

# ROYAL GAZETTE.

FREDERICTON, AUGUST 18, 1841.

## Central Bank of New Brunswick.

WILLIAM J. BEDELL, President.  
SAMUEL W. BABBIT, Cashier.  
Discount Days.....Tuesdays and Fridays.  
Director this week.....B. WOLHAUPTER.  
Bills or Notes offered for discount must be left at the Bank, enclosed and directed to the Cashier, before two o'clock on Mondays and Thursdays.

## Bank of British North America.

FREDERICTON BRANCH.  
GEORGE TAYLOR, Manager.  
Discount Days.....Wednesdays and Saturdays.  
Director this week.....JAMES TAYLOR.  
Hours of business, from 10 to 3.  
Notes and Bills for Discount to be left before 3 o'clock on the days preceding the Discount Days.

## Saving's Bank.

Trustee for next week.....B. WOLHAUPTER.

## Central Fire Insurance Company.

Office open every day, at Mr. Minchin's Brick House, opposite the Parade, (Sunday excepted,) from 11 to 2 o'clock.  
B. WOLHAUPTER, President.  
Committee for the present month.  
F. E. BECKWITH and W. A. McLEAN.

## Alms House and Work House.

Commissioner for the week commencing to-morrow.  
JOHN SIMPSON.

## Hartford Fire Insurance Company.

HARTFORD, CONNECTICUT.

Agent at Fredericton.—ASA COY.



By Authority.

By His Excellency Lieutenant Colonel Sir WILLIAM MACBETH, GEORGE COLEBROOKE, K. H., Lieutenant Governor and Commander in Chief of the Province of New Brunswick, &c. &c. &c.

W. M. G. COLEBROOKE.

## A PROCLAMATION.

WHEREAS a Proclamation, bearing date the twenty ninth day of July last, was issued, commanding all Persons who have illegally occupied any Lands reserved by the Crown for the benefit of the Indians, forthwith to quit the same, and to abstain from cutting or removing Timber therefrom; And whereas it is expedient furthermore effectually to prevent the infraction of the prohibition; I do therefore hereby require and strictly command all Persons whatsoever to abstain from cutting or removing any Timber from the said reserved Lands without Licence, or from otherwise trespassing thereon upon any pretence whatsoever: And I do further require and command all seizing Officers to be vigilant in detecting any trespasses that may be committed on any of the said reserved Lands, and promptly to seize all Timber that may be found to have been cut thereon, without Licence for that purpose first obtained.

Given under my Hand and Seal at Fredericton, the sixteenth day of August, in the year of our Lord one thousand eight hundred and forty one, and in the fifth year of Her Majesty's Reign.

By His Excellency's Command.

WM. F. ODELL.

## SECRETARY'S OFFICE.

FREDERICTON, AUGUST 16, 1841.

Notice is hereby given, That the Provincial Treasurer is authorized to pay to the order of the several Bye Road Commissioners, the sums to which they are respectively entitled, on production of the required Certificates.

WM. F. ODELL.

## CROWN LAND OFFICE.

AUGUST 13, 1841.

Deputy Surveyors and all others who make a practice of transmitting to this Office Petitions for the purchase of Crown Land Timber, are again hereby informed that all payments on account thereof, must be made only to Her Majesty's Receiver General, and it is requested therefore, that in future no monies whatever may be sent to this Department.

## JOHN S. SAUNDERS,

Surveyor General.

His Excellency the Lieutenant Governor left Head Quarters on Monday last, in the Steamer *New Brunswick*, for Saint John, to be present at the inspection of the City Militia, when a splendid Stand of Colors will be presented to the 1st Battalion, under the command of Lieutenant Colonel PETERS. His Excellency, we understand, has various other important objects in view in again visiting the City.

[TO THE EDITOR OF THE ROYAL GAZETTE.]

SIR,—You will oblige me by publishing the following appeal of the Committee of the COLONIAL CHURCH SOCIETY, whose Agent I am for the British North American Colonies; and I take this method of stating that it is my intention to remain a short time in this town, (at Jackson's Hotel,) and I shall be most happy to communicate with the members of the Church of England, and the friends of true religion and sound education in general, on the plan and objects of this Society, and to reply to any questions which may be proposed relative to any part of its proceedings.

