and vie in the productions of a celestial paradise. Popery, whose generosity abounds to overflowing produces zealots, bigots, missioners, and crusaders, and fires them with incentives to attempt any enterprise whatever for the extension of her dominion. Her failure in her ambitious projects, to circumvent the earth with her superstitions, is clearly attributable not to her apathy, but to her *wrong faith*. Not taking the Book of Life for her infallible guide, she mixes truth and falsehood, [illegible] wherever she has sought or obtained the pre-eminence.

Let us, then, Brother Protestants, from this day, commence a new era in our religion. Instead of apathy, let there be honeforward love; instead of deadness, let there be life; instead of parsimony, let there be bounty; instead of frugality, let there be liberality; instead of sloth, let there be industry; instead of barrenness, let there be fruitfulness; instead of doubt let there be confidence; instead of fear, let there be courage; instead of slavery, let there be liberty; INSTEAD OF DEATH, LET THERE BE LIFE;—and, consequently, all things shall be ours—freedom, peace, plenty, civilization, prosperity; faith shall triumph, and all the ends of the earth shall glory, and see the SALVATION of our God.

The events of the past year have brought to our knowledge records of the Creation that have been obscured from our view for ages, ere Christianity had set her foot on earth and exposed her purity to the unhallowed touch of man, fallen and degenerate. It is only now that

CHINA

is emerging from her long night of darkness, and the myths of Fo are giving place to the news from Heaven, that the morality of Confucius is yielding to the Gospel of Jesus, and prostration before the inanimate idol of Boodh is being superseded by the spiritual worship of the Triune, Self-existing, Eternal God. The Shamanism of China, said by her chronologists to be her ancient religion for 3000 years before Christ, which has its foundation in the worship of the stars and other remarkable objects of nature—the morals of Confucius, founded in Deism 500 years before the appearance of EMMANUEL at Nazareth, and embraced by the Government and learned men of the "Celestial Empire," are being supplanted by the wisdom of the God of the universe. The Bible of Heaven is now dimming the fables and traditions of man; and the emperor, who calls himself "*holy son of heaven*," "*sole guardian of the earth, and father of his people*," will ere long, acknowledge himself the worshipper of God incarnate and the disciple of Jesus. The Sun of Righteousness shall soon arise on that earthly dominion, and with the illuminations of His sacred oracles shall enlighten the millions within that mural territory, who are living in the obscurity of original sin and primitive ignorance.

Here, then, PROTESTANT BRETHREN OF THE WORLD, is an enterprise before us—the most noble, the most exalted that can occupy the intellect of man. It is as high as heaven; as lasting as eternity. It is the evangelization of THREE HUNDRED AND SEVENTY FIVE MILLIONS of people; the proclamation of Redemption to about one-third of the whole human race—the population of China!

It was only on the 29th of August, in the year 1842, that the Emperor, before his ancient southern capital, Nankin, at the command and in consternation of a British army, signed a treaty, by which he ceded the island of Hong Kong, and free commerce with five of his principal seaports to subjects of Her Imperial Majesty, the Queen of England; and from that day to the present, what a moral revolution is taking place in the empire among his servile subjects, through the dissemination of the Word of God! That absolute monarch of the "Celestial Empire of the world," who had hitherto treated all monarchs as his vassels, and had listened with disdain, in his southern court in China, to all envoys from foreign kingdoms on missions of commerce and international law, is now compelled to hear from his own kinsmen, sentiments from the city of Galilee; and the sound of the trumpet, which lowered the walls of the proud ancient Jericho, is now likely to be no less effectual to humble the mural boundary of China, with its innumerable embattlements, and to penetrate to the very core the purlieus of her impregnable fenced cities. The Chinese custom, which hitherto has prescribed polygamy to the nobles and mandarins, and a numerous harem to the Emperor himself, and permits the peasant to yoke his wife and his ass to the plough together, shall be changed by "the Gospel of God," and the manners of the Christian shall supplant the habits of the brute.

The Jesuit, John Adam Schall, or Tam-yo-vam, a German, born in 1591, at Cologne, was the first missioner of Rome, in the year 1620, who commenced his labours in the city of Se-gan-foo to propagate Roman Christianity in China. He was a man of brilliant talents, and employed them all until his death, in the advancement of Jesuitism. He assumed successively the office of astronomer, courtier, warrior, artist, mechanic, and a mandarin, under the title of Tam-yo-vam, and after the death of his patron Emperor, Shun-che, died in the imperial prison at Pekin, in the seventy-fifth year of his age, and forty-sixth of his mission, miserably disappointed. The superstructure of so many years, built on a Christless Gospel, no more abiding than the "baseless fabric of a vision," crumbled to pieces at his death; and that corruption of Christianity never afterwards made progress in China, until the cession of the island and five free cities, when the Jesuits revived their designs for the propagation of their faith.

PROTESTANT BRETHREN, it is now for you to say this year, in 1854, under the guidance of Omnipotence, whether Popery or Protestantism shall prevail in China; whether the countless millions of that encircled portion of the globe—in that paradise—shall continue to worship the image, or to adore the Saviour; whether Christ or the crucifix shall reign within her walls.

