phraseology, it is but small justice to say, that they were far greater and better men than I. Lastly, however, I consider these different views as matters, not of saving faith, but of theological speculation. And while I am far from being a Calvinist, and do not profess to sympathise with the school of Mr. Gorham, yet I have high sense of the zeal and usefulness of the class of ministers to which I suppose him to belong; and I should heartily despise myself if I could suffer my own choice in theological opinion to interfere with my defence of its rights, as a faithful representative of the doctrine held by our reformers.

Nor can I consent to regard the matter as a party question, although I am sorry to perceive that it is so regarded generally. For let this novel kind of episcopal regimen be once introduced into favour, and it will be found that there are *two swords* in the Church. The assault made upon the one hand, against those who are accused of being too partial to Geneva, will be quickly followed on the other side, and with much stronger reason, by a correspondent attack upon those who are suspected of being too fond of Rome. For my own part, I cannot contemplate the result of such a change, in the hitherto kind and indulgent administration of our bishops, without at least attempting to warn my brethren, in time to avert the danger. True they are the official judges of the clergy, and when the unwelcome task is cast upon them, I would be far from desiring that they should shrink from the firm performance of their painful, but necessary duty. But too become accusers and judges too, when there is no such stern necessity imposed upon them, would be a sad declension from the proper character of their office, and the slightest approach to a novelty like this, should be resisted by us all, as a grievous error.

I must be further indulged in avowing the pain and reluctance with which I have published my dissent from the decision of a prelate, for whose brilliant talents, untiring energy, and fearless courage, I have long entertained the liveliest admiration. My apology must be found in the sense of duty to that Church to which he, in a very humble sphere, are both bound, by the same form of consecration. Sure I am that his motives have been pure and conscientious. And I trust to his Christian magnanimity that he will at least grant me the benefit of the same charitable construction, should he favour these pages with a perusal. To an ordinary man, a mistake in such a point might be a serious matter. But he has more than reputation enough to sustain him under the charge, (which, after all, is no great reproach,) that he has been misled, for once, into a false position.—And the learned Judge, I am sure, would readily forgive me for saying, that if the Bishop of Exeter may err in a point which belongs to his own official rights, it is by no means surprising that a Layman, however elevated his attainments, ability and rank may be, should fall into the same misapprehension.

May the Spirit of divine wisdom deliver His people from this novel and agitating controversy, by leading the minds of all concerned to approve and cherish the ancient lines of kindly toleration. We cannot improve the system of the Church.—We cannot safely assume, and we ought not to desire, any enlargement of the episcopal prerogative, in requiring our clergy to subscribe to the theological opinions of their diocesan, where the uniform course of our predecessors, justified by the primitive practice has left them free. The age in which we live is perhaps less likely to endure such an innovation, than any other which the world have beheld since the apostolic day.—The authority of a bishop now, can only be acknowledged, when it is clear from all reasonable doubt, based on unquestionable precedent, and manifestly employed to edify the Church in the good old ways of established principle. To be less tolerant than our ancestors—to reject what the great reformers of English theology admitted—to place a restriction on the clergy never known before—to devise a new chain for the liberty of ministerial conscience—a measure of such a character can never produce any thing but resistance and revolution, in the growing license of the nineteenth century. I believe that the attempt would have been an error at any time, for the reasons already assigned. But in a time like our own, it seems, in my humble judgement, that the hope of any beneficial result from such a course, must rest on something very like the expectation of a miracle.

I trust, however, in the mercy of God, that our venerable Mother Church will be relieved from all impending danger on this score, by the ultimate decision of the controversy. And it is my earnest prayer that truth and charity may prevail; that the whole Church may prosper in the unity of love and peace; and that the glorious Gospel may be proclaimed in all its true and saving power, without hindrance from inevitable diversities of opinion on minor points of doubtful disputation.—In this supposition, I am sure that all good men can agree. And in the blessed result I would fain hope that the bishop of Exeter and I, though widely distant in judgement, in rank, and in influence, may yet have abundant cause to "rejoice together."

Provincial Legislature.

HOUSE OF ASSEMBLY—March 9.

THE ORANGE CORPORATION BILL.

On motion of Mr. J. Earle the House resolved itself into a Committee of the whole on a Bill to incorporate the Grand and Subordinate Loyal Orange Lodges. Mr. Botsford in the Chair.