I have much pleasure to state, that under the sanction and presidency of His Excellency the Lieutenant Governor, a Vice-President, the tried and liberal friend and supporter of this Society, a public meeting in its behalf will

shortly be held, of which timely and sufficient notice will be given.

I remain, Sir,

Your very obed't. servant,

CAVIE RICHARDSON.

## COLONIAL CHURCH SOCIETY,

FOR SENDING OUT CLERGYMEN, CATECHISTS, AND SCHOOLMASTERS TO THE COLONIES OF GREAT BRITAIN, AND TO BRITISH RESIDENTS IN OTHER PARTS OF THE WORLD.

## PRESIDENT,

THE RIGHT HON. LORD BARHAM.

## VICE-PRESIDENTS.

The Right Hon. Lord Calthorpe, the Right Hon. Lord Teignmouth, M. P., the Right Hon. Lord Mountsdown, the Right Hon. Lord Bloomfield, the Right Hon. Sir G. H. Rose, G. C. H., M. P., the Right Hon. F. Shaw, M. P., Lieut. Gen. Lord Seaton, G. C. B., Lieut. Gen. Sir R. Darling, G. C. H., Major Gen. Sir J. Harvey, K. C. B., Lieut. Col. Sir W. M. G. Colebrooke, K. H., Sir J. Franklin, Capt. Sir E. Parry, R. N., J. D. Macbride, Esq. D. C. L., PRIN. MAG. HALL, George Finch, Esq., John Labouchere, Esq., H. Pownall, Esq.

## COMMITTEE.

J. Ballance, Esq., Montague Bere, Esq., C. J. Bevan, Esq., H. Blanshard, Esq., G. Barnard, Esq., E. A. Chaplin, Esq., Capt. Gascoyne, Capt. V. Harcourt, R. N., J. Hardy, Esq., Major C. F. Head, Capt. H. Hope, R. N., G. N. Hoare, Esq., Col. H. G. Jourdan, T. Lewin, Esq., C. E. Mangles, Esq., M. Martin, Esq., T. Meux, Esq., W. Money, Esq., J. S. Reynolds, Esq., J. Wood, Esq., and all Clergymen who are members of the Society. Treasurer, R. C. L. Bevan, Esq. Clerical Secretary, Rev. W. Chave. Lay Secretary, Capt. E. A. Cotton. Collectors, Mr. W. B. Emmons, and Mr. Gee. Shipping Agents (*Gratuitous*), Messrs. R. Taylor & Co., 26, Birchin Lane.

## OCCASIONAL PAPER.

Considering that the Divine command to make known to every creature the remedy provided by a merciful God for this fallen world, applies with especial force where ties of brotherhood or nationality exist, the Colonial Church Society has begun to assist in supplying our countrymen, in the Colonies and in foreign lands, with the means of public worship, and with instruction in their duty to God and man.

If in our own country the population has been found so far to outgrow the means of grace, what may not be expected in our Colonies? A general description is applicable to nearly all of them; and a most appalling one it is—livings of small value vacant, parishes too extensive for the physical powers of an individual, and districts of wide extent entirely neglected. In many localities, weeks, months and years pass, and not even an occasional service is performed. But how far short are occasional services of what is wanting to edify the Church of God! How are pastoral visits, the formation of Sunday-schools, the inspection of day-schools, the catechising of the young, the weekly ministrations of the Word of God to be carried on in parishes originally too large for superintendence, to which a second parish of similar size is not unfrequently annexed, and sometimes a third? Many churches in such districts are closed, the institutions connected with a congregation unknown, or, if once enjoyed, broken up; the Sacraments are not administered, and the children grow up unbaptized. An Agent of the Society states, "The people here (Prince Edward's Island) wish you to send clergymen. There are 50,000 inhabitants scattered over the island, which is 140 miles in length, and there are only three clergymen." "We had service," he continues, "in the afternoon (at New Dizes) about fifty persons attended. The congregation, chiefly English, were both delighted and affected, and this was the first Church of England service they had heard since they left England. I should not do justice if I did not say, they were deeply affected, even to tears, both men and women.—O, Sir," said the woman of the house, "we have never heard anything like this. This is England over again."

