About five thousand persons were yesterday fed, and £2000 have been distributed this day; say pecuniary relief to 4000 persons." Subscriptions were coming in from different parts of Canada, and sir Charles Metcalfe has headed the list with £500 from his private purse: they will probably amount by this time to £12,000.

An appeal has been made by the authorities of Quebec to those of this city for assistance in their calamity, and we learn His Worship the Mayor purposes calling a Public Meeting for that purpose. We would humbly suggest that in preference to the long and tedious detail of collecting individual subscriptions, the Lieutenant Governor be requested to convene his Council and such members of the Legislature as can conveniently attend, and make an instant advance of such sum of money as may be deemed necessary, for the subscription be a handsome one and come from the whole Province, and be done without delay. Twelve thousand people are houseless, and the pangs of hunger may make many lifeless unless relief be instantaneously afforded.

FIRE IN THE WOODS.—For several days past the atmosphere in and around the city has been strongly impregnated with smoke, and cinders continued to fall, indicating that fires were raging to a great extent in the woods. At the Eastward on Wednesday, the fires approached within a mile and a half of the city, in the vicinity of the Botsford Mills at Little River, which had a narrow escape, and in almost every direction the fires continued to increase. At Black River, Mr. Wilmot's Grist mills were saved with difficulty, but three cottages on the farm were burned. On the Nerepis Road the fires have raged frightfully, and we have reason to fear that many farmers will suffer severely. From Fredericton we learn that much damage has been done, and it was only by the untiring efforts of the inhabitants that the destroying element was prevented entering the town. In Charlotte county many houses are burned; and likewise in the State of Maine.—The destruction of logs and timber by these fires must be very great, and probably exceed more than would be shipped from the Province in several years.—Last night a rain happily set in, which will be the means of putting out the fires and preventing further damage for the present.

THE PRESS.—It has with us from our earliest days, born, educated, and brought up among types, been held as a sacred maxim, that the Press constituted the "fourth part of the State," and that part the People's. We have under the banner of the Constitution, (to which we at all times acknowledge submission,) considered and upheld the Press's power on these principles, and have never but with pain seen them deserted by others. For some years past we have observed, not without some degree of alarm for the safety of this bulwark of the people, an almost entire desertion of that imperative and solemn duty by various presses of this Province. We will begin with Head Quarters. The village of Fredericton, which independantly of the Royal Gazette would not afford adequate support for one honestly conducted periodical, now furnishes the Province with four. This to a person unacquainted with the secret movements of Provincial Legislative juggling, would create wonder as to how they maintain their footing. It is this secret that we purpose now to impart to our readers:—They are the tools of our Representatives and are hired and paid by them OUT OF THE PUBLIC CHEST, and for what? simply that they may trumpet forth and hide the defects of their respective masters. This alarming and degrading state of things has now become so palpable, that it behoves every member of the press who is clear of the odium of being a hireling, to stand forth, and with clean hands say—It is not I: I have not contributed to the degradation under which the press has fallen. It is also necessary that this disgraceful fact should be known, that any one or two factious or scheming members of the Legislature can, under this system, be guilty of the most foul dereliction of duty, and yet by their organ (paid out of the people's money, be it remembered,) be represented as the greatest patriots.—The proceedings during last session of the house, more than on any former occasion, gave abundant proof that *a majority* of the House of Assembly are determined, at the people's expense, to inflict this iniquity upon us, and consequently all the papers published at Fredericton, without a solitary exception, *declared for the House;* and why? the loaves and fishes were at stake. Who then will not pronounce this state of things deplorable? A very able statesman once said "give me the liberty and controul of the press, under the most tyrannical government, and I will guarantee liberty to the people:" it follows then, that if such be the power of the press, and that power be corrupted and turned against the people, instead of being their sentinel and guardian, a door is open to every species of corruption and robbery, which gives to bad men in power a license to do wrong with impunity.

At an early day we purpose resuming this subject, as we consider it one seriously affecting the best interests of the country.