(When the House was moved in Committee, hon. Attorney General arose, and said there were a very large number of spectators present, and he hoped they would all understand that no ebullition of feeling would be permitted, and that the rules of the House, if necessary, would be most rigorously enforced to maintain decorum. He hoped hon. members would respond to his wishes in this respect, and that they themselves would conduct the debate with moderation, and respect for each others feelings. [Hear, hear.] Mr J. Earle said he was glad to hear the hon. Attorney General express himself to that effect; he hoped the question would be discussed coolly and dispassionately, without any improper excitement.)

Mr. John Earle said the Bill then before the Committee was supported by numerous petitions, and numerously and respectably signed; he believed, from what he had seen of the signatures, that of those who signed the petitons, not one half of them were Orangemen. The members of the Orange Institution held considerable property, but it was at present held by trustees, and in a precarious position, and all they asked of the Legislature was an Act of Incorporation that they might secure this property. It was a right that had not been denied to any other body of men who had come forward and asked for it.—Objections had been started, because the Society is said to be secret; but he believed that it was not more so than the Free Masons; he was himself a member of the Sons of Temperance Institution, and Orangeism was not more secret than that Society. The House had incorporated several Societies, and among them some called secret—the Sons of Temperance, and a Masonic Lodge. He gave the hon. the Attorney General credit for his candour in opposing this Bill, as he stated he would do when the petitions were received; he had no doubt but he was sincere in his opposition; and as the hon gentleman had given out that he should require information respecting the Society, he would give him all the information in his power. (The hon. member then read the General Declaration of Orangemen, and the qualifications required of a candidate for admission). It had been said by their opponents that few of them lived up to their proposed qualifications; he regretted to say that such was the case—perhaps hardly one in twenty lived up to it, but if that was to be taken as an objection to the Society, the same objection might be raised against any Christian Church. But men would sometimes get into all of these institutions. He wished all Orangemen were regenerated Christians, and lived up to their professions; he thought at all events Orangemen should lead moral lives, and he had endeavoured, since he held his present rank in the institution, to enforce it to the best of his ability, with submission at all times to the laws. He would then proceed to read the obligation of an Orangeman,—there was nothing private about it; he was willing to read all the forms of initiation if required; there was nothing secret about it except the signs by which they know each other; (the hon. member then read the obligation). He would not trespass longer upon the time of the House at present, except to explain the oath he had just read. Hon. members would perceive that, with regard to the celebration of their anniversary, they were bound to assemble in their Lodge Rooms,—they were not bound to walk in procession; it was not mentioned. There was nothing in all he had read but every Protestant could subscribe to. He had subscribed to it as a loyal Protestant, wishing to live and die under the British Flag, and to leave his bones under it when he dies. Notwithstanding the disaffection now existing in the country, he would say "England with all thy faults I love thee still." He had no doubt but that there would be strong opposition to the Bill, but they asked no more than other Secret Societies had asked and obtained, and the Bill could not be rejected upon any other ground than that the Society is exclusively Protestant.

Hon Attorney General felt gratified to see the debate conducted with that order and calmness which the nature of the subject demanded in that House; he also felt gratified that it was brought up for discussion in the present Session—he was thankful that the opportunity was thus afforded him of rescuing Protestantism from the fangs of Orangeism. He was a Protestant, and a friend to all Protestants, and ever ready to advocate their rights, and although he intended upon this occasion to show up in glowing colours the attrocious spirit of Orangeism, he did not wish to give offence to any individual. The great God to whom all hearts are open knew that he spoke the truth when he declared that he never laid his head on his pillow at night but in peace and good-will towards all mankind. He was prepared to prove, and should prove before he sat down, that *Protestantism is not Orangeism, and that Orangeism is not Protestantism.* As to their loyalty, he would not acknowledge himself inferior to any one in that respect,—he had for the last fourteen years been a humble member of the Wesleyan Methodist Church, which had ever been distinguished for its loyalty. (Hear hear.) He would prove Orangeism to be injurious in its political bearings, its social bearings, and its religious bearings; he would prove it opposed to the spirit of Christianity; he would bring forward in support of this assertion their conduct towards himself, towards a learned Judge on the Bench, and others, and would show its bearings and evil tendencies in every quarter,—its vicious effects upon the community at large. He did not intend to follow the hon. member for Charlotte through the history of the parliamentary enquiry, or the consideration of the illegality of the Association, in which he had displayed much talent and research; he did not think that hon. member could be answered by those who were in favour of the bill; the hon. member for Carleton had made a feeble attempt in reply, but had failed. But he (hon. Atty. Gen.) would go back to its origin—to the country of its birth, and show its blighting effects there; he would show the social and political evils it had produced in Ireland—a land loaded with curses—a land laying contiguous to England, an integral part of the greatest and most civilized empire of the world, and yet sunk in poverty, wretchedness and crime. He would show that Orangeism was the cause of this barbarous state of society, and the miseries resulting from it. While the hon. member for Carleton was speaking, he was forcibly struck with the thought that in 1847, at the very time that the destroying Angel was passing over Ireland, and thousands were perishing miserably through famine and disease,—when hostile factions in their consternation threw aside their party spirit, and their party emblems—when their misery and suffering excited the sympathy and aid of this, and many other countries—at that very time natives of Ireland abroad were killing each other,—Irishmen in New Brunswick were embruing their hands in each others' blood! Orangeism was the cause of this, and yet they lay claim to be called a religious body. But what did their religion consist in? What was their profession? Every Orangeman, among other things, pledges himself that he will, "when lawfully called on, assist the civil and military powers in the just and lawful discharge of their official duties, in repelling and subduing every enemy who may seek to disturb or injure the Queen, *the Protestant Religion*, or this country in general," and this he sweats to "So help me God." And how did they live up to this profession? Why, the hon. mover of the bill, the head of the association in this Province, admitted that not more than one in twenty lived up to their profession, although that profession involved all the solemnity of an oath!