Honesty in religion, as well as honesty in morality, is the best policy. Tam-yo-vam and his followers *did evil* to promote religion. Let us *do good* as the followers of Christ, and his religion shall take possession of the hearts and affections of that vast people. Schall continued to disguise the Christian religion in a Latin service, and blended it with necromancy and astrology; and he held, that it was a sufficient qualification in a native, to be made a priest, if he could merely read Latin, without understanding one syllable of its meaning. He did not teach the native, in his vernacular tongue, the wonderful works of God; though he was permitted, strange to say, by Pontiff Paul V., in a General Congregation of the Vatican, to celebrate mass with the head covered, in compliance with the custom of the country, and to translate the Holy Bible into the Chinese language, into the erudite, not the vulgar dialect, for the use of the the literati. Yet it does not appear that the Jesuit Father ever authorised any one to undertake that translation; and consequently, neither the vulgar nor the literate then enjoyed the benefit of that decree.

Benedict XIV., a wily statesman and canonist, by two Bulls, in 1742 and 1744, revoked the edict of Paul V., and reduced Popery in China to the form that it wears in Europe, lest the novel ceremonies, and the Vulgar Bible should immerse his bark.

Now, Brethren, let us from this day, with those lessons from history and experience before us, wage war with the enemies of China. Let us this year send one hundred Missionaries to her territories—even Great Britain and Ireland might of themselves raise that contingent for the war—and let us trayarfully and manfully bombard Paganism, and Popery wherever she appears in that continent, with the living Word of the living God—the rod of His strength; and they shall fall beneath its sovereign power. This will be more than requiting China for her Tea—a beverage which our own millions have drunk for ages.

Already are the towns, untrod by European feet, giving way to the influence of the sword of the spirit; and the insurrectionary movement, with its secret aims, has frightened the reigning monarch, Keen-Fung, from his imperial city, to seek refuge at Gehol, among the Mongols in Tartary.

Oh! for an Apostle, with the perseverance of Tam-yo-vam, who made a first attempt, now to [illegible] the true Gospel to the trembling monarch. He made to convert the Emperor to the faith, and thus cause him to tranquilize the empire under the [illegible] heating away of the Prince of Peace. Be [illegible] brethren, if we do not now commence and [illegible] this gigantic work in earnest, with energies [illegible] Rome, which wrestles for the [illegible] of the world, will anticipate us; and if [illegible] sow the tares in the field, the seed of the [illegible] will not forthwith destroy them! It is easier [illegible] the sower's arm, than to root out the [illegible] that he has cast into the ground—to prevent [illegible] than to eradicate it.

[illegible] same, in Ireland, she is diligently striving [illegible] necessary. Around us we see and feel her [illegible]! We behold Popery in MAYNOOTH—popery in the school—popery in the workhouse—popery in the jail—popery in the army and navy, by land and sea—popery in the wayside—and, for the first time, we shall behold popery in the year we have this day commenced, in her IRISH UNIVERSITY, under the auspices of a convicted slanderer, and infatuated pervert, dragging emasculated youths for the priesthood in the United Kingdom, and for all countries within her pale, with the quintessence of her abominations. And, finally, we shall mourn the captives of POPERY IN THE DUNGEONS, which she has already built and prepared for the [illegible]

THE BRISTLING ARM OF BRITAIN, RESTING ON JEHOVAH'S MIGHT, SHALL PUT FORTH HER TIMELY STRENGTH TO PULL DOWN AND CONSUME HER ASPIRATIONS FOR COMPLETE SUPREMACY, IN OUR MOST GRACIOUS AND BELOVED QUEEN'S DOMINIONS.

Experience has taught us, that education, to be prosperous and popular, should be in the language of the people. Through this channel it flows with undisturbed freedom. Let it, then, run by this course into China. Let the Protestants of our empire, or of the world, establish a CHRISTIAN UNIVERSITY this year in Canton, or if practicable, in Nankin or Pekin; and from her walls streams of secular and religious knowledge may arise, which shall water that garden of earth, and fertilize its productions for eternity. In this way the formidable difficulties of language may be more easily overcome, and the natives put into possession of our best works in art, science, literature, and religion. The annexation of China to Great Britain by these ties, if it should not be perennial, under our respective sovereigns, yet it must be everlasting under the dominion of our covenant God—the King of kings. Such a school of learning as this design, would not be too great for the East India Company to undertake; and if successful, oh! how infinite would be her acquirements, and how rich and endless her praise in all the world.

THE HOLY LAND.