CONCERT. The Harmoneon Family perform for the last time in this city at the Saint John Hotel this evening. They have continued to draw for themselves crowded houses, and will no doubt have "a bumper at parting." On Monday evening they will perform at Fredericton.

☞ In our paper will be found a portion of Bishop Field's Charge, delivered to the clergy of Bermuda on his first visitation, and which is copied from the Bermudian of 5th April, handed us for that purpose.

We copy the following account of the arrival of His Lordship the Bishop of this Province from the New Brunswicker of Tuesday:

ARRIVAL OF HIS LORDSHIP THE BISHOP OF FREDERICTON.

On Saturday night, about 11 o'clock, H. M. St. *Columbia*, having on board the Right Rev. Dr. MEDLEY, Bishop of Fredericton, and family, and the Rev. Mr. KING, his Lordship's Chaplain, arrived in our harbour from Halifax, and at 8 a. m. his Lordship and Suite landed, and proceeded to the St. John Hotel. Notwithstanding the fatigues incident to a voyage across the Atlantic, and from Halifax to this port, his Lordship preached three times during the day—viz. in Trinity Church, in the morning, in St George's Church, Carleton, in the afternoon, and in St. Luke's Church, Portland, in the evening. On each occasion, his Lordship was listened to by large and attentive congregations, and but one opinion prevails respecting his desire to be useful to the people, and to improve their spiritual condition. His Lordship has already expressed himself as deeply sympathising with the poorer classes of the community, for whom sufficient Church accommodation does not at present exist, and has intimated his earnest hope that ere long that deficiency will be supplied, so that all classes may equally enjoy the free and universal blessings of the Gospel and the Gospel Ministry. His Lordship's various addresses to the Congregation on Sunday, were of the most purely scriptural, spiritual and apostolical nature, and were delivered with a delightful impressiveness and affectionate earnestness, which riveted the attention of the hearers, and profoundly affected their hearts. While expounding some of the vital doctrines of the Gospel, in a masterly, energetic and convincing manner, his Lordship also took occasion to allude most feelingly to the *occasion* as being the *first* meeting of the Bishop with any portion of the Church in his newly constituted Diocese, and affectionately to impress upon all the Members of the Church, that without divisions or differences they should cordially unite with him, in promoting the welfare of their Church, and their own spiritual advantage and happiness by a consistent walk, and of practice, grounded and profoundly affected their hearts. While expounding some of the vital doctrines of the Gospel, in a masterly, energetic and convincing manner, his Lordship also took occasion to allude most feelingly to the *occasion* as being the *first* meeting of the Bishop with any portion of the Church in his newly constituted Diocese, and affectionately to impress upon all the Members of the Church, that without divisions or differences they should cordially unite with him, in promoting the welfare of their Church, and their own spiritual advantage and happiness by a consistent walk, and of practice, grounded and resting from a right foundation of Christian Charity and benevolence.

Yesterday, at 1 and 2 p. m., addresses of congratulation on his arrival, were presented to his Lordship by the Lay Members of the Episcopal Church, and by the Corporation of Trinity Church, in this city: at the former of which, a large number of the most respectable gentlemen of the city were present, the address being read by His Honor Mr. Justice Parker.

Address of the Rector, Church Wardens and Vestry of Trinity Church, St. John New-Brunswick.

TO THE RIGHT REVEREND THE LORD BISHOP OF FREDERICTON.

My Lord,—As the representatives of the Members of the Established Church of England in this Parish, we hasten upon your Lordship's reaching our shores to tender to you the expression of our high respect for the sacred office you sustain, and our best wishes for your personal welfare and prosperity in this your newly constituted Diocese.

The Episcopal charge of this Province, having been for many years entrusted by letters Patent to the Diocese of Nova Scotia, we gratefully acknowledge the benefits we have derived from that connexion, and the zeal and paternal solicitude for the interests of our Church at all times evinced by the Lord Bishop of that Diocese, whose arduous duties in his own extensive charge have been hitherto so greatly augmented by the spiritual demands of this rising Colony.

