

# THE NEW-BRUNSWICK ROYAL GAZETTE.



Volume X.] TUESDAY, 8th JUNE, 1824. [Number 15.]

## The Gazette.

BY the Honorable WILLIAM BOTS-FORD, Esquire, one of the Justices of His MAJESTY'S Supreme Court of Judicature for the Province of New-Brunswick,

To all whom it may concern, Greeting :  
**N**OTICE is hereby given, that upon application of John Wilson of Nelson, in the County of Northumberland, Carpenter, to me duly made, according to the form of the Act of Assembly in such case made and provided, I have directed all the Estate, as well real as personal, within this Province, of William Boyland, late of Glenelg, in the County of Northumberland, Pilot, (which same William Boyland is departed from and out of the limits of this Province, or else remains concealed within the same, with intent and design to defraud the said John Wilson and the other Creditors of the said William Boyland, if any there be of their just dues, or else to avoid being arrested by the ordinary process of the Law, as it is alleged against him) to be seized and attached; and that unless the said William Boyland does return and discharge the said debt or debts, within three months from the publication hereof, all the Estate as well real as personal, of the said William Boyland within this Province, will be sold for the payment and satisfaction of the Creditors of the said William Boyland.

Dated at New-Castle, in the County of Northumberland, the thirtieth day of September, in the year of our Lord one thousand eight hundred and twenty-three.

W. BOTSFORD, Jus. Sup. Court.  
 THOS. H. PETERS, Atty.

FREDERICTON, 1st JUNE, 1824.  
 MILITIA GENERAL ORDERS.

The President is pleased to make the following promotions:—  
 1st Batt. Charlotte County.  
 To be Captains—Lieut James Brown, vice Clendennin, deceased; Alexander M'Alister, vice Young, who is permitted to retire with his rank.  
 To be Lieutenants—Ensign Jacob Young, vice M'Alister, promoted; Joseph Connick, vice Brown, do.  
 John Porter, Gent. to be Ensign.  
 Capt. John Watson, is restored to his former rank, but to remain on the retired list.  
 In the Gazette of 18th May last, for James Price, to be Ensign, in the 1st Batt Kings, read James Prince.  
 By Command,  
 GEO. SHORE, Adj. Gen M. Forces

**N**OTICE IS HEREBY GIVEN, that We the Subscribers having been duly appointed Trustees of the Estate and effects of John Bell, late of Richibucto, in the County of Northumberland, Yeoman, an absconding Debtor, and having been duly sworn to the faithful performance of the said trust, do hereby require all persons indebted to the said John Bell, to pay over to us, or some one of us, on or before the nineteenth day of July next, all such sum or sums of money or other debts, duties, or things, which they owe to the said John Bell, and to deliver all other effects of the said John Bell, which they or any of them may have in his or their hands, power, or custody, to us or some one of us as aforesaid: And we do require all the Creditors of the said John Bell, on or before the same day to deliver to us or some one of us as aforesaid, their respective accounts and demands against the said John Bell, in order that right and justice may be done, pursuant to the tenor of the Act of the General Assembly in such case made and provided.  
 Dated at New-Castle, in the County aforesaid, the nineteenth day of April, in the year of our Lord one thousand eight hundred and twenty-four.

JOHN HENNESSY,  
 PETER MITCHELL,  
 WILLIAM MASON, } Trustees.

FROM THE QUEBEC MERCURY.  
 (Continued from our last.)

To the Editor.  
 Sir,  
 Of the INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL, I shall merely observe that, besides Missions in Africa and other undertakings, (for the furtherance of which, collections were made with great success throughout the Kingdom under the authority of a King's Letter granted in 1819)

it supports at this moment 47 missions in the Diocese of Quebec, and 42 in the neighboring Diocese of Nova-Scotia; and that in the City of Quebec itself, it has largely contributed to the establishment and erection of the Free School upon the National system—the National Society being precluded by the terms of its charter from rendering pecuniary assistance beyond the Seas.