Despotic power and superstitious influence have reduced this "*Land of Promise*"—from Lebanon to Egypt—the most fertile of countries in the old world, to the degredation of barrenness in the new, and infested it with pilgrims and robbers; and its chief city, Salem of the ancients, under the rule of Melchizedec, is perhaps less civilized now as Jerusalem, under the Pacha of Damascus. Papists, Jews, Turks, Greeks, Armenians, Abyssinians, Copts, Nestorians, Jacobites, and Maronites, differ little but in name under intellectual slavery. In that once holy city, modern art and science are uncultivated; and her unpaved streets, begrimed with dust or mire, present no appearance of progress in the march of civilization. There, the gloom of IDOLATRY seems to have taken up her abode, and primitive Christianity to have winged her flight to heaven. The Mosque and the Anchorite have displaced the Temple and its spiritual worshipper; and hosannas to the Son of David no longer tune the harps of Zion. The BIBLE, the enlightener and civilizer of the nations, has not yet found free course there; and hence her 25,000 inhabitants are steeped in semi-barbarous habits, and far behind in the knowledge and practice of acquirements derived from REVELATION.

Here, then, again Missions, rightly directed, might have been applied with more success for the conversion of Syria and Palestine, if art and science had accompanied the WORD of Jesse's Son. All these should go hand-in-hand. They mutually help each other; for the two *former* tend to strengthen the faith of finite man in the Divine original of the *latter*.

We have embraced this view for the amelioration of Asiatic Turkey during the past year, in consequence of a communication received from the British Consul resident in Jerusalem, dated January 1853, in which he expounded a plan for the establishment of a Protestant "ENGLISH COLLEGE AND HIGH SCHOOL" in that city. In it all Israelites are to be educated, free of expense, in ancient and modern languages, and scientific improvements. Students of this College, as in other countries, where successful experiments have been made, would be the medium of general knowledge and intelligence to their kindred tribes in their fatherland, and in continents abroad. To that foundation we give our most cordial assent and support; because it is self-evident that similar effects will be the result from the same cause.

IRELAND.

To borrow an argument in favour of this project from our own land, we will adduce the following statement. In the "Antient Citie of the Tribes," commonly called Galway, in the West of Ireland, the Irish and a dialect of the Erse language are generally spoken by the native population. By the census taken in 1834, the number of Romanists was 32,117; the number of Protestants was 1,003. So far back as the thirteenth century, there has been one Parish Church, St. Nicholas's, in Galway; and yet, after so long a space of time as 500 years, there has not been another Church added to that solitary number in the parish; while the Romanist population has increased prodigiously, and there are now thirteen mass-houses for the performance of the corrupt services of the Church of Rome in the "Citie of the Tribes"!

The cause of this lamentable fact is, partly the abortive attempt to reform the natives by an unintelligible tongue, and partly by an indifference of their teachers, constituted by law, to accomplish their enlightenment and reformation. This we believe to be the true reason for the facts above recorded, and the figures represent their accuracy. The district of Claddagh, a city suburb, contains a race of human beings, some of whom we have seen last autumn in a state of nudity not more civilized than the aborigines of New Zealand. This people are not to blame for their savage and deplorable barbarity; for if they had been addressed and instructed through the medium of their Erse dialect, and the pure Irish understood by them, they would long since have been as ripe in knowledge and refinement as any other human beings in the Island of Erin.

Under the auspices of the present admirable and excellent Bishop of Tuam, a blessed reformation in morals and religion is now taking place among these people, who are shrewd by nature; and we anticipate that the men of Claddagh will, in half a century, not be inferior to any other race in Europe. Commerce, and intercourse by sea and land, will complete this work, rightly begun in education.

This statement, then, establishes a principle, that to convert a nation, you must first address their judgment and prejudice in their own language; and the natural principle is clearly elucidated also, by the gift of divers tongues on the day of Pentecost. The conversion of the natives of Raratonga, and of other islands in the Polynesian groups, confirms this truth, and establishes it as an axiom for our future guidance. Language is the key of the heart—the universal picklock of the human edifice, under every phase.

THE PRESS.

We tender our most humble, grateful thanks to the press—the periodical, newspaper press—for the magnificent and mighty aid which it has rendered to our operations during the year 1853. In the year gone by, the press of the world—of Europe, Asia, Africa, America, and Oceanica—has contributed to the promulgation of our principles, and to the dissemination of that seed which we have laboured to cast upon all the earth, through the instrumentality of this Society. Prayer can fructify it, and God alone can sanctify it with His blessing.

We have issued from our Society, since the commencement of our labours in the year 1844, 298,360 copies of our publications, all of which testify, more or less, against pagan and papal bondage; whilst they proclaim to sinners CHRIST CRUCIFIED, and JUSTIFICATION BY FAITH IN HIM. Our priest's letter and CONVERTS' PROCLAMATION, we have published in four languages—Irish, French, Italian, and English—varied slightly according to the circumstances of each people, and have freely circulated them wherever these languages are spoken, by means of that mighty engine.

Among our publications is the

"GIFT OF FATHER GAVAZZI TO THE JEWISH PEOPLE,"

—his orations delivered in the Rotunda of Dublin, in the year 1852. This gift, we believe, is invaluable to Protestants and Romanists; because, while the papacy exists and the world lasts, it will be a standard—an imperishable witness against her abominations—and the mere quotation of the Father's authority is an extinguisher, an end to Romish controversy, and an economiser of time to both. The Maynooth priests quailed before him, and were silent and dumb as death. It is, therefore, a Treasure, only less valuable than the Reformation itself.