Impressed with a firm conviction of the truth and excellence of the principles of our Church, and ardently desiring to see them more widely disseminated in this Province, and more deeply rooted in the affections of its Inhabitants, we hail with lively satisfaction the formation of our Province into a distinct See under your Lordship's direction, as a measure well calculated to secure those Blessings, by placing its spiritual concerns under the guidance of one, whose talents and energies will be exclusively devoted to the task and who will henceforth exercise that Episcopal supervision of our scattered Churches, which upon the principles of our Ecclesiastical polity is so essential to their welfare and efficiency.

We gladly avail ourselves of the present occasion to express our deep sense of gratitude for the pious munificence of our fellow Churchmen in the Mother Country, to which, under Divine Providence, we are mainly indebted for the bright and encouraging prospect now opened to our Church.

Permit us, my Lord, while bidding you welcome to our shores, to pray that you may come to us "in the fulness of the Blessing of the Gospel of Christ," and that all your efforts to preserve our Revered Church in the purity of her Faith, and in the enjoyment of those forms and usages, with which the pious feelings of Churchmen in this Province have, from its earliest days, been associated, may be abundantly crowned with success.

Cordially desiring for your Lordship and your Family health, happiness, and every spiritual Blessing, we remain, My Lord,

Your Lordship's humble and obedient servants,

I. W. D. GRAY, Rector.
JOHN V. THURGAR, } Church Wardens
WM. WRIGHT, }
On behalf of the Church Corporation.

By order of the Vestry,
GEO. WHEELER, Vestry Clerk.

To the Honourable and Right Reverend, JOHN, LORD BISHOP OF FREDERICTON.

We, the undersigned Members of the "United Church of England and Ireland," residents of and in the vicinity of the City of Saint John, beg leave most respectfully to tender our congratulations personally, to your Lordship, on this the occasion of your safe arrival in the Province, and first entrance into the recently created Diocese of New Brunswick.

While we express the sincere gratification we feel at the appointment of a Bishop for the Province, and heartily bid your Lordship welcome, we must also give utterance to our sentiments of gratitude to Almighty GOD, for having put it into the hearts of the Bishops and Members of the Church, in the United Kingdom, to furnish the endowment of the See, and into that of Her Majesty to carry out their pious and charitable intentions; and while, as in duty bound, we acknowledge with gratitude, the Fatherly care of our late respected Diocesan, we cannot but express our anticipations that benefits of great magnitude will arise, out of the possession of a Bishop of our own.

That GOD may bless all your Lordship's efforts with success, and further all your exertions to the good of the Church, is the sincere Prayer of your Lordship's most obedient servants.

[Signed by nearly 400 Lay Members of the Church, in and about St. John.]

His Lordship delivered extemporaneous replies to the addresses, (time not allowing the preparation of written answers,) which, tho' of considerable length, were characterized by a peculiar felicity of expression, elegance of language, and emphatically affectionate and spiritual tone. His Lordship especially expressed his deep sense of the kind and cordial manner of his reception in this land of strangers, of the weighty nature of the office to which he has been appointed, of his need of the sympathies, assistance and prayers of all faithful members of the Church, in the discharge of his episcopal duties, and above all, of the superintending aid and blessing of the Most High. He alluded to the sacrifice he had been called upon to make, in abandoning home and native land, dear friends and accustomed society and scenes, to accept the episcopal charge of a Province so little known in the Mother Country; after observing that he had neither expected, sought, nor wished for the office, and that even after it had been offered to him, he had wished to decline it, yet that having arrived here, and seen something of the place of his future labours, he was now glad that he had come, and that his lot was cast in a Province, where so ample a field of duty and of usefulness was open before him.

His Lordship also expressly observed, that altho' it was his duty immediately to pay his respects to the highest authority in the Province, (the Representative of her Majesty in the Government,) and therefore to proceed speedily to Fredericton; yet that it must be remembered, that although, in accordance with the custom of the British empire, his Episcopal designation was derived from that place, yet he was not the Bishop of Fredericton exclusively, but the Bishop of New Brunswick, that his heart was already full of St. John, and that he should take the earliest opportunity of revisiting it; both to inspect the schools and other matters requiring his official superintendence, and to become personally better acquainted with a population from whom he received so christanlike and cordial a reception.—His Lordship also stated that he should make it his business to visit every part of his Diocese, as often as his strength would permit; and that he hoped to hold a Confirmation in the city it the course of the summer.