In the interior of the Colony of the Cape of Good Hope, the Church of England barely exists. In the eastern division, which is chiefly settled by the English, a few Clergymen are located; but they labour under great discouragement by reason of the distances which separate the places where they are wanted to discharge their duties. An Agent in that quarter has written to the Committee to send out one Clergyman to itinerate in the Winterberg, where there is no spiritual provision for the people, and another to Lower Albany, adding, "The hearts of the Clergy who are now overborne and dispirited would be revived, their hands strengthened, and the reproach of the Church wiped off."—a reproach not to be cast upon the laborious ministers who occupy stations there, but upon the mother country, which has but faintly responded to the cry, both of Clergy and laity, "Come over and help us."

From the Mauritius we hear, "A very large portion of the Island is so destitute, that the inhabitants cannot have the privilege of public worship under any form of Christianity. A line drawn from Port Louis to Mahebourg, will almost exactly divide the island into two equal parts.—To the southward of that line there is not a place of worship of any description, leaving out Port Louis. There is in the other half, only one Protestant place of worship."

The emancipated bondmen of the West India Islands and of Demerara, now raised to the rank of our fellow subjects, and possessing for the most part, the appellation of Christians, demand our care. The Missionaries of several institutions labour among them in the West Indies, but further help is distressingly needed to instruct them in the principles of the Christian faith; and the body of Clergymen must be greatly increased, ere the colored population can be gathered into the fold of Christ, and the duty of England be discharged.

Many of the Colonial Clergy, deeply impressed with the spiritual destitution prevailing around them, have hailed the friendly offers of

the Society with the warmest anticipations of advantage, and have written forcibly to the Committee to increase the number of Missionaries. Special applications have been received from our British North American Provinces, from the Bahamas, the West Indies, the Cape, Australia and Van Diemen's Land. To secure the services of a Clergyman, a large portion of his stipend has, in some instances been offered; and in others, subscriptions have been entered into for the same object.—The Committee have not, however, been able to respond to these calls; but they have done what they could; perhaps more than, from the state of the Society's funds, they were strictly justified in doing.

To supply the lack of Clergymen, some devoted laymen have been sent out in the capacity of catechists. These read the Scriptures to the people, and pray with them; distribute, moreover, Bibles and religious publications. As the best practical mode of preserving the remembrance of the Sabbath, and keeping alive the flame of piety, until ministers can be sent to them, they read the service of our Church.

The proper training of the rising generation in Sunday and other Schools, is an object of vast importance. No statement the Committee could make would describe too forcibly the deplorable deficiency in regard to religious education in the Colonies. The reports of the Agents of the Society, as to the great want of Sunday and Day Schools, and the wretched management of many already in existence, are fully confirmed by the representations of the Clergy and other inhabitants. Can we refuse to give our help? can we not spare our money for such an object?

Besides our Colonies, our countrymen in other parts of the world, call to us for assistance. The number of British settled along the coasts of South America, in various towns along the shores of the Mediterranean, and on the Continent of Europe, is very considerable. The Committee have already received about forty replies to communications made by them to British Consuls and Vice-Consuls, in order to obtain correct information on a matter so important, whether considered in reference to national character, to individual happiness, or to our duty as a Christian people. These replies show, that not one half of British Protestant mercantile stations, and resident communities abroad, have places of worship or Clergymen,—that our countrymen and their families thus neglected, amount to thousands of souls, and that several thousands of British sailors annually frequent the ports and places thus destitute. If to these we add the manufactories, the mining and other establishments, where Englishmen are employed in large bodies, and where there are no means of instruction, the number of our exiled countrymen is enormous. And are their souls to be less cared for than the souls of savages, whose shores are eagerly sought out for missionary labor, and for works of piety and love?

