[Continued from 4th page.]

2. I am now, in the second place, to consider the arguments by which class of divines, to which I presume he belongs, defend their opinion. And here it must be observed that the term regeneration is taken as susceptible of a two-fold signification, *internal* and *external*. If it be understood to mean an inward sanctification, (in which sense it is commonly employed by Calvanistic writers) then they may justify the baptismal service of the Church upon the *hypothetic* principle. Thus the Rev Mr. Scott, in his "Inquiry into the effects of Baptism," p. 142, saith, that "the Church *supposes* something which corresponds to *sincerity*:—supposes that the child will perform,—or, (what is perfectly possible) that it *even now, through the grace of God*, possesses a *disposition* which will lead it, as it becomes capable of so doing, to perform its vows; and, *on the ground of supposition*, returns thanks to Almighty God, that it has pleased him to regenerate this infant with his Holy Spirit, and to receive him as his own child by adoption, as well as to incorporate him into his holy Church." This author argues very ingeniously, that in the case of *adult* Baptism, the Church pronounces the recipient to be regenerate on the *supposition* that he is sincere; because it is allowed by all that the Sacrament is not attended by any grace, if he comes to it without a proper disposition. And therefore, in the case of infants, it may be assumed that the regeneration is pronounced to be effected on the same ground. "The prayers offered saith he, "are supposed to have been sincerely offered; the promises made, it is presumed, will be performed; and, UPON THESE ASSUMPTIONS, the infant is spoken of as regenerated by God's Holy Spirit. But if these conditions fail; if the prayers have been offered in mere form; if the child, when he comes of age, shows no disposition to keep his vows, then I feel myself warranted to conclude that the spiritual blessing dependent on such conditions, is, with regard to him, null and void; and that, although having been admitted into the visible Church by the external sign of baptism with water, he needs not to be baptized again, yet without the baptism of the Holy Ghost, without spiritual regeneration, he never can be a member of the Church of Christ, (consisting of all *true* believers), or come to the kingdom of heaven." (*ib.* 145.)

The other line of argument proceeds on the ground that the term regeneration has not only a higher and spiritual sense, but also a lower and merely ecclesiastical meaning. And for this, the same writer relies on the well-known work of the Bishop of Londonderry, Dr. Ezekiel Hopkins, who died towards the close of the seventeenth century, one hundred fifty years before the rise of the present controversy.

"To be sanctified," saith this author, "imports, in the proper signification of it, no more than to be appointed, separated, or dedicated to God." And so persons and places are often said to be consecrated and sanctified to the Lord in Scripture.—But then there are two ways of dedication unto God—"the one external, by men; the other internal, and wrought by God himself."

"As there is this two-fold dedication or separation, so there is also a two-fold sanctification.—There is an external, relative, or ecclesiastical sanctification, which is nothing else, but the devoting or giving up of a thing or person unto God, by those who have power so to do. There is an internal, real, and spiritual sanctification: and in this sense a man is said to be sanctified, when the Holy Ghost doth infuse into his soul the habits of divine grace, and maketh him a partaker of the divine nature, whereby he is inwardly qualified to glorify God in a holy life."

In applying this distinction to Baptism he lays down the two following propositions.

1. "*Baptism is the immediate means of our external and relative sanctification unto God.*—By this holy sacrament, all that are partakers of it are dedicated and separated unto him."

From this it follows, as he shows at large "that those who are baptized, may, in this ecclesiastical sense, be truly called saints, the children of God, and members of Christ, and, thereupon, inheritors of the kingdom of heaven. Doubtless, so far as baptism is a means of sanctification, as it is the solemn admission of persons into the visible Church, as it seperates them from the world, and from all false religions in it, and brings them out of the visible kingdom of the devil, into the visible kingdom of Jesus Christ. But this is only a relative sanctity and not real; and many such saints and sanctified men there are, who shall never enter heaven; but by their wicked lives, forfeit and lose that blessed inheritance to which they were called. And yet, to such saints as these all the ordinances of the Church are due, till, for their notorious wickedness, they be cut off from that body by the sentence of excommunication. Such a baptismal regeneration as this must needs be acknowledged by all, that will not wilfully shut their eyes against the clear evidence of Scripture."

His second proposition is this:

2. "That Baptism is not so the means of an internal and real satisfaction, as if all to whom it is administered, were thereby spiritually renewed and made partakers of the Holy Ghost in his saving graces." And after an argument to prove the assertion, he concludes by saying: "Therefore, I judge it *unsound doctrine* to affirm, that Baptism doth confer *real sanctification upon all infants*, as well as upon some adult persons, who are made partakers of it."