It is impossible for us, without notes, to do more than give the above very few features of his admirable replies to the addresses; but are assured that they produced the most favourable and gratifying impression on all who had the pleasure of hearing them.

FIRE AT FREDERICTON.—On Tuesday last, His Excellency's stables attached to the Government House, were consumed by fire, together with all their contents, including three fine horses, harness, carriages, &c. The loss is estimated at about £800. The fire is said to have occurred through the carelessness of the servant, who had been smoking in the stable, and laid his pipe near some inflammable materials.

A fine ship called the *Queen Pomare*, was launched on Saturday from the building yard of Messrs. T. & J. Reddock, in Portland. She is of about 800 tons Register, and owned by Messrs. Parks & Hegan, of this city.

[From the Royal Gazette.]

Downing-street, 30th March, 1845.

SIR,—I have the honor to acquaint you, for your information and guidance, that Her Majesty's Government have had under their consideration the claim of citizens of the United States to fish in the Bay of Fundy, a claim which has hitherto been resisted on the ground, that that Bay is included within the British Possessions.

Her Majesty's Government feel satisfied that the Bay of Fundy has been rightly claimed by Great Britain as a Bay, within the Treaty of 1818; but they conceive that the relaxation of the exercise of that right would be attended with mutual advantage to both countries;—to the United States, as conferring a material benefit on their Fishing Trade, and to Great Britain and the United States conjointly and equally, by the removal of a fertile source of disagreement between them. It has accordingly been announced to the United States Government, that American Citizens would henceforward be allowed to fish in any part of the Bay of Fundy, provided they do not approach, except in the cases specified in the Treaty of 1818, within three miles of the *entrance* of any Bay on the coast of Nova Scotia or New Brunswick.

I have, &c.
(Signed) STANLEY.

PROVINCIAL APPOINTMENT.—Edward L. Jarvis, Esq., to be Commissioner of the Marine Hospital at St. John, in the room of R. M. Jarvis Esq. resigned.

His Excellency the Lieutenant Governor has been pleased to appoint Capt. Allen Outy, R N, and Chas. W. Stockton and Justus Wetmore, Esquires, to be Justices of the Peace for King's County.

A lad of 16 years of age, named Henry Le Page, who was very drowsy the morning after, died from the effects of having eaten a quantity of dried apples, at one time, and shortly afterwards drinking beer on them which caused a most unnatural swelling in his stomach and stoppage of the intestinal canal. Medical aid was called, but all efforts to save his life were unavailing. He died in great agony in about 48 hours.—*P. E. I. Gazette.*

The Quebec Canadian says: "the schr *l'Estérial*, Capt. Thibault, which set sail for Prince Edward Island yesterday, had on board as passengers, Mr. Cyrille Roi, of St. Vallier, Captain Bayfield's clerk, and twenty other young French Canadians, engaged by him to serve on board the *Gulnare*, the vessel employed for so many years on the hydrographic survey undertaken by the British Government. These young men are to have twelve dollars a-month. Captain Bayfield and his colleague, Commander Orlebar, give a decided preference to the French Canadians over the *blue jackets;* because, possessing in a high degree the other qualities of good seamen, they are in general more sober and faithful, and they are more to be reckoned on, especially on shore. It is said that Captain Bayfield is shortly to ascend the river to survey the Lake St. Peter, in the *Gulnare.* Commander Orlebar remains in the Gulf."

A brigt with 475 slaves on board, a prize to her majesty's ship Wasp, arrived at Sierra Leone on the 11th April.

A large Brazilian brig, having on board 600 slaves a prize to her majesty's brig Albatross, arrived at sierra Leone on the 15th of April. Since the capture of this vessel more than 100 of the slaves died.