These are the three Societies with which a co-operation has been established in this Diocese:—And these are the only Societies (except certain subordinate associations for a variety of more confined objects,) which carry with them in the Church of England, the weight of the establishment, and the sanction of Ecclesiastical authority. I reserve for the present all argument whether this ought to be so; and have already said that I am disputing the right of no person to judge for himself. Far less pretending to condemn other religious communities for promoting their own objects, or the objects common to them all, in their own way. My concern is first with the facts—that out of the Bishops of 55 Dioceses of the established Church in England, Ireland, the N. American Provinces, and the East and W. Indies, all I believe, but about half a dozen, decline, upon principle, to countenance or support those Societies which are often described as being constructed upon a more liberal plan—that some of the Bishops, and among them men of particular eminence, who lent their names, in the first instance, to these more modern experiments, under the supposition that they were simply encouraging the circulation of the Bible, saw afterwards reason to withdraw them—that his late Majesty expressed a similar change of feeling—that the universities and the great body of the Clergy confirm the principle acted upon by the Bishops—and that all the Bishops of the Episcopal Church in Scotland and nearly all, I believe, in the U. S. with some necessary adaptation to the difference of local circumstances proceed upon maxims of the same kind.

Now these, Sir, are men, and bodies of men, whom we have no right to qualify as a set of intolerant and narrow bigots—we have no business, if we would act either with charity or good sense ourselves, to ascribe their proceedings to prejudice, or represent them as "party measures"—no, Sir,—here are men whose education, whose attainments, whose connexions, whose experience of the world, whose station in society, whose charge in the Church of God, impress the highest feelings of responsibility, afford the most extended opportunities of observation, and supply the fullest sources of intelligence.—They are like the "City set on a hill," which can neither "be hid" itself, nor fail to command an ample prospect around it. Why then should I adhere exclusively to the Orthodox system, and withhold their support from the more popularly constituted Societies, if not from some clear and conscientious conviction that they thus turn their influence and their resources to the surest and safest account, and that a departure from this course of action would involve some violation of the principles to which they are pledged, and some compromise of the interests which it is their duty to maintain?—Why else should they be willing to expose themselves to all those unsparing reflections by which their constancy is tried, or why should they decline the temptation of receiving their share in all that profuse attribution of light and liberality which of all praise is most cheaply to be earned?—Let me not be misunderstood—I am far, very far, from denying that there are many distinguished persons deserving to be called both enlightened and liberal, who differ in their views from those I am defending, yet where is there a country town in which the arizan or the mechanic, when meetings are got up, and speeches are made, will not,

by the help of a few catch words of the day, and a string of declamatory phrases gleaned from the public journals and magazines, unscrupulously appropriate, and as it were *ex cathedra* dispense there titles of enlightened and liberal,—invest himself,—yes, and "have his claims allowed," with an expansion of principle, a superiority to little prejudices, and consign, with as little ceremony to the ranks of intolerance and bigotry, whatever may be their character or place in life, all who chance to be inflexible supporters of the established order of things in the land?

I am not seeking, however to carry my point by show of authority—it is not so, Sir, I assure you, that my own conviction is founded—and whatever just, tho' measured, respect I may entertain for the decisions of authority, I am not so ignorant of the temper of the times, nor of the busy activity, whether serving a purpose in politics or Religion, which flatters, which pampers, which studiously keeps in a state of sensitive irritation, the inbred averseness of our nature to authority.—I am not so ignorant of all this, as to expect a calm attention to my feeble efforts if I were to undertake "to whip the offending Adam out." No, Sir,—I leave that task to some giant arm: I commit that ejection to some more potent exorcist than myself. I can state, Sir, when I may think it called for, without having recourse to the weight of their authority, which I believe to be reasons which actuate the guardians of the Church of England in the line of conduct which they pursue—but I shall not now set in array the whole strength of these arguments—all that I ask, is that the same indulgent liberality which is extended to those who differ from us, may not be denied us because we differ from them:—I ask that a little portion of that complaisance with which our own people regard the proceeding of those who "go out from among us," grounding their separation upon alleged faults and errors in our communion, may be felt also for us, if, with the most perfect charity towards their persons and the fullest respect for all conscientious scruples, we cannot condemn ourselves by concurring in the principles of their separation, and if we mark, therefore, our decided attachment to the communion in which we remain, and make our practice consist with our profession;—I ask that our prejudices, if such they are, which prompt us to apply in our own mode our resources for the circulation of the Bible, i. e. under the auspices of public authority and by the hands of known and responsible Agents attached to a permanent establishment, may not be more hardly dealt with than their prejudices which prompt them to provide their own method of worship and teaching:—I ask that some kind allowance may be made for us, if we are not prepared at once to surrender the distinctive character of the Church, and to adopt a language which reduces her to the footing of a mere sect among sects—if we are not immediately capable of digesting the new doctrine that it is not a sectarian spirit, nor a spirit in any way to be deprecated which multiplies the breaches of external unity and order, but that it is a sectarian spirit which withholds men from identifying the Religion of the state administered by the ancient and standing line of the Clergy, the national Faith and Worship sealed by the blood of holy Martyrs and graced by a long list of illustrious scholars and divines, with all and any religious denominations which, however conscientious may be their separation, however respectable their department, however unquestionable their zeal, exist as religious bodies upon a foundation totally distinct. This, Sir, is all that I ask—but alas! it is something more than I expect.