Mr. J. Earle,—The hon. Attorney General misunderstood me; I—

Hon. Attorney General,—I understood perfectly what the hon. member said, and so did other hon. members, who, no doubt, will bear me out: I understood the hon. member to say that scarcely one Orangeman in twenty lived up to his profession.

Mr. J. Earle,—I did not say so.

Hon. Attorney General,—The Committee understood what the hon. member said; but let him not interrupt me; he will have an opportunity of explaining by and bye. Now the committee would agree with him that, in the government of any Christian church, if any member was known not to live up to his profession, he should be expelled: and if nineteen-twentieths should go astray, they should be expelled. And yet the hon. member admits that that proportion of the Orange Society habitually break their oaths, and still are not expelled! He would now proceed to take three several views of the subject, a political, a social, and a religious one. Orangemen were in the constant practice of trampling upon that sacred book (the Bible) which he then held in his hand; they slighted and set at nought the divine precepts which inculcated peace and goodwill to all mankind. They set themselves up as protectors of the Protestant religion, and yet by their processions, and display of obnoxious emblems—by their daily walk and conversation—they were constantly taunting and provoking into acts of hostility those who held another faith. Was this Christianity? Did Protestantism require any such prop as this? He repudiated the idea, and wished Roman Catholics to understand that this was the spirit of true Protestantism. Why did Orangemen thus persist in making those irritating displays? Here neither political nor religious superiority existed: all men and all religious sects were upon a footing of perfect equality, and one should not insult or taunt another. Why should Orangemen taunt the Roman Catholics by displaying banners and badges, and celebrating in public an anniversary, which, however important in national history, cannot but be considered by Catholics as taunting them with their former degradation, when they were suffering under the most oppressive and unjust laws? It was wanton and unchristian conduct. If they wished to celebrate that anniversary, why could they they not do so in a private manner, in their Lodge Rooms, instead of making those public display? But no; the very nature of the Society was such that it must have excitement—if it met with no opposition it would languish and die,—if it had nothing but peace for its food it would soon starve upon it.—He did not justify the other party. Those who attacked those processions were not only not justified by the law, but were actually assisting Orangeism; their resistance was one the principal causes of its spread. There was no necessity whatever for Orangeism in this Province; the law was sufficient for the protection of the people, and would be rigorously enforced. An hon. member had spoken of the Orange institution in Canada, but what was the conduct of the Orangemen of that colony? He would ask who lighted the torch which set fire to the parliamentary buildings, and destroyed the same, together with 60,000 to 100,000 volumes of valuable books? He verily believed it was done by Orangemen,—from information he received when he was in Montreal last summer, he had not the slightest doubt but the heinous crime was conceived and executed by the Orangemen of that city. That was Orangeism!—There they saw its legitimate fruits displayed! That was in accordance with its true spirit! When it cannot effect its object by other means, it hesitates not to employ force, no matter how culpable the action may be! The same spirit was visible in this Province; the members displayed a persecuting spirit, threatening and abusing all who happened to differ with them in opinion. One of their leading members in this Province, who frequently wrote in defence of the order, was threatening and abusive in his style, and inflammatory in his appeals to the passions of his supporters; but did they not know that there were men whom neither threats nor abuse, nor violence of any kind, could drive from a due and conscientious performance of their duty? Did they not know that there were men who never knew fear, and whom no personal consequences could deter from pursuing the path which they conceived to be right!