TURK'S ISLAND.—By the brig Planet, at N. York, which left Turk's Island on the 13th inst. information has been received that owing to the scarcity of provisions the inhabitants were almost in a state of starvation. So great was the famine that vessels were boarded in the passage in the hope of obtaining from them the necessaries of life. Flour was selling at $14 a bbl. and all other provisions in proportion.

PROVINCIAL POLITICS.—The failure of the ex-Ministers during the late session of the Canada Legislature to regain the power which they so imprudently abandoned in 1843, under the idea that they would be able by their influence in the elective Assembly to govern the Governor and establish their absolute rule under the name of "Responsible Government," and the revival of the season of business have diminished the agitation which prevailed previous to the close of the session, two months ago.

The spirit still remains, but it is feeble in comparison. Business, trade, agriculture, railroads and improvements, have occupied more of the attention of the newspapers. Those published in the French language are quarrelling about a project of getting rid of the Re-Union Act by a side wind; and establishment of a "Responsible Goverment" of the majorities of each of the Provinces separately, and their style and manner affords no very pleasing evidence of their being under the influence of self government.

The Provincial Government in the mean time goes on, without the check which would result from a decided majority in the representative Assembly, exercising its constitutional powers and influence for the remedy of abuses: promoting justice and the general welfare, without regard to men, party or faction.

In the Eastern Provinces the same contest for power prevails as in Canada. These are, indeed, natural consequences of the representative system, which can only be beneficial where the majority of the constituency exercise a vigilant and enlightened superintendence over their representatives, and are ever ready to check their factious and corrupt tendencies, confining them to the strict line of their duty; viz: promoting "the peace, welfare and good government" of the country.

Same of the Halifax papers are discussing a "Union of the Provinces," as necessary to give efficacy to the concession of "Responsible Government" by the home authorities. Their idea seems to be that the Brititish Government ought to have only a nominal power in the government of the British American Colonies; or at least the Provinces ought to be sufficiently powerful to dictate to the Mother Country, in every thing that concerns them. They are, indeed, willing to allow Great Britain to protect them by its fleets and armies, and afford, at the expence of the British consumers, peculiar privileges to the trade and industry of the colonies; but, it seems, it is not to interfere in the government of the Provinces, excepting as colonial parties see fit; certainly a very modest claim to independence.

We dare say whenever the North American Colonies are sufficiently *powerful* for their own protection, and sufficiently wise to agree amongst themselves when contests occur about power and local interests, Great Britain will be very willing to let them have altogether their own way. In the mean time, she must be allowed to look to her interests, and discharge the duties of a Sovereign Power over all its subjects.—*Quebec Gazette.*

A petition has been forwarded to the Duke of Wellington, from a number of commuted pensioners, mostly of long service. The petition sets forth that in 1832 they gave up their pension and emigrated to Canada, that they have mostly been unfortunate here, and that the stoppage of the small allowance of 4½d per day, has reduced many of them to the lowest stage of indigence and beggary; under these circumstances, they recapitulate their past services, and entreat his Grace's intercession with her Majesty's Government, in order that some provision may be made for their support.—*Ib.*

THE BOKHARA MISSION.—On Wednesday Exeter Hall was crowded to hail the safe return of Dr. Wolff, and hear from his own lips the account of his late mission to Bokhara. Sir F. Codrington took the chair, and after a report of the Committee and a few brief remarks from Capt. Grover, the traveller was introduced on the platform, and received with loud applause. He spoke for nearly two hours and a half, giving step by step the history of his journey and his dangerous stay in Bokhara. He spoke warmly of the assistance he had received from Lord Aberdeen, Sir Stratford Canning, Col Sheil, and all other British authorities: and also from the Sultan of Turkey, and Shah of Persia; the timely interference of the latter probably saved his life. There was great simplicity, and a sort of apostolic language and force in this narrative which were extremely interesting; and the effect was augmented by the Doctor's imitating the ugly gesticulations of the tyrant Ameer of Bokhara, and the action of various other persons with whom he had intercourse.—*Court Journal, May 3.*