He then supposes it objected, that "the Church hath appointed a prayer in the office of Baptism, wherein we bless God that it hath pleased him to regenerate the baptized infant with his Holy Spirit." And he remarks upon it as follows: "To this I answer, that the baptismal regeneration of infants is external and ecclesiastical. They are regenerated, as they are incorporated into the Church of Christ: for this is called *regeneration*, Mat. xix. 28. *Ye which have followed me in the regeneration*—i. e., in planting my Church, which is the renewing of the world. They are regenerated, as they are incorporated into the Church of Christ, is to be admitted into the state of regeneration, or the renewing of all things."

"But how then are infants said, in Baptism, to be regenerated *by the Holy Spirit*, if he doth not inwardly sanctify them in and by that ordinance? I answer, because the whole economy and dispensation of the kingdom of Christ is managed by the Spirit of Christ: so that those who are *internally* sanctified, are regenerated by his *effectual operation*; and those who are only *externally* sanctified, are regenerated by his *public institution*. Infants, therefore, are in Baptism regenerated by the Holy Ghost, because the Holy Spirit of God appoints this ordinance to receive them into the visible Church, which is the regenerate part and state of the world."

"In this lower, external, and ecclesiastical sense," adds Mr. Scott, "we may affirm, unconditionally, the regeneration of all to whom Baptism is rightly administered. But in the higher and spiritual sense of the term, we can predicate regeneration of baptized persons, only hypothetical, namely, upon the supposition, in the case of infants, of their *possessing that disposition which shall lead them, when they become capable of it, to keep their baptismal vows.*" (*Ib.* 148 — 154.)

"That even infants are capable of receiving from God such a disposition as I have supposed," saith the same writer, (p. 235,) "seems to me as clear, as they may do, by nature, possess a contrary disposition. And that Almighty God may be pleased, in many *instances*, to communicate such grace, especially to the children of pious parents, presented to Baptism with devout and fervent prayers, I can readily hope and believe."

Communications.

[FOR THE CHRONICLE.]

Messrs. Editors,—Having some slight knowledge of the Latin language, and being desirous of improving myself in this ancient tongue, I would feel greatly obliged to the editor of the Colonial Watchman if he would be kind enough to translate for me the following sentence, which he quotes in an editorial published in his paper of yesterday,—the words he literally spells thus:—"*Queem dens rult perdere prius demential.*" Mr. Gillis styles this sentence "an ancient Roman adage;" I would therefore thank him to name the work in which it can be found, being quite free to acknowledge my profound ignorance of ever having heard of it before its recent appearance in the Colonial Watchman. There is another old saw—"*Ne sutor ultra crepidem*," which certain would-be-learned writers might study to great advantage, and the more modern couplet

"Leave all the foreign tongues alone
"Till you can read and write your own,"

conveys a wholesome injunction, which it would be well for certain *nervous* writers to bear in mind.

7th March. DIOGENES.

[FOR THE CHRONICLE.]

MR. EDITOR.—A wholesome enactment in the Amended Charter disqualifies members of the Board of Common Council in this City from holding situations in their own gift. Consequently the Councillor for Queen's Ward comes under the enactment; and as I presume he prefers holding his offices, to that of empty honors, it becomes necessary for the constituency to select a new Councillor. Let it not be left to the last moment, but time should be taken, and the respectability of the Ward set forth in its Representative.

March 7, 1850. W.

[FOR THE CHRONICLE.]

THE REV. JOHN THOMSON'S DISCOURSES ON "CHRISTIAN UNION" CONSIDERED.

LETTER I.

Cover. "Rev. John Thomson, A. M."

Some A. M.'s are a money matter, like Matrimony, and their union with Grammar as Priscian's head is frequently broken, is not always a happy one. Some A. M.'s betoken a mouth, round which the bees of eloquence have never swarmed, but the wasps of exclusiveness.—Some A. M.'s indicate anything but a master either in "Is-rai-el" or composition—i. e. either in Divinity-hall, or Perkins's progressive exercises.—Some A. M.'s are in short so unlike the pictures in the village alehouse, that they can be said to be placed at a Rev. John the divine's baptismal duosyllable, neither "for ornament nor use." Albeit from the *Rhetorical* figure which a certain golden-tongued thirteenth apostle cuts, they may advantageously imply A Metaphor—that figure of courtesy by which some preachers can be allowed to be divines at all—every particle of likeness being suppressed, and that from a Scotch sentimental wildfire, which damages alike Grammar and Gentlemanliness, for that elexir vitæ of our Theological world of St John, I mean "Christian Union"—like Israel who on their breaking with the Egyptians, borrowed their most valuable jewels, the Rev. Phampleteer of the "Christian Union," has thought fit to sport some of the Rev. James Hamilton's jewels, deposited in his "Dew of Hermon" from which he has borrowed the two first heads of the arrangement and employed the thoughts and some of the figures of that work, almost literatim et verbatim.