The hon. member who preceded him had stated that the Orangemen in Ireland were encouraged and armed by the Government two years since; admitting for the sake of argument that Orangeism had sometimes been used by the Government of that country, let them show that any good had been derived from it, or from its existence there. What did it do at Dolly's Brae last year! admitting that the Orange party were attacked—were fired on first by their opponents, did that justify their sanguinary revenge? Could *any* provocation justify their bloody and savage conduct—their unfeeling maltreatment of poor widows and helpless old men? Nothing whatever could justify their cruelty. Had he been an Orangemen before that dreadful occurrence, he should, when he heard of it, have blushed for shame. But he would now show that the same spirit exists among the Orangemen in this Province; he was about to lift the veil, and show it up in all its deformity. Orangemen glorified in taunting Roman Catholics, and even went so far as to insult Protestants who were not members of their Institution. They preach up christianity, and swear to repel every person who may seek to disturb the Protestant religion, and yet they themselves insult and disturb Protestants, and in their lives and conduct act directly opposite to that religion they profess to defend. The hon. member for Carleton had boasted of the peace and order now reigning in his county, but he (hon. Atty. Gen.) had recently been informed by good authority, (Mr. Charles Perley), that such was not the case. That gentleman had informed him that many a peaceable man who had lived many years in the country, and amassed considerable wealth, was forced into the collision which took place in 1847, by the overbearing conduct, and if there had never been an Orange Lodge in the county there had been no riot. (Mr. Connell,—What caused the riot in 1846?) That was of no consequence; such petty affairs as that would occasionally take place, even in well-regulated communities,—it was merely a fight between two men in the street. The hon member would recollect that formerly, at the militia training, there was very often a fight, and yet he scarcely thought the hon. member would maintain that those fights were of sufficient importance to justify certain individuals to organize and arm for mutual protection. But with respect to the County of Carleton, he was also informed that Orangeism had the effect of splitting up families and former friends, and setting them one against the other. (Mr, Connell,—The information is wrong). He should point out more fully before he had done, the evil effects of Orangeism in splinting up families, and setting neighbour against neighbour. It was quite in accordance with the spirit of the institution; those who conscientiously opposed it were attempted to be overborn by threats and invidious attacks; he himself had come in for a large share of it,—he had for years past been subjected to all sorts of attacks, and his conduct had been misconstrued and misrepresented by an Orange writer; it showed the bad spirit of Orangeism for any of its members to *descend* to make those attacks. Did they think they could convert any one to their opinions by such means? In the northern counties of this Province there were no Orange Lodges, and all was peace and good feelings, but let them be established there, and peace would exist no longer, but one portion of the community would be opposed to the other, and those who joined the Orange Society would be walking about armed. He had some facts to disclose which showed the spirit of Orangeism in the hon. mover of the Bill's own county, and which supported the position he had assumed. (Mr. J. Earle,—Point them out.) He would do so. There was a very respectable man in that county, who, because he was conscientiously opposed to Orangeism, had been proscribed. He would name him—it was Mr. Marshall Robertson. He owned a grist-mill, and because he did not approve of Orangeism, his neighbours, who had formerly been on good terms with him, but are now Orangemen, would no longer take their grain to his mill but passed him by and took their grain to be ground at another mill, some eight or nine miles distant. That was not all, but his children whom he sent to school, were frequently taunted by the children of Orangemen, at the same school, and called "*mickey boys!*"—That was the effect of Orangeism in Queens; not only was neighbour turned against neighbour, but the innocent children were made to suffer, and were persecuted at the schools to which they were sent to get their education. It was conduct like this which degraded Protestantism, and caused it to be hated by Roman Catholics, who set it down as the spirit by which Protestants were actuated; it was Orangeism which had brought this hatred upon our religion, but the conduct he had disclosed was no part of Protestantism. What if he had been born a Roman Catholic?—and the faith to which a man is born is entirely the result of circumstances—he had no doubt but he should be a strict one, living in accordance with his faith; and would he not then feel the conduct he had described as insulting? It was such conduct as that which caused Roman Catholics to hate Protestants. The hon. mover of the Bill had intimated that Orangeism could not be put down without subverting the constitution. What part of the constitution would it subvert? Was it the connection between the Church and State? Did the hon. member mean to say that this connection should be perpetuated by force of arms? What did Judge Fletcher say of the effects of Orangeism in Ireland? That learned Judge asserted that it had found its way into the Jury-box! And had it not done so here? Oh, if it influenced the administration of justice, by corrupting Jurors, our country would soon be unfit for a man to live in!