We have constantly received reports of Gavazzi's mission in America, since his arrival in that Continent, and the same or greater amazement seems to have been produced on the American mind as on that of the British Isles. Wherever he went his eloquence triumphed, and his antagonists have been silenced and confounded. A scheme had been long hatched by the priests in the United States to exclude or extract the Bible from their federal free schools; but this prince of orators has, with his flashing orations, so exposed their wily tricks, that the statesmen see clearly the plot against their liberties, and have unequivocally declared in favour of retaining the birthright of heaven.

The Old and New World, therefore, owe an everlasting debt of gratitude to Father Gavazzi; and if he be permitted by God to revisit our shores, [illegible] of the cause—worthy of the man, who is indisputably the greatest of all living orators.

In the providence of God, it was the traffic of indulgences that caused Martin Luther, the Augustinian monk of Erfurth, to burst the bands of Roman profligacy in 1510, in the pontificate of *Leo X.*, and made him convoy the *whole* Sacred Volume to his fatherland—to Germany—the world. It was the tyranny of Pio Nono, and his false profession of liberty of conscience, that caused the revolution in Italy in the year 1848, the bombardment of his own imperial Rome, and raised up the Barnabite monk of Bologna, to act as Chaplain-General to the forces; first, to the papal armies by the Popes appointment, and secondly, to the revolutionary, to preach to the Italian nation that liberty of conscience, which Pio Nono then, like a second traitor, denied to his subjects. That revolution expatriated Gavazzi from his beloved Peninsula, to seek a temporary home on the island-mistress of the seas, and here he found the "pearl of great price," which had hitherto been concealed from his mind by the fabrications of mystic Rome. He discovered "the riches of Christ," divested of fable, in that Book of books which is the bulwark of British greatness. That revolution, begun amid the clank of trumpets and the boom of cannon, the loss of property and the slaughter of brethren, the murder of Rossi and the excoriation of popular priests, has at length converted the heart and vision of Father Gavazzi, and borne him up to a lofty and sunny eminence, from which he looks down, undismayed, on mysterious BABYLON. From the platforms of Great Britain, and the pulpits of America, he now preaches to Pio Nono and the followers of Antichrist, *that faith* which he once laboured ardently to destroy. *He is now conferring good for evil.*

It is not for us to sketch the already eventful life of Gavazzi, and to contrast his fearless toils for Christian freedom with the arduous combats of the German Reformer. That duty shall be work for future historians; but it is at present clear to us to perceive, that the monk of Bologna, like the monk of Erfurth, shall have a name to live, even in this world, when temporal and spiritual petty tyrants, with their detested memorials, shall have ceased to exist, and the grovelling creatures that did them obeisance shall have been loathed and forgotten.

May God preserve Allessandro Gavazzi to the day of redemption, and receive him finally to ETERNAL GLORY.

We remain, Brother Protestants, till death,
Your devoted and affectionate servants,

THE DIRECTORS OF
THE PRIESTS' PROTECTION SOCIETY.

New Year's Day, 1854.
16, *Upper Sackville-st, Dublin, Ireland.*

The Liquor Law.

Published under the direction and at the expense of an Association opposed to the Maine Liquor Law.

The last article of the Committee of the Sons, in the *New Brunswicker* of Saturday, is the most singular of their productions. They start with the "somewhat apprehensive" feeling that we (the Committee opposed to the Maine law) "have either run out of matter and argument, or that we mean quietly to withdraw from the contest."—These deductions they draw from what they are pleased to call the "nudity" of our last article; and yet, singular enough, they have given us a repetition of their old thread-bare arguments, under the plea of answering us, while at the same time, there are only one or two points which they have noticed at all.

The Sons inform us that they "have repudiated the Liquor Bill from the commencement." From the commencement of what? Certainly not from the commencement of their controversy, as they have never before made this distinct avowal. From when, then, are we to date the "*commencement*" Not from the time the Bill was passed, as we find that in this County, as well as in many other of the Counties in this Province, the Sons endeavored to carry it out. In Saint John, the refusal of the Sessions to grant licenses was carried by means of the influence of the Sons, and this refusal was based upon the Bill which they now repudiate!

The Sons next endeavour to escape from the dilemma into which they have placed themselves, by putting language into our mouths which we repudiate. There is scarcely any traffic that is not placed under some kind of legal restraint, either for the purpose of revenue, or to protect the public from imposition. And because the revenue has been largely benefitted by the taxes imposed upon liquors, which we class under the head of luxuries, the Sons would draw conclusions totally at variance with the intention of our legislators, and magnify into a fearful sin that which was intended as a beneficial and a salutary provision in our laws.