I fear, Sir, that I have trespassed too far upon your indulgence—yet I cannot dismiss the subject without a very brief notice of two

fallacies which not being perceived to be such, produce a great effect in the ordinary management of this question.

**FIRST**,—That the objections felt by members of the Church of England against engaging in the British and Foreign Bible Society, partake of the nature of reserve in the communication of the Scriptures—apprehension of the effect of a free, open, and universal access to the waters of life. Never was there an imputation more injurious, more unfounded, more opposite to the fact. The Church of England, as we have seen, has dispersed millions of bibles in a multitude of tongues; and more than a century before the existence of the British and Foreign Bible Society, had framed a Society of which the circulation of the Scriptures has always been a capital object.

**SECONDLY**,—That the conduct of those Foreign Protestant divines who actively promote the designs of the British and Foreign Bible Society, appears to be governed by different principles, and to imply a reflection upon the refusal of the Members of our Church to do the same. But in fact there is no such inference whatever to be drawn. For let it be considered how widely different, in general, are the circumstances in which the national Religion is placed, upon the continent of Europe. Those countries which are excluded from the manifold blessings of British liberty, enjoy, what in itself, and considered abstractedly from its causes, is one indemnification—they enjoy an external unity in Religion, and a decided, undisturbed, adherence to some established worship, which strongly contrasts their case with ours—so strongly, that the British and Foreign Bible Society becomes to them, precisely what the Society for Promoting Christian Knowledge is to us. Turn only to the Reports of the B. and F. Bible Society itself. You see there, that, in the communications with Denmark, for example, the Bishops receive returns from Deans, of the wants of the people in certain districts under the subordinate inspection of the latter, and found upon those returns, their applications to the Society in England. And I am perfectly persuaded that if the Clergy of that Church abroad, were in the same relative situation with their brethren in England, and were called upon, in the same way, to lay open the fences of their Zion, the great body of them, from the Swedish Archbishop of Upsal downwards, would feel it their duty to resist the appeal.

And now, Sir, I retire from your columns in the heartfelt hope that I shall not appear again. If, however, I should be called upon to defend the ground which I have taken, I trust in God that I shall be found not incapable of sustaining the assumption of a signature which once before appeared in this paper, and under which I have now the honor to profess myself,  
 Your most obedient servant  
 PARATUS.

HALIFAX, JUNE 2.

Extract of a Letter from Pictou, dated 28th May 1824.

"Your news by the Packet is only to the 10th of April, ours here is to the 15th I find nothing in the papers that can attract attention in the Colonies except the Newfoundland Judicature Bill, introduced in the House of Lords by Earl Bathurst, by which, two Assistant Judges (Barristers) are to be added to the Court, and three Circuits established."

This proposed alteration of the Judicature of Newfoundland will no doubt be highly satisfactory to the Inhabitants of that Colony.—In this Province the same system precisely is pursued, and every county enjoys the advantage of having independent Judges to determine and settle whatever differences or disputes may arise within its