He would now consider the subject more particularly in a religious point of view, and prove that Orangeism was contrary to the divine commands. He might be censured for this—he might be abused, and called a hypocrite, but he was one of those who thought it was right and proper to carry religion into the transactsons of every-day life, and as the Orange Society claimed to be a religious Society, it was but right to take it upon that ground, and show its religious tendency; he should therefore enter upon the question. It would be a curious thing to collect statistical information, showing how many Orangemen were really Protestants—he meant what proportion of them were communicants of the different Protestant Churches, and what proportion belonged to no church whatever,—men who called themselves Protestants, but never communicated with any Christian Church. Would it be said of Orangemen, generally, they were free from cursing and swearing, from drunkenness, and other unchristian practices? He wished every Orangemen was free from those sins. And would any one assert that they felt Christian Charity in their hearts? (The hon. member here quoted the parable of the good Samaritan). That was Christian Charity. The hand and the heart ever ready to do good offices, and relieve distress, without reference to the faith of the person requiring such assistance. That was a test of the question "who is a neighbour;" a disposition to relieve the wants of the suffering, without regard to party or sect. All the world is comprised in the term "neighbour," and the christian precept inculcated charity for all. Where was the charity of Orangemen, when the walked about with loaded pistols in their pockets, and their hearts tuned to revenge? He would call hon. members' attention to what Luther—who might almost be termed the father of Protestantism—thought about arming in defence of religion. He had been solicited by Whooton to take up arms in defence of his doctrines, but he replied "I will not take up arms in defence of the Gospel," and Whooton acknowledge himself rebuked. That was the determination of Luther, when he was threatened with persecution, and there was no doubt but it was right. It was contrary to the spirit of the Bible to draw the sword in defence of religion, and that religion was not worth having which could not stand without support from the secular power. How different from this christian spirit displayed by Luther was the conduct displayed by Orangemen! There was one circumstance that occurred at Woodstock on the day of the riot in 1847 that had operated upon his mind against Orangeism, and he had never been able to overcome the unfavourable impression. The Orangemen on that day walked to a house of worship, with a waggon loaded with muskets following in their rear, and those muskets charged with powder and ball! What sort of worship could theirs be, when at the time they were meditating resistance and death to those who should oppose them? Did they obey the Divine Compands? "Vengeance is mine saith the Lord, and I will repay it," but did they leave it to him to whom it belonged? No, but they prepared, and took into their own hands! What sort of a spirit for worship could they have possessed, when walking to the House of God with their loaded fire-arms following them? Why did they take the precaution of carrying those arms but because they knew their procession was insulting to Roman Catholics? He was a Protestant, and he would tell the Roman Catholics that there was no Protestantism in Orangeism. Every tree was known by its fruit, and the fruit of Orangeism was not such as christianity produces. Had the hon mover of the bill been in St. John on the 12th day of July last, he would have seen something of the spirit by which the Oranegmen are actuated.—When they were solicited by the Police Magistrate in Portland not to proceed, what was the answer? Why that they came there to make peace! and they proceeded in spite of his remonstrances.—The warrior-spirit was among them,—the little bullies from Fredericton and elsewhere was there, and they prided themselves upon their courage, and sought the scene of danger. But sh! how many communicants of the different Protestant churches were there? In justice to the Wesleyan Methodist church, to which he belonged, he must say that no communicant of that church could walk in such a procession, and not be expelled.—Those who went thither to walk in that procession went there no doubt for the purpose of enjoying the triumph of turning out in force and walking through St. John; he drew this conclusion from the character of the men who went from Fredericton. The hon. mover of the Bill, who stood at the head of the institution, was not there, and many among the most respectable of its members were not there, and he was was informed that many of them were opposed to processions; why, then, did they not put a stop to those displays?—That seemed to be beyond their power.