OREGON.—The following paragraph from the Independence, Missouri, Expositor will give some notion of the tide of emigration now setting towards the Oregon:—A train of upwards of two hundred wagons left our town on Tuesday and Wednesday last, for Oregon; others have been passing daily since. Yesterday twenty-eight more passed this town from the neighbourhood of Fort Madison, Iowa Territory. From St. Joseph's we learn that two hundred wagons have crossed the Missouri at that place and its vicinity, and departed for the same destination. Whilst we write, a friend informs us that fifty more wagons are crossing at the lower ferry, and will pass through town to-morrow. The main company has started at least two weeks earlier than usual, and many intending to emigrate may be diverted from so doing by this fact, we will state that parties will continue to start until June, and that animals, provisions, and every thing for complete equipment are to be obtained in abundance, and on the most moderate terms in this county.

SLAVERY ABOLISHED IN THE ISLAND OF ST. BARTHOLOMEW.—A letter from Stockholm, dated the 12th of April, says that the Swedish Diet has responded to the appeal of the King, and in a manner which secures freedom to the four or five hundred slaves belonging to the Swedish Island of St. Bartholomew. The estates acceded to the proposition of the King by voting 10,000 rigsdrs yearly, for ten years, to be expended in redeeming the slaves of that island and compensating the loss to their masters.

The cold weather, felt here on Saturday, was not confined to the city or the state. The papers, so far as received, concur in saying that the weather was severely cold and disagreeable. The Albany Atlas of Monday says: over coats and coal fires were in strong request. Snow fell on the Helderbergs, and we learn from a gentleman who left Cherry valley yesterday morning, that the ☞ was full an inch and a half in depth when he left. Here it took the form of hail. To day is somewhat mild.—[New York paper.]

New Line of Steam Propelling Packet Ships between New York and Liverpool.—Some of the capitalists in Boston are building a line of first class ships for freight and passengers to run between New York and Liverpool. The first of these splendid ships, the Massachusetts is nearly finished and will leave New York for Liverpool sept. 1, and the other ships will be brought into the line as soon as they can be finished. These packets are to be fitted for the purpose of accommodating a large number of 1st and 2d class cabin and steerage passengers—the two latter in a style before unequalled in comfort or convenience.

TRINITY CHURCH, NEW YORK.—The Mirror announces that that beautiful and imposing work, Trinity Episcopal Church, in New York, is rapidly progressing to completion. The spire is now two hundred and forty feet high, but will be raised to an altitude of two hundred and eighty feet, and it is expected will be completed in the month of August next. The work on the inside is rapidly assuming form and finish, the plastering being nearly completed, and part of the scaffolding down. Many of the beautiful stained glass windows have been put up, and the others will soon be, in their place. The pews and other woodwork are in hands, and are long the superb edifice will be devoted to its holy uses.

LARGE VOYAGES.—The Nantucket, Mass, Inquirer says:—The ship Ohio, which recently arrived at this port, from the Pacific Ocean, has turned out on the wharf 2810 barrels sperm oil, and has sold on the voyage about 80 barrels sperm and whale, making 2890 barrels in all, valued at about eighty-one thousand dollars. The Potomac has also turned out on the wharf 2354 barrels sperm oil, and has sold on the voyage 90 barrels of sperm, making 2444 barrels in all, valued at about sixty nine thousand dollars. The Nantucket is also at this bar, with about 1330 barrels sperm (including oil sent home) and 1300 barrels whale oil, and 13,000 lbs. bone, valued at about fifty six thousand dollars. This makes an aggregate of two hundred and sixty thousand dollars for the three ships.

ANTEDILUVIAN REMAINS.—A St. Petersburgh letter of the 27th ult states, that within the last few years there have been found in Siberia, at different depths in the earth, a great quantity of the bones of the Mastodontes; and as the tusks and other teeth of these antediluvian animals not only possess all the qualities of ivory, but even surpass that of the elephant, in being less fragile and less liable to turn yellow, the Merchants of Tobolsk, Tomsk, Omsk, and Jennisseisk, have formed themselves into a company, to carry on a trade in this new article.—They are said to have been so successful that, during