They then allude, in no very flattering terms, to some of the gentlemen who have recently been examined before the House of Commons on the subject of the reduction of the duties on wines, and produce a lengthy extract from a speech to prove the evils of drunkenness among the humbler classes in some localities in England. We do not deny the evils resulting from drunkenness; the question is, how are these evils to be eradicated: Certainly not by compulsory enactments, for these have been tried in Great Britain, and have utterly failed. The wine merchants who were examined before the Committee of the House of Commons, are aware of this, and they also know that to effectually put a stop to the excessive indulgence in gin-drinking among the operative classes, some beverage must be introduced of a more healthy nature, which will be within the reach of the working man.

It is a fact worthy of consideration, that before the heavy duties were imposed upon wines imported into Ireland, the principal drink of the people consisted of the juice of the grape, and intoxication was then rarely known; that when, by reason of the heavy duties so imposed, the mass of the people were unable to purchase wine, and, as a necessary consequence, they took to whisky, and thus the habits of the people became altogether changed. If we take the inhabitants of all wine producing countries, we find that there is less drunkenness among them than in those parts of the world where wine is not in general use. This is a fact so well known that there are few who are ignorant of it.

The human system appears to crave stimulants, which, if deprived of them in one form, is sought for in another, and they have been resorted to by mankind in all ages of the world. When men are denied the gratification of indulging in the invigorating products of the grape, and other beverages of an exhilirating though comparatively harmless nature, they take to the use of narcotics of a far more deleterious and seductive character. This is so well established, that the attention of deep thinking men has for a long time been directed to this important subject, and some of the most convincing articles which we have recently read in connection with it, are now being published in *Blackwood's Magazine*, the article in the November number of which is thus alluded to by a leading Canadian journal, the Quebec *Morning Chronicle*:

"The advocates of the Maine Liquor Law would gain valuable information and instruction from the perusal of a very able article upon "Narcotics," &c., in Blackwood's Magazine of November. We there learn, that, in all those countries where the law of Mahommed prevails, and where the use of fermented liquors is prohibited, stimulants, more dangerous than even the bad spirit of this country are in general use; opium, preparations of hemp, &c., when indulged in, degrade man both mentally and physically far more than wine and whisky. And it will always be found, that when a government endeavors to interfere with and check feelings and tastes with which it has no right to meddle, the passion dammed up for a time, will soon find an outlet, and burst forth with greater fury than ever.

History has furnished us with many instances of the fatal consequences that result from this meddling spirit.

A Parliament that had murdered its King, determined to extend its patronage only to those whose claim to sanctity was thoroughly established. Now this in itself was all very proper. But the consequence was, that every one assumed (at least externally) the garb of sanctity, thus adding the crime of hypocrisy to his other vices. We all know what followed. When the king came back to enjoy his own again, the boiling passions of years at length were free from restraint, and swept before them in their irresistible rush every trace of decency, and have left an indelible blot upon the history of our country. Numerous instances might be added of the evil consequences of Legislatures interfering in matters which unquestionably ought not to *be* under their control.

We much fear that the strict prohibition by law [illegible] of fermented liquors, will largely in- [illegible] where that law prevails.

Should the use of opium become general on this continent, the evils we now deplore, the drunkenness that is so frequent among us, would be exchanged for evils a thousand times more dreadful, and intoxication a thousand times more terrible. Moral compulsion we believe to be the most efficacious, the only agent for overcoming such vices. No despot would have dared to have passed such a law as the Maine Liquor Law. But the affair became ridiculous, when a similar law was tried to be forced upon the people of this country, by those who were daily seen quaffing potent goblets of some liquid they appeared to relish. Nay, if we are to believe a facetious contemporary, some of these gentlemen occasionally enjoyed an after process, only employed in extreme cases, called "being tucked up."

Our American brethren, though some time domesticated on this continent, have still the Anglo Saxon partiality for fermented liquors, and certainly if the gratification of them is denied in one form, they will try to find it in another.

The Sons continue to harp on the word *gluckos*, which they find in the original Scriptural writings, but it is not, properly speaking, applied to wine, being merely intended to express the juice of the ripe grapes. If the Sons search more diligently, they will find this to be the true meaning of the word. They then quote from Parkhurst to make their position good, so far as he sustains their particular views, but they fall foul of this celebrated lexicographer the moment he differs from their extravagant conclusions. We shall, however, leave them to settle the point with their learned author. The remainder of the article of our opponents is taken up with this question, but we consider it unnecessary to follow them, as no dissertions, however ingenious, should ever have any weight with reflecting minds, when employed to distort the plainest and most obvious texts of Scripture.