This charge from which as an Author, as well as in justice to Mr. Hamilton, he might have been expected to be at least free, has not as yet been preferred; and this charge we now publicly fix on the Rev. John Thomson, A. M., that wherever his unsaleable, unoriginal pamphlet, that pamphlet of dis-"Union" may fall, it may "bear its blushing honors thick upon it."—"Preface." That "the subject was brought before the Free Church congregation by the Author" we are not disposed to doubt, we ourselves have heard some startling specimens of his Logic in that place, such as "Episcopalians in order to prove apostolic succession, must have lived in the days of the apostles, and have seen and heard all the apostles saw and heard"—

"God preserve us there's nothing now safe from assault,
Thrones toppling around, Churches bro't to the hammer;
And events have just taught us, that Great Terry Alt,
Has declared open war, against English and Grammar."

But let us analyze his Logic. A man in order to fill any office as successor to another, must have lived in the days of his predecessor, and have seen and heard all that his predecessor saw and heard! Take an example, Queen Victoria is the successor of Wm. IV., but according to Mr. Thomson's Logic, she must not only have lived in the days of Wm. IV., but she must have seen and heard all that Wm. IV. saw and heard, or she cannot be his successor.

Now we think much more might be proved in this way than Mr. Thomson would wish to concede, for example, Presbyterians pretend to be the successors of Calvin and Knox, but by Mr. T.'s Logic, in order to be the successors of Calvin and Knox, they must have lived in the days of Calvin and Knox, and have seen and heard all that Calvin and Knox saw and heard. According to this Logic, Mr. Thompson proves quite enough to satisfy any Episcopalian, namely, that Presbyterians lay no claim to succession; that they are indeed self-taught, self-called, self-sent, and self-ordained Presbyterians; this is more than most Episcopalians would be inclined to say, whatever some of them might think.

"Episcopalians, Baptists, and Methodists gladly listened to it"! gladly listened to hear themselves vilified! This we are very much disposed to doubt;—many I suppose went as I did, to judge of the nature of the invectives, but so far from listening gladly, I was unable to hear him out; but I suppose the poor gentleman thought when he saw so many strange faces in his little Zion, that a voyage across the Atlantic had metamorphosed him into a Scotch worthy, for

"He roared pretty well, this the Free Church allows,
Yet 'twas all I guess borrowed, all second hand roar,
And he vastly preferred his own little bow-wow,
To the loftiest war notes a lion could pour."

T. MOORE.

Introduction. "This subject presents a very wide field for inquiry and meditation—one in which I may come in contact with the errors of some, and the prejudices of others, and the preconceived opinions of many more,"—what an suspicious introduction to a discourse on "Christian Union"! And yet Mr. T. trusts to be forgiven by those who may possibly differ from him in his views; very conciliating indeed; and then very christian-like he accords to them "the right and privilege" of doing what he cannot prevent, that of judging for themselves, in matters of religion; we will keep our eye on this as we proceed: and in the meantime we will avail ourselves of the privilege of thinking, that Mr. T. shews by his treatment of the first head of his discourse, that he is either very ignorant or very ungrateful; does he require to be told to whom he is indebted for the safe keeping of his religion? should he treat his mother land with the same filial affection that he does his mother church, I would not desire to trace my genealogy too close to the Tweed. We do not desire to hold all things in common with all denominations, as Mr. T. in his professions of "Union" pretends to desire, but we do think the phrase "Popish blindness and intolerance", to say the least of it, is not calculated to promote "Christian Union"; does Mr. T. forget, or does he not know where his religion was in the 16th century, but perchance Mr. T. does not lay claim to any greater antiquity than the Presbytery of Strathbogie.

But I must pause here, as I am completely exhausted and disgusted in following this unscrupulous person through only his opening absurdities, sophistries and equivocations, intending as I do to shew up every space of his quality as opportunity shall serve, though reply should follow reply, and paper bullets of the brain should whizz from every rusty blunderbuss behind the musical batteries of the whole Free Church. VERITAS

PRICE OF THE CHRONICLE—12s. 6d. per annum, in advance; 15s. if not paid until the termination of a year.—For $10 IN ADVANCE, 5 copies will be sent *to one address* for one year; for $20 11 copies; and for $40, 24 copies.—Single Nos. may be had at the office, 1d each.