Such was the spirit of Orangeism that, if the Legislature should pass this Bill they would presume upon it, and censure and brow-beat all who honestly opposed it during its passage,—they would be held up as rebels in all the Orange Lodges in the country. And what if the Lieutenant Governor should then refuse it his assent? Why, their censure and abuse would fall upon him. And if the Bill should be sent home for Her Majesty's assent, and that should be withheld, the weight of the abuse would fall upon Her Majesty's Ministers, and perhaps the Sovereign herself would come in for a share of it, from those very loyal men! This was their common practice, to denounce as rebels all who were opposed to their association. The columns of the *Amaranth* newspaper—their organ in this Province—proved his assertions. If they wished to render their institution popular among good men, let them abandon this practice, and endeavour to make it more attractive. If they passed this Bill to perpetuate Orangeism, it would lead to the formation of counter societies, and they would come forward also and ask for Acts of incorporation, and the Legislature, after passing this Bill, could not in justice refuse them; thus they would be instrumental in keeping up divisions among the people. He believed that Roman Catholics were as loyal as Protestants; it was not those who made the greatest parade about their loyalty who were usually foremost in the hour of danger, and he had no doubt but in the event of an invasion of our country by a foreign enemy, the Roman Catholics whom the Orangemen now denounce, would be found in the front ranks fighting against the invaders. He would ask had they not proved themselves loyal fighting under the British flag in many an engagement? Wherever our victorious banners had appeared—in the glorious battles of the Peninsula, in the Indian campaigns, and at the crowning victory of Waterloo, they were found fighting side by side with Protestants; and where was the battle England had won without their aid? If Catholics had at one time been disaffected in Ireland, it was because of unjust laws—because of the civil disabilities under which they were placed. Could not the Catholics, if they were so disposed, turn the tables upon Orangemen? They had heard their origin described by the hon. member for Charlotte, and it was written in cruelty and blood. Where was the religion in such harrowing scenes as then occurred? Oh, he hoped his friends would beware of puritanism,—of a body of men who proclaim themselves better than other people, and protectors of religion by the sword. There never was an association of which it was not said unjust. Let them look at the Gordon riots, so called, which took place in London in the year 1780; they arose from fanaticismt and were perpetrated by a Protestant mob. They walked about London driving all before them, burning the houses of Roman Catholics, destroying churches, and committing many other outrages. That was the history of one Protestant organization, but he would repeat that there was no Protestantism in it.—Did Orangeism aid any Protestant church, or do any good to religion in any way? He denied it. He was sorry to say that it had crept into the Wesleyan Methodist church in Fredericton, and he could bear testimony to its injurious effects.—As Orangeism came in, religion had gone out.—Members who had joined the Orange Society had become careless, and neglected their class; they had given up religion, and adopted Orangeism in its stead. He regretted extremely that many of his personal friends had become Orangemen; they had done so in ignorance of its history—they misunderstood it, or they had never joined the Society. But now they had heard its history, and its character,—and he wished his voice might spread over the land until all his countrymen heard it—he hoped that those who had been led to join through delusion would come out from among them, and no longer countenance anything so injurious to the people. Should he, then, shrink from doing his duty? He would not be deterred by any consideration, and he could not help expressing his surprise that many friends of his, men of respectability, had been induced by their fears to sign the petition in favour of this Bill. He was utterly disgusted with such conduct. It was an act of moral cowardice,—he could call it nothing else.—He would relate a circumstance to show how some men are wrought upon by their fears. When he was about to proceed to St. John last August, to prosecute the prisoners implicated in the 12th of July riots, he received message from two of his friends, requesting him to conduct the prosecution against the Catholics, and leave the prosecution of the Orangemen to the Solicitor General. Those who sent him these messages knew little of him if they supposed that any personal dread would make him shrink from his duty; his heart never knew any such fear; his motto was 'duty first and consequences afterwards.'

He would not detain the committee much longer, but he should oppose the Bill. He might be denounced and abused by a print of an inflamatory character: one of them had been placed into his hands that morning containg a song the burden of which was

"Two hundred thousand Orangemen will know
the reason why."

Well, he had now told them the reason why, and should not shrink from the consequences. He would tell them again, in such a manner that he could not be misunderstood, and if he should suffer persecution for the course he now took, he should enjoy the proud consciousness of having done his duty. He would never support a Society which taught men to hate one another. The aspect of the times was unsettled, and it was of the utmost consequence at the present moment that all classes in this Province should be united. He had no intention to offend any one, and whatever he had said, he considered himself bound to say in the performance of his duty. He might have expressed himself warmly, but that he could not help, for he possessed an impetuous temper, which he sometimes felt it difficult to control.—This was a weakness to which he confessed, but he would not intentionally offend any one. He should say no more upon the subject, but hoped the debate would be carried on in that calm and dignified manner which had marked its commencement.