P. S. We observe that the Sons have appended a note to a recent article published by them, and re-published in the Courier of Saturday last, in which they strive to make it appear that when the Disciples of our Saviour were mocked, and charged with being full of *new wine*, that Peter probably "understood them to charge the Apostles with believing their profession—with drinking intoxicating wine on the sly." What sagacious reasoners! They appear to have but a very indistinct perception of the character of the Apostles, who did not profess teetotal principles. They also appear to be equally ignorant of the deadly hostility of their enemies, for when they accused the Apostles of being *filled* with new wine, it was to lead the people to believe that they had drank to excess. If new wine would not intoxicate, it would be nonsense to use the expression, for be it remembered, the Apostles, unlike our Sons of Temperance, were not in favour of teetotalism. They were temperate in their habits, and their opponents knowing this, endeavored to bring them into ridicule by attributing to them dispositions directly opposite to their nature. According to the Sons, the passage is unintelligible, unless we accept their interpretation; and then we are informed by these sages, that the difficulty is not of their making! "It is in the passage itself," quoth they. Yes, and we may add, that they would make every text and passage in Scripture that does not bend to their distorted views, liable to the same objection; but men of common sense can read and understand the passage without any great exercise of the mind or wondrous stretch of imagination!

The Chronicle.

Saint John, N. B., Jan. 13, 1854.

☞ The United States Steamer *Baltic* arrived at New York yesterday; but up to the time of our going to press no telegraphic despatch of her news has been received here.

CARLETON A SEPARATE CITY.

A number of the inhabitants of Carleton assemble together at a public meeting previously advertised in handbills. Upon this occasion, the persons assembled unanimously arrived at the conclusion, as expressed in their resolution, "that the time has now arrived for considering the expediency of separating that portion of the City lying on the Western side of the Harbour, and erecting the same into a separate City, and that a Committee should be appointed for ascertaining upon what terms such a separation can be effected."

Now, there is nothing very wonderful in this proceeding; and certainly nothing whatever that should excite virulence and gross abuse.

The *Freeman*, however, that doughty champion of the people's rights, pretends to think differently, and attacks the people of Carleton for doing what they had a perfect right to do. But the truth is, the *Freeman* cares not whether Carleton is erected into a separate city or not; no, not one farthing. His ire is not excited against our Carleton friends in consequence of their recent movement—not a bit of it: the reason for his "puppy-in-a-passion" indignation is a mere dodge.

The Carleton people are loyal to the bone, and Protestant to the very marrow. They unite with the "solid men" of Lancaster, and whenever popery strives to make headway, by obtaining a representation in the Legislature, through city or county, as the case may be, Carleton, or Carleton and Lancaster combined, invariably staves in the big bass drum of the discomfited Greeks, and leaves them—no where! Hence the burning hostility of the popish *Freeman*. His most bitter and popish denunciations of Carleton people *they will ever recognise as the highest praise*. May they long continue to deserve his blackest enmity.

The absurdity of the remarks of the *Morning News*, the servile imitator of the Freeman, can also be accounted for. Some few years ago the editor of the *News* essayed a political speech in Carleton—it was about on a par with the one he tried at a Mayor's feast, when he was coughed down—his seditious remarks and levelling doctrines so disgusted, whilst his style and language were so utterly contemptible to his audience, that one or two of the number very plainly told him, that if he ever again dared to shew his dirty face at a public meeting in Carleton, rotten eggs would be at a premium. He took the hint, and never returned.

We have thus assigned the true cause for the hostility of the *Freeman* and *News*, as recently manifested by them. Disappointed popery on the one hand, and outraged *personal dignity* on the other!

☞ We feel bound in justice to the 72nd Regiment, and to set the *British Army Despatch* right in the matter, to mention, that the statement made in that journal, relative to a party of deserters from that Regiment having committed a highway robbery, *is incorrect*. The deserters in question were from the 76th Regiment, at present stationed here; and none of the 72nd are in this Province, the whole being in Nova Scotia. We are not aware of any desertions having taken place from this garrison when occupied by the gallant Highland Regiment; and a better conducted set of men seldom, if ever, garrisoned the Province than the 72nd Regiment.

A large and influential meeting was held at Halifax on the 29th ult., for the purpose of making renewed efforts to construct the Shubenacadie Canal, and many gentlemen expressed their intention of embarking largely in this important undertaking. It was stated at the meeting that over £88,000 had been spent upon the work many years ago.

SEAMEN'S MEETING.

At the First Annual Meeting of "THE SAINT JOHN SEAMEN'S FRIEND SOCIETY," held at the Mechanics' Institute, January 6th—The Hon. CHAS. SIMONDS, President in the Chair.

At half past seven, P. M., the Meeting was opened by the President, with a very pertinent and felicitous Address, after which his Honor called on the Secretary to read the Report, which was fraught with encouragement, and will, at an early period, appear in pamphlet form.

The following Resolutions were then offered [illegible] and seconded them.

On motion of the Hon. John Robertson, seconded by John Owens, Esq.:—

Resolved, That the Report, an Abstract of which has been read, be received and published, under the direction of the Committee.

On motion of his Honor Judge Parker, seconded by the Rev. Samuel Robinson:—

Resolved, That this Meeting feel deeply grateful to Almighty God, for the success which has attended the humble efforts of the "Seamen's Friend Society," to improve the condition of Seamen frequenting this port.