THE CHRONICLE.

SAINT JOHN, MARCH 8, 1850.

PUNY EFFORT TO GAG THE PRESS.—Of all classes of politicians, the English radical Whig is the loudest to rant against the wholesome exercise of constitutional power and prerogative; yet when in office he casts aside all honest restraints, and would rule Her Majesty's liege with a rod of iron. The recent Despatch of Earl Grey, peremptorily denying to the Colonist the right to apportion *his own money* towards encouraging the growth of hemp, and refusing to him the privilege of aiding the precarious toils of native born fishermen, furnishes one of the many cases to illustrate the tyranny, and to prove the *liberality* of modern whigism. The unhappy extent of whig principles, no more establishes their truth, soundness, or, that it is expedient to maintain them, than the prevalence of Mahometism goes to shew that the inconsistency and impurity of the Alcoran should supercede the revelation, purity, and all-sufficiency of the Christian dispensation.

It has unfortunately been our lot, in the exercise of a public duty, for many a weary day, to point out and to denounce the ruinous policy exercised by the authorities of Downing street towards these loyal Colonies, and whilst we never felt disposed to kiss the rod that inflicted the punishment, yet we fully appreciated our duty of submitting to "the powers that be," after boldly exercising our rights as British subjects, to denounce in plain and manly terms, the palpable errors of whig policy, or the more culpable offences so frequently displayed by whig imbecility.

It has of late become our duty, in self defence too, to denounce a new species of oppression, which has recently sprung up in this city, differing from that to which we have just alluded, insomuch as ignorance must supply the motives in the first case, whilst *malignancy* strongly characterizes the intentions in the other.—We take this early opportunity of informing our wily foes, who have lately sprung into existence, that if they aim at notoriety, their object shall be gratified. If doggerel verses from the pen of their laureat "N. McL." will not be the means of handing down their fame to posterity, plain prose on our part shall modestly aspire towards such a glorious achievement.—"N. McL." Who is "N. McL?"

Norah McLeary! Phœbus, what a name
To fill the speaking trump of future fame!

After this slight exordium, we now come at "the marrow of the discourse."—In our last number we published, for a critical correspondent, a very calm and considerate review or criticism of a Sermon recently given to the world by the Reverend John Thompson, A. M.—the writer of the Review claiming, and rightly too, the same privilege to publish his notes and comments on a theological essay, as the Rev. author exercised when he boldly laid it before a discerning and *purchasing* community. This *religious* production, amongst other diverting novelties, contained, as the lawyers would express it, divers and sundry kicks, thrusts, pushes, and back-handed slaps at the doctrine, discipline and usages of other denominations; the Church of England of course not excepted. Now, it could not be reasonably expected that these fulminations would pass "scot free" in a city like this, where there are so many printing presses, and among the goodly array, one to be found in the Chronicle Office, which could not be chained, even in those arbitrary times when Executive corruption and House of Assembly venality united in one mighty effort to suppress the truth, which that press *alone* fearlessly proclaimed to the people of New Brunswick.

During the progress of the Review, the author alluded in a very handsome way, to certain *Lines* which recently appeared in the Courier, eulogising the writer of the criticised sermon. These *Lines* were written over the initials "N. McL." Now at the time, we were gravely told that they were composed by a noted char-woman, bearing the cognomen of *Norah McLeary*—her whereabouts is said to be within the purlieus of Cork Point, and her claims to be styled a *poetess* are just as prominent, as is her right to be distinguished for sobriety, when the alluring temptations of Irish whiskey are carelessly left in her way. Norah's lines, unlike the sermon, *defied* criticism. It was literally impossible to tell to what order, class or genus, they appertained. Like the Monster in Shakespeare's Tempest, they were neither "fish, flesh, nor fowl." In fact the *worship* of such twaddle could never be construed into a breach of the third commandment.—We once heard tell of a village painter, who delineated so indifferently, that he wisely *lettered* the objects his industrious brush proposed to represent, and underneath the ale house sign boards of the surrounding country, were frequently observed the words—'A Dragon', 'This is a Horse,' 'Goose and Gridiron,' and one of the external indications upon which an extra quantity of skill and labour were expended, presented the following in bold relief—"THIS IS A HANGEL!" Now, had Norah taken the same precautions as were prudently shewn by this country Corregio, although we never could have discovered her *poetry*, yet we should have learned *what was intended*.