"The hon. member here lectured for some time upon the christian duties, but as we have not sufficient space to publish *sermons* in our reports we are obliged to omit some of his observations. *Amaranth.*

Saturday, March 16th.

There has been no debate to-day of any consequence, nor was there much business done in the House. A few Bills passed. The following being the principal:—A Bill to authorise the Trustees of the Scotch Church in St. Andrews to sell certain lands and to appropriate the proceeds to other purposes; A Bill relating to high ways.

Messrs. McLeod and Taylor presented petitions praying that no law be pas ed for the purpose of supporting Schools by taxation. A message was received from the Legislative Council, to the effect that that body had agreed to the following Bills, viz:—A Bill for raising a Revenue; A Bill to authorise the Trustees of St Andrew's Church in St. John to sell certain lands in Albert County; A Bill (with amendment) to consolidate the laws relating to the government of towns and parishes. Mr. Tibbits moved for leave to bring in a Bill to provide for holding the circuit courts in the county Victoria.

Mr. Barbarie handed in the report of the Agricultural committee.

Mr. Wark said he made a motion some time ago, that on Monday the 18th inst., the House do go into committee of the whole on the state of the Province and our relations with the mother country. It was then his intention to move a resolution embodying the consideration of these two subjects, but as his Honor the Speaker expressed a desire not to mix up matters, he (Mr. Wark) had prepared two resolutions, which he would read. The state of the province might be taken up first, and the other subject could be dealt with afterwards. (The Hon. member read the resolutions, and they were laid upon the table. I procured copies, which I send you.) A very warm and interesting debate is expected to take come off on Monday. Indeed, after the House adjourned, some pithy and pointed remarks passed among the member for and against the principles involved in the resolution.

Tuesday, March 19th.

The House has been in Committee the greater part of this day on the Post Office Bill. The principle of a uniform postage of three pence throughout the Colonies was adopted. The salary of the Postmaster General was reduced to £400, but the salaries of the subordinate officers have not been fixed. Some discussion took place on the salary of the officer at the head of the Depattment, and also on the impropriety of taxing the local newspapers.

THE CHRONICLE.

SAINT JOHN, MARCH 22, 1850.

Civic Elections.—We a short time since threw out a few hints as to what kind of persons should be elected to the Civic Board. In following up the idea, as the day of election is fast approaching, we would again urge upon our citizens the propriety of making selection of such persons only as they would be satisfied to see placed in the Civic Chair, as according to the Amended Charter, members of the Common Council are *now* eligible to fill the office of Mayor, from which body that high officer must be elected. Heretofore very little attention has been given as to those who were elected; hence the disreputable and ruinous state of City affairs. The old saw, of "show me your company and I'll tell you who you are," will apply equally to Civic Bodies as to individuals, and there is little doubt but strangers judge of the respectability of any community by its Representatives; in which case our moral and social standing as a people must shew a figure approximating to zero. The present depressed state of the country at large, the involved condition of the Corporation, and the circumstance of the new features in the Charter, all point to the necessity of a simultaneous and a determined stand being taken by our citizens. If they have any respect for their characters *as a people*, then must they step forward and make a demonstration;—if they have any regard for the pecuniary state of our body Corporate, then must they make a demonstration; in short if any regard is to be had to the morals of the rising generation, then are the men of St. John called upon to arise in their might and cleanse the Civic Board of its impurity, *dishonest*, and ignorant portion. We sincerely trust that at the coming election in April next, a *single eye* will be had to the rejection of all candidates who are not acknowlededly honest men; and we as ardently expect, that those only, whose characters for integrity and morality stand unsuspected, and whose business abilities are pre-eminent, will receive the popular support. Citizens, say no longer that you dislike this man and that man, and keep away from the polls, but go and record it to those who are worthy and well qualified, and let it not be said more that we select thorough paced knaves to fill our public situations.