The following observation is made by Her Majesty's Consul in a Mohammedan State:—"It must appear very extraordinary to the natives, that the Protestants have never had a place of worship, or any Clergyman to administer to their spiritual wants, being the only religion here, destitute of such a necessary provision."

In a letter from the capital of a Roman Catholic country, it is stated:—"I would suggest the expediency, in fact, absolute necessity, of a minister of the Church of England being placed in this city, for the purpose of solemnizing the marriage ceremony between British subjects.—The Consul has not the power, and parties wishing to enter into the state of wedlock, have not the means of making the contract legal and binding according to the laws of England, but by abjuring their faith, and being united by the Clergy of the country in conformity with the ritual of the Roman Catholic Church."

A letter to the Committee, written from Paris, contains the following passage:—"In parts of this city, where a few respectable families and a very considerable number of the manufacturing and working classes have their abodes, there is not one single place of worship. There are about 4,000 resident British subjects, some of whom indeed attend the French Protestant service, others the Roman Catholic, but most, none at all. The Colonial Church Society is admirably adapted for acting as a mediator between Government and our countrymen in foreign lands, and it is to be hoped there will not be spot on the globe, inhabited by our countrymen, however few in number, especially if with families, where the inestimable blessings of religious instruction will not be attainable."—The Continent of Europe is visited by multitudes of British tourists, and there are a great many resident British families, and a very considerable number of the operative class in factories, and in manufacturing towns. Persons of this last description are specially deserving of compassionate attention. From their peculiar temptations, they are oftentimes conspicuous for excess of riot and disobedience to God, and yet they do not in all cases forget or despise the advantages once possessed by them in their native land. Some workmen in a factory having been assembled for divine worship, one elderly man said, after it was over, "God bless you!—This is the first time I have heard either prayer or sermon these fifteen years that I have been in France." The poor people seemed quite overcome with gratitude and delight at feeling, as they expressed it, that there was somebody to care about them. An English Clergyman has written to the Committee on this subject in the following terms:—"For the last twelve months I have made it my business, by the best means in my reach, to acquire information on the numbers and religious condition of our fellow subjects in France. The result is what might be expected from almost total neglect. Numbers have ceased to profess religion of any kind, some have outwardly conformed to the Church of Rome, some few have merged into the reformed Church of France, but the greater part have sunk into a state of negligence and indifference. This state of things mainly proceeds from the general absence of ministers and Church ordinances. I must take leave to say," the writer continues, "that whilst large sums are sent to uphold the Protestant cause in a

foreign division of the Church, comparatively little is done to supply the spiritual wants of the brethren who have gone out from the bounds of our own particular Church. No Christian can grudge this outlay upon any portion of the human family, of what nation or tongue soever it may be; but all must feel that the children of the family have the first right to be fed."

From the first institution of the Society, a Clergyman has been wholly maintained in Western Australia, but very limited resources have not admitted of further enterprise in this field of labor. Two laymen are now employed at the Cape, for which Colony a third is engaged and about to sail. Two other laymen are labouring in Nova Scotia and Prince Edward's Island. Besides this commencement in the Colonies, two stations on the Continent have had the services of a Clergyman continued by the Society's assistance; and in another instance, an excellent Clergyman has been fixed in a populous town in France, where some hundreds of our countrymen engaged in manufactures have been living for many years without any religious observances or instruction whatever. Another English settlement has been assisted in securing a pious and laborious catechist, to read the Church service, visit from house to house, and conduct a Sunday School.

The question for the public to decide is, whether this good work shall proceed? The salaries of the present agents, incidental expenses of the Colonial Missions, and grants for the Continent, exceed the whole amount of the Society's income. Must the Committee stay their hand? It is evident that the Society's operations cannot go on, if larger supplies be not obtained; but they cannot, they will not believe, that Christians at home will suffer their countrymen, and fellow-subjects, to perish for lack of knowledge.

We hear of our neglected countrymen in New South Wales regarding the life of the Aborigines, as little as that of the wild beast which approaches their pasture range. A like terrible disregard of human life may be induced on the extremities of the Cape Colony, where they are exposed to Caffre depredations, if the religion of Jesus Christ does not create and foster sentiments of an