After the strong impression made on our minds with regard to the authorship of the *doggeret* in the Courier, and even to this moment, it is not altogether removed, our readers must judge of our astonishment, when we inform them, that a person calling himself Niel McLardy, presented his goodly person in our office on Saturday last, and alleged that *he* was the poet, and that the review was intended to insult him, and he therefore peremptorily demanded the name of its author.—We now inform him and his compeers, that until he bases his claims for this revelation on our part, on much more substantial grounds than he has already urged, he will continue to *remain in the dark* for some time to come. We have enquired for Norah, but alas! as the poet says,

"When lovely woman stoops to folly,"

she exhibits how little she can be depended upon in the hour of need. Norah, frail Norah, we learn is meditating the perpetration of more poetry, and is now seeking the aid and influence of the purest "Islay malt," in order to attain the necessary modicum of pure inspiration!

Our would-be-poetical and unexpected visitor meeting with no *earthly* satisfaction at the Chronicle office, next addresses himself to that of Lawyer Gray, from whom we duly received the following epistle:—

Saint John, March 2nd, 1850.

GENTLEMEN,—I have been retained by Mr. Niel McLardy to take legal proceedings against you for a slanderous article in your paper of yesterday's date, injurious both to his feelings and character.—He informs me that he has already called upon you for the name of the Author of the article, which you have declined giving, stating that you were yourselves fully indemnified by the Author, and were therefore prepared to assume the responsibility. I am instructed by him to say that unless you will give up the name of the Author, with a written apology for the insertion of the article, an action will be commenced against you.

Your early answer will oblige, Gentlemen,
Your obedient Servant,
J. H. GRAY.

Messrs. Lewis & Wm. Durant,
Editors of the Chronicle.

Mr. Niel McLardy had sought to pelt us with sods, and finding us impervious, then endeavours to discover what virtue their is in a harder substance, but unlike the truant orchard robber in the fable, at whom the stones were rightly directed, Niel in directing his artillery and malice against the Chronicle, has, to adopt a Yankee phrase, "barked the wrong tree." Since the visit and the letter, we have been served with a polite request, from the Queen, to appear before Her Majesty at Fredericton on the first Tuesday in April next, when we shall avail ourselves of the opportunity of telling our Sovereign, all about Earl Grey's absurdities at home and Norah McLeary's and Niel McLardy's vagaries, in one of her Colonies.

Since writing the above, another worthy yclep'd Walsh, or Wolfse, or some such a name—a recently converted tinker we believe—has sent us an impudent letter, in which so far as we are able to decypher it, he says something about the review, but such is the character of his scrawl, that it would be difficult to make out whether he really condemns what he has not the ability to comprehend, or actually praises the happy hits and good points, which his enfeebled reason, so generously reveals to him.

We now beg leave to inform all the small fry, about whom we have been writing for this last half hour, that they and their scurrilous attacks on the Church of England, would be more frequently noticed, if the foulness of their origin, did not protect them from the shame of an exposure. To meet them by serious argument or direct refutation, would be adopting a course, they have neither the heart, nor the head to appreciate, but our experience of the past week, has informed us very satisfactorily, of the nature of a plan, which can be *again adopted*, that will place these foul mouthed and unchristian libellers in that well deserved predicament, that even they themselves, will not dream of calling—*comfortable*.

The puny effort to gag the press in the present case is so utterly contemptible, that we cannot command words to describe our abhorrence of it. There are in this community, and there ever will be, members of the Church of England, who can afford to laugh heartily at the machinations of the enemies of that Church, yet who at the same time will occasionally come forward and paint these worthies in their true colours, by pointing out to the world, the beam which protrudes from the eye of their adversary, whilst he is magnifying the mote in that of his neighbour. The *Chronicle* has not, and never will be silent on such *inviting* occasions, whilst its columns will be *freely* opened to those whose religion is falsely accused, and whose *ordained* ministers are cowardly, furiously and malignantly assailed.

Which of these worthies will fall heir to the first dose, it is hard to say, because as the old saw hath it, "there is small choice in rotten apples," but depend upon it gentle folks, when a fitting time presents itself:

"They will comb your noddle with a three-legged stool,
And paint your face, and use you like a fool."

We now repeat for the edification of these local slanderers of our pure and scriptural Church, that long before the oldest of their fathers had seen the light, her banners were planted by God-fearing men in this then wilderness Province, and that many of her early ministers abandoned all their earthly possessions, rather than forfeit their integrity to their Monarch, and their allegiance to the King of Kings, who hath commanded us to honor and obey his anointed. These departed fathers exhibited in a marked manner frequent instances of a lofty rectitude of purpose, and of pure and exalted devotion, for parallel examples of which we might seek in vain at the present day. The history of their lives so dedicated to GOD's service, has embalmed their memories in the hearts of thousands, and who at the present crisis can in all humility exclaim with the psalmist:

"Fret not thyself with evil doers, neither be thou envious because of the workers of iniquity.
"For they shall soon be cut down like the grass, and wither as the green herb."