On motion of the Rev. Wm. Scovil, A. M., seconded by the Rev. Wm. Donald, A. M.:—

Resolved, That we greatly rejoice to learn that the claims of Seamen are beginning to interest the civilized Nations of the Globe; and that measures are now being introduced, commensurate with the noble objects contemplated, which are the physical, mental, and moral elevation of the brave sons of the deep.

On motion of Edward Allison, Esq., seconded by Mr. Alexander Sime:—

Resolved, That in the opinion of this Meeting, no better means could be devised by which to *dog up* places of intemperance and pollution, than by suitably providing for the wants and comforts of Seamen.

On motion of the Rev. James Porter, seconded by Mr. Charles McLauchlan:—

Resolved, That the carrying into full operation the plans of the "Seamen's Friend Society," would not only prevent much crime and misery, but would also greatly favour the shipping interests.

On motion of the Rev. Mr. McCurdy, seconded by Captain Robert Wilson:

Resolved, That in contemplating the magnitude of the philanthropic objects of this and the like Societies, we most respectfully invite the hearty co-operation of the public generally, and of shipowners in particular.

So deeply interested did the audience appear to be in the very sensible and stirring addresses, illustrative of the sentiments contained in the respective Resolutions, as to satisfy every one that, instead of being weary (which often happens where a series of Resolutions are offered and spoken to,) one and all were hoping and wishing for something more.

Volunteers being invited to take the stand, Captain Robertson came forward with a brief but well timed address, which was heartily responded to.

It had been expected that F. A. Wiggins, Esq. would have spoken to the first Resolution, but unavoidable business prevented his being present in season; still, as he had come in, the Meeting would not allow him to retire without addressing them, which he did to the high gratification of all present.—The Meeting was then concluded by singing the Doxology.

E. N. HARRIS, *Sec'y.*

St. John, Jan. 10th, 1854.

PARTRIDGE ISLAND GAS LIGHT.—We are glad to learn that Mr. Foulis's patent Albertine Gas Apparatus, which has illuminated Partridge Island Light-house since last autumn, continues to give great satisfaction. We congratulate the Commissioners of Lights and the inventor on a result which shows such a decided advantage in point of economy and utility, in a matter of much public interest. We extract the following from the monthly report for December:—

"During this month, 878 lbs. of Albert Coal produced 6151.61 cubic feet of gas, or 7 c. feet to the pound of coal used, 5814.55 cubic feet of gas illuminated the Lantern for 469 hours and 27 minutes, by 6 argand and 8 jet burners, consuming about 12 cubic feet per hour. The quantity of gas consumed for the time stated is remarkably small, particularly as no allowance is made for what is used for lighting the Gas-house and Lantern stair. As the light was very brilliant during this month, the smallness of the quantity consumed affords a proof of the richness of its illuminating power. The quantity of furnace coal used for heating the building, 50 lbs. per day, seems great, and may be attributed to the severity of the weather during the month, which rendered it necessary to keep the Gas-holder tank from freezing. This will not be a charge during the summer months. No interruption or derangement of the apparatus has taken place; every part seems in perfect order, and works with regularity."

The following is the stated quantity of materials used, supposing the coal to cost 15s. landed on the Island:—

878 lbs. Albert coal,	£0	16	3	used for gas.
1350 " furnace do.	1	0	0	for extracting do.
1550 " do. do.	1	3	4	for heating build.
Lime,	0	1	0	
Iron turnings and Anthracite coal,	0	1	6	
	£3	2	1	cost for Dec. '53.

We have examined the specification of Mr. R. Foulis' patent, and find the following to be the main features of his invention: First, a form of retort that insures the exit of the gases through a perpendicular pipe, from the most heated portion of it. Through the centre of this pipe water is allowed to drop on heated anthracite coal and iron turnings, which by decomposition is converted into hydrogen and carbonic oxide gases; these by combination with the elements of the coal in what chemists call the *naissant state*, dilute the gases, otherwise too rich in carbon, and render their combustion more economical and brilliant. Second, the retort may be charged and discharged by machinery. Third, the purifying portion of the apparatus is placed in the centre of the gas-holder tank; thus rendering the usual expensive portion of the apparatus used for refrigeration unnecessary. The whole contrivance, when examined, seems perfectly simple, easily managed, and is in many respects self-acting. We trust that this invention, which under the patronage of the Commissioners of Bay of Fundy Lights has been tested on a large scale on Partridge Island, and proved successful, will be soon applied to other important stations.—The practicability of Mr. Foulis' scheme having been so satisfactorily tested, we hope to see an invention which offers so much economy in the production of that necessary element, Light, suitably rewarded.

☞ We are authorised not only to state from undeniable authority, that the statement made by us, that George F. Smith gave the model of the Ship *Tycoon*, built for Mr. Henry McCullough, of this City, was perfectly correct, but also that it was highly approved of by Mr. Bishop and others who inspected it; and that Mr. Bishop had no authority from Mr. McCullough to make any alteration in the same but such as Mr. Smith should direct; all of which can be shown by reference to a copy of correspondence in possession of that gentleman.