Consistency of "N. Mc. L."—A short time since, certain poetical lines written over the signature, "N. Mc. L." were very favourably noticed by the author of a review published in this journal. The writer, quite accidently and figuratively also, spoke of the "single eye" possessed by the writer of the poetry. Now according to the rules of sound logic, it should by no means follow, that because a man residing in this community is denuded of one of his visual organs, that he, as a matter of course, should be the author of the lines to which the review alluded, in such a kind and gentlemanly manner. However, there is no disputing about tastes, or what ought to be a right estimate of an *ad demonstrandum*, and hence, our *legal* opponent Neil McLardy, assumes that the affectionate notice, and the allusion to the "single eye," are both intended for himself.—He construes at once, what is meant as complimentary into a gratuitous insult, and this insult is forthwith magnified into a libel, and all because he happened to be one of the number of one eyed men, who abound in this benighted Province—An action against us is the consequence, which plainly intimated that in our future deportment towards "N. Mc. L." we must keep *an eye* to windward.

In the "Morning News" of Monday last, we find Neil McLardy, duly announcing that he has discovered the name of his friend the reviewer.—Now, we will lay a wager of five lines of the review, against a volume of Neil's poems—a vast odds in his favor—that with respect to the authorship, he is to this moment, *as much in the dark as ever. Neil libels himself* in the "M. News," *after the manner of the reviewer!* by saying that he "*will have an eye* to beauty," and makes a fool of himself in the bargain by proclaiming the suit against us to be discontinued, "because the name of the reviewer has been given to him *conditionally*," and that on some fine day, he, N. Mc L., i. e. Neil McLardy (not Norah Mc Leary) will give

"His name—his *human* name—to every *eye*,"
Altho', of the true name, he knows no more than does that other veritable personage the Man in the Moon. So much for threats, law-suits, N. Mc. L.'s poetry and the same *distinguished* writer's spirit of divination, spite and consistency!!

The Great Point.—The most vital question as we take it for the consideration of the Legislature at this particular crisis, is the encouragement to be given to that portion of the population who are engaged in the producing of Food and Raiment, for these are the two great elements of existence, in fact they are the only real wants of the human family, they are the two great points on which hang the prosperity of every nation.—Our House of Assembly have year after year taken up and discussed this question, but to the best of our knowledge have never yet arrived at any definite point as to the carrying out of this great desideratum. The Public meeting recently held in this City for the purpose of petitioning the Legislature for protection and encouragement to domestic productions, excellent as it was in its way yet fell short of our view of the matter, fell short of its aim in as much as it did not point out a definite and distinct method by which the best Interests of the Country could be subserved. It is acknowledged on all hands that the greatest drain of Specie from this Province, and consequently the greatest drawback on our prosperity, is to be found in the importation of Bread stuffs, while at the same time the experience of the Farmer and the researches of the Philosopher, (as recently made apparent by Professor Johnston) go to prove beyond the possibility of a doubt, that this Province is susceptible of raising all the breadstuffs that are required for its consumption. We are aware that many persons are sceptical on this point, and will treat the idea as chimerical, until like the improvements which have been made of late in the raising of Turnips the thing is fairly forced upon them. Now we contend and we speak advisedly when we say so, that if the Legislature would build Oat and Grist Mills, in every district throughout the Province, where they are required, in a very short period the importation of foreign Bread stuffs would be unknown in this Country. It is worse than idle for the Legislature to say it is not their business to build Mills. We insist upon it that it is their business to improve the fallen state of the Country, and that this is the "One thing needful," and is the most certain, indeed the only true secret of curing existing evils. As one example, and we will not go from our own door for it. The Parish of Lancaster a section embracing nearly half the county of Saint John, and where thousands of bushels of grain are annually raised, there is not after its being settled for nearly a century, a Grist or Oatmeal Mill of any description for the use of the farmer. Let but the Assembly erect a Mill for the Agriculturist where he can have access, and a few years only would pass before the inhabitants of Lancaster parish would, instead of as now following the laborious and unprofitable business of lumbering for dollars to pay the American for flour, have sufficient Bread stuffs not only for its own use, but to supply as many more engaged in other pursuits. The Legislature may depend upon it that this is the philosopher's stone of this community, and we trust they will take the hint now thrown out, and act upon it. Our limits will not permit us to extend our remarks this week, but we purpose at an early opportunity to return to the subject.

Our latest accounts from Fredericton state the House to be engaged in debate on the state of the Province, consequent upon the following Resolutions, which were brought forward by Mr. Wark on that subject:

Resolved, That British Colonies having been reared up under a commercial system, by which the productions of the various parts of the Empire enjoyed natural protection in their respective markets—the abandoning of this system must check, derange, and in a great measure destroy our commerce; while the interposition of Imperial authority prohibits our entering into commercial treaties