The Address of the Bishop of Vermont to his Clergy, on the case of Gorham ex. the Bishop of Exeter, commenced on the fourth page of this paper, will, if possible, be concluded in our next number.

The second Letter of our correspondent "Protectionist" has been received, but we are unable to get it in type this week.

Our Reporter has not furnished us with his usual summary of latest intelligence from the House of Assembly, owing to the absence of any thing important whereon to remark.

A bill to incorporate the Orange Lodges in this Province, stands for discussion in the House of Assembly this day, Friday.

CONCERT.—Mr. Bennison's Singing Classes gave a Concert at the St. Stephen's Hall on Wednesday evening. It was well attended, and we believe gave so much gratification to the auditory, as to call for a wish for its early repetition.

☞ Among the many Petitions to the House of Assembly, praying for money, we notice that of George P. Peters, Esquire, M. D. of the City of Saint John, late Physician to the Provincial Lunatic Asylum, praying remuneration for his services in that capacity!—Can it be possible that Mr. Peters has not regularly been paid his salary? What say the late Commissioners?—But before such a request be complied with, the prayer of the *Public* should be granted,—that a Commission be appointed to thoroughly investigate the accounts of the late Commissioners. Such a course would be highly proper, previous to acceding to the prayer of the petition, and the public might become very much enlightened as to the expence of conducting that institution under its late masters.

NOVEL LECTURE.—By advertisement our readers are informed that Mr. Willoughby, Professor of Mnemotechny, will lecture upon that system at the Institute, to morrow, Saturday evening.—Though the science is a novel one in this city, yet its vast utility is acknowledged, wherever it is known. Mr. Willoughby brings with him the most cordial testimonials from Clergymen and other professional gentlemen of Nova-Scotia who unite in according to the system a surprising triumph over the imperfections of memory.—As Mr. W. announces his intention of demonstrating the value of Mnemotechny by "surprising feats of memory," we bespeak for him a full house.

HOUSE OF ASSEMBLY.

Tuesday, 5th March.

The House went into committee on the further consideration of the Bill relating to Landlord and Tenant.

Hon. L. A. Wilmot wished to call the attention of the Committee to what he considered the very arbitrary system hitherto pursued in recovering rents. He wished to see this system altered, so as to be less distressing on poor tenants, and he would be glad to hear any suggestions from hon. members who were, perhaps, more intimately acquainted with the subject than he was. There was one section in the Bill which he intended to apply more particularly to the City of St. John, and that section would go to render less expensive the process of distressing for rents.

Mr. Ritchie said, when the amount for which a distress warrant was issued, was under £5, he would recommend that the fees be reduced to one half. There were a large number of poor people in St. John, and the fees having been so very high, it often occurred that the expense attending a seizure for rent absorbed almost the whole proceeds of the sale of the effects.

Hon. L. A. Wilmot agreed with the honble. member for St. John.

The Bill passed with some amendments, and a clause introduced in accordance with the views of Mr. Ritchie.

Hon. Mr. Partelow moved that on Saturday next, the House do go into Committee of the whole on the second reading of the Revenue Bill.

On motion of Hon. L. A. Wilmot, the House went into Committee on the Bill to consolidate and amend the Law relating to absconding and absent Debtors, which passed without discussion.

A Bill consolidate and amend the Laws for the regulation of Coins in this Province was next taken up. The Bill recommended that the current value of the Guinea be 23s. 4d., and that of the Sovereign 24s. This relative proportion was objected to, because the sterling value of the Guinea was more than the Sovereign, and therefore the value of each should be regulated on a similar ratio.

Mr. Woodward moved to strike out the Guinea altogether; and after some observations with regard to the value of the Crown and other Coins, the Bill passed with few amendments

Hon. L. A. Wilmot said there was a Bill before the House for consolidating the laws relating to the Great Roads of the Province. There were also other Bills brought in to establish an additional number of Great Roads, and he thought it might be better to let the general Bill stand over to see what would be done with the other Bills.

After some remarks from his honor the Speaker, the general road Bill was taken up in committee.

Several other local bills relating to roads were then taken up in order and passed in committee.