☞ The Board of Directors of the Mechanics' Institute beg to acknowledge the receipt of the following Donations to the Museum: The skin of a Lioness, two large Snakes, and a Toucan, from Capt. Moore, of the brig *Vixen*, from Surinam:—an ancient Calumet, and a large Hornet's Nest, from Mr. J. Travis, of Indian Town; and return thanks to Andrew Otty, Esq., of Darling's Island, for a very beautiful arrangement of stuffed Birds.

On Monday evening next, M. H. Perley, Esq. will lecture at the Institute on "Canada and the Great Basin of the St. Lawrence," illustrated by maps showing the connections between the North American Provinces.

COMMUNICATIONS.

[FOR THE CHRONICLE.]

Mr. Editor,—In the last number of the *Church Witness*, I noticed a communication upon the subject of "INDUCTION" of Clergymen into Churches. The writer refers to the fact that the view taken of the matter by the Bishop is resisted by the Vestry of St. Mark's, and invites a public discussion of the question. That the Bishop should be resist- [illegible] who has neither, thus on Christmas eve a Committee of that Vestry, acting officially as such, were guilty of desecrating the house of God, and grossly insulting their Minister; and that this outrageous act of the Committee has not been publicly disavowed by the body. However I accept the invitation to discuss the question.

It is, I believe, admitted by most persons, who are conversant with the subject, that the opinion of the Crown Officers referred to by the Witness, was not well considered. Questions of Ecclesiastical law so seldom come under the notice of Provincial lawyers, that should they, at any time, make a mistake, in treating them, it may easily be pardoned. In the case of "Induction" the Provincial law has made no provision whatever; and if English law be looked to, before an analogy can be established, it will be found necessary to have recourse to a *fiction*.

In England, the freehold of the Church is in the Rector: on a vacancy in the living, it passes over to the Church Wardens who hold it during the Vacancy; but in the appointment of a new Rector, the freehold is passed over to him by the Church Wardens, who, by so doing, divest themselves of it. This divesting of themselves, and passing over the freehold is called "Induction."

But here, the freehold of the Church is in the Corporation of the Rector, Church Wardens and Vestry: on a vacancy in the living, it still continues in the remainder of the corporation, and on the appointment of a new Rector, the freehold is not passed over to him by the Church Wardens or Vestry, who by so doing divest themselves of it, but the new Rector is admitted into the number of the Corporators by whom the freehold is held. At the same time he is invested with the rights incident to an incumbency, such as free access to the Church for the performance of the duties of his office, &c. And this admission and investing is also called "Induction."

The fiction consists in assuming, that the Church Wardens here hold the freehold of the Church during a vacancy, as they do in England, and proceeding upon that assumption.

Every Bishop has an inherent right to make liturgical and other forms for use in his diocese, in all cases where the law has left him at liberty, by having omitted to prescribe a form. The law has prescribed no form for the Consecration of Churches: accordingly every Bishop, whether English or Colonial, compiles a form for himself. Just so the law having prescribed no form for the induction of Clergymen into Churches, every Bishop has an inherent right to use and prescribe any form he may think fit. He may either take the English form as it stands; or take it with such modifications as will adapt it to our peculiar circumstances; or make a form and ceremonial of his own. The Bishop of Fredericton has chosen to adopt the first of these courses, even at the expense of the fiction to which I have refered. And no one in the Diocese has thought of restraining him in so doing except the Church Wardens of St. Mark's and their associates. [Here follows some severe remarks, foreign to the subject, which our correspondent must excuse our not publishing.]

B.

St. John, January 10.

(FOR THE CHRONICLE.)

MR. EDITOR,—The *Morning Times* of 9th instant, couples the names of Partelow and Ritchie politically together. The editor of that paper must be strangely ignorant of the politics and public proceedings of these two gentlemen, if he is not aware that we have not among us, as public men, two more ill-assorted than these. They cannot "row in the same boat" together, and no wonder—the former is a conservative in principle—the latter on the very opposite side of politics. If Mr. Partelow had been ranked politically with the Surveyor General, the editor of the Times would have come nearer the mark.

C.

Quaco, Jan. 11, 1853.

PROBABLE LOSS OF A STEAMER, WITH ALL ON BOARD!—*Halifax, Saturday evening, Jan. 7.*—Capt. Freeman, of the Brigantine Maria, at Liverpool, N. S., reports, Dec. 26th, lat 33.20, lon. 69, wind south-east, fell in with steamer San Francisco, completely disabled, engines not working, decks swept, smoke-pipe, boats, and spars all gone. Had her dragged to keep her head to sea. A tremendous sea was breaking over her. The Captain of the steamer desired Captain Freeman to hold on during the night. The wind increased to a hurricane, from north-west, yet the Maria lay to under bare poles, but lost sight of the steamer. Before he discovered the steamer, Capt. Freeman passed large quantities of bedding, chests, bundles, &c. He is of opinion that the steamer foundered during the gale, as she could not be seen afterwards. Saw about 150 persons on board.—*Telegraph to News Room.*

Accounts from Boston state