UNITED STATES CONGRESS.—In the *Senate*, on the 30th ult., Mr. Douglas, gave notice of a Bill providing for the free navigation of the St. Lawrence and for reciprocal trade with Canada.

The following is a copy of the Bill brought in by Mr. Maclane, in the *House*, on the 29th:

A BILL to admit certain articles of the growth or production of Canada into the United States free of duty, upon the condition that the like articles of the growth or production of the United States are admitted into Canada free of duty.

Be it enacted, That when the President of the United States shall issue his proclamation that the articles hereinafter enumerated, being of the growth or production of the United States, are admitted into Province of Canada by law free of duty that on and after that day the like articles, being the growth and production of the Province of Canada, shall be admitted into the United States free of duty, when imported direct from said Province, so long as the said enumerated articles are admitted into said Province of Canada from the United States free of duty, unless otherwise directed by Congress, to wit: Grain and Breadstuffs of all kinds, Vegetables, Fruits, Animals, Hides, Wool, Tallow, Horns, salted and fresh Meats, Ores of all kinds of metal, Timber, Staves, Wood and Lumber of all kinds.

THE BISHOP OF MANCHESTER ON CLERICAL DUTIES.—At a recent meeting in aid of the funds of the Society for the Employment of additional Curates, the Bishop thus acquainted the meeting how he would act in disposing of the society means: "Where I find a willing and ready population, I would gladly relieve them:—where I find a neglected, abandoned, godless population, still more gladly would I seek to aid them. I will aid on no principles of party—on no principles of private or individual pique or opinion. But if I find any incumbents preferring their wretched ceremonial of a past time to the vital essence of christianity—if I find men dwelling upon a dress in the church instead of the spirit in which the doctrines of that church should be taught, clinging to the surplice of ministration instead of the word and vital truths of God—and telling me (for, unfortunately I am not speaking of imaginary cases) that they must cling to those antiquated follies, unsanctioned alike by the letter and spirit of Christ—telling me, I say, that they must cling to those antiquated follies, or that they must become infidels—then, on them I will not bestow your bounty. And if I find, under the affected plea of Catholicism, and the ancient customs of your church, any claiming to themselves the right of withholding baptism and burial from others—sending children from the church gates whose parents are anxiously craving for them to be received into that Church—sending the same child unburied from their church gates, in consequence of the want of that baptism which they themselves refuse—on them will I not bestow your bounty."

The above is copied from a London paper, 9th ult. His Lordship the Bishop of Manchester has been appointed Preceptor to the Prince of Wales, heir apparent to the British Throne. The moral and religious education of His Royal Highness appears to us to be in safe hands. May it ever remain so.

The following article is from the Quebec Chronicle of the 15th instant. The good sense, with which it abounds, together with its sound constitutional sentiments, we feel well assured, will meet with the hearty concurrence of our numerous patrons.—*Ed. Chron.*

"Not content with issuing a "Manifesto," in which the separation of this colony from the parent state is demanded, on every principle of right and honor! the annexationists contemplate making their demand for a separation through the Legislature; and, with that view, would fill the Assembly with separatist patriots—men, who first love themselves, then their country. As yet, however, success has not crowned their efforts.—Were they even to succeed, the question arises—can annexation be mooted in the House? Might, we are aware, justifies that which, in itself, is wrong; and the Representative of the Queen—it is possible perhaps—might suffer the question to be broached. It would not be the first time that a Parliament had intimidated the Executive. But it seems to us that the broaching of any such subject there, could not be characterised as being "*short* of treasonable." The Representatives of that country to which our patriots are desirous of handing us over, point out to us how far in their opinion the people have the right of petition and of "free discussion." No citizen, says Mr. Dayton, has a right to petition a sovereign power to destroy itself—a petition for a dissolution of the Union, in fact, begged Senators to *commit perjury*. They had sworn to protect the constitution. Mr. Cass thought that such a petition should be addressed to an insane hospital; and Mr. Butler remarked that petitioning for the dismemberment of the States was petitioning for the right of suicide. 50 to 3 votes for laying the petition on the table are enough to show the light in which our free and enlightened neighbours view constitutional treason. What then would be the introduction of the subject of annexation in our Legislature?—the depth of wisdom or the height of folly? If in the United States the National Parliament cannot entertain revolutionary petitions should it be considered proper to introduce them in the parliament of a colony subordinate in constitution to that which we style "Imperial"? We think not. The right of free discussion hardly extends so far. Indeed it is not expedient to allow legislation on forbidden topics, and to every man who has taken the oath of allegiance the annexation topic is forbidden. People out of doors must be permitted to believe what they like, in politics as well as in religion; but it would be as out of place for a clergyman to preach against the Commandments as for *legislators* to speak against the constitution. There can be no comparison between the mention of annexation in the Assembly of this province and the introduction of the subject of Irish Repeal in the House of Commons. Mr. O'Connell did not desire to rid himself of his allegiance—the Queen was to be as much Queen of Ireland after repeal as before. Messrs. Mitchell and others, however, would have republicanised Ireland and they suffered in consequence."

MURDER.—Neil Beaten, of Lot 49, tailor, and it is said, keeper of a wayside unlicensed Grog Shop was committed to Jail on Sunday, for having stabbed, in his own house, a young man belonging to New Glasgow Road, named Anthony Buchman, who died of his wound a very short time after. The coroner of the county, (Daniel Hodgson, Esquire) left town on Monday last to enquire into deceased's death. After a full investigation, a verdict of "Wilful Murder" was given against the accused.—*P. E. I. Gazette.*

LIVERPOOL, N. S., Feb'y 21.—Captain Henderson, of the Brig Samuel Cunard reports that on the 8th of this month, the Am. schr. J. B. Lindsey, of Norfolk, US., arrived at St. Thomas, from Trinidad. After leaving Trinidad a mutiny broke out, the mutineers stabbed the mate, fired a pistol at the Captain the ball from which lodged in his head, was extracted on his arrival at St. Thomas. They then threw overboard a young man, a Nova Scotian, who was a passenger on board, on his way home. They endeavoured to prevail on the steward to join them, and on his refusing to do so they confined him in the forecastle, the boat was then launced, and while they were preparing her, intending to take the specie which was about $2500 with them the steward succeeded in freeing himself, and came on deck while they were in the boat, he immediately cut the rope which tied the boat, and they drifted away. The steward managed to hoist part of the sails, and fortunately got into St. Thomas.

SHOCKING ACCIDENT.—On Wednesday last, a Moose was seen in the vicinity of the First Lock of the Canal, at Dartmouth. A considerable number of men and boys started in pursuit; but, although, several saw his track, they did not succeeding in coming up with the animal. On Thursday, some of the young men of Dartmouth, again went off in pursuit of this king of the Nova-Scotia forest. The search was still unsuccessful. On the return to Dartmouth, one of the young men, a son of Mr. Walker, schoolmaster saw a robin, perched low on a bush by the road side, and being anxious to discharge his piece before reaching home, levelled and fired at the bird. Resuming his journey homeward, without for one moment thinking any injury had resulted from firing of his gun, it is easier to imagine than describe the horror of young Walker, to learn from a coloured man, who overtook him a few minutes after, that he had shot his son. In an agony of grief, the parent described that his boy, a youth of 18 years of age standing in the midst of the rest of the family, had been in a moment deprived of life by the ball which had been discharged—entering the top of his head and passing through his brain—death was of course instantaneous. It would be difficult to say which of the two families have been plunged into the deepest grief by this shocking accident—the amiable parents of the innocent lad who unsuspectingly deprived a fellow being of life—or the bereaved colored people who have thus suddenly been called to mourn the loss of one of their children.—*Halifax Chronicle.*

EXTRACT FROM JUDGE DRAPER'S ADDRESS TO THE GRAND JURY AT THE HOME DISTRICT ASSIZES, CANADA.

And here, gentlemen I would gladly conclude my observations, and dismiss you to the discharge of your duties, but that I feel there are occasions on which the presiding Judge of a tribunal such as this, not only is warranted, but is bound, in his charge to those representing the body of the country, to notice subjects beyond the contents of the Sheriff's calender, or the usual routine business of Grand Jurors. It would be affectation on my part to pretend ignorance that questions have been agitated, and opinions openly avowed, which involve a change in our form of Government, and a dissolution of our connection with the British Empire. From whatever quarter that agitation proceed—by whatever specious reasoning it may be sought to sustain those opinions—I feel it to be my clear duty sitting in this Court to denounce and condemn them. There may unhappily be men amongst us—I trust there are few such—who have not learned wisdom from the sad experience of their past acts, on whose stubborn ingratitude the generous clemency of their Sovereign has produced no beneficial impression, whose fears alone restrain them from renewing attempts which were before so utterly abortive. There may, also, be men amongst us, who look on political institutions as having no greater value, and as designed for no higher object, than facilitating the acquisition of individual wealth—whom no tie of allegiance could withhold from the seductive attractions of a better market—whom no revolution would shock, if it did but hold an opening for new and successful speculation. But it is not surely to concealed traitors, who would darkly undermine what they dare not openly assail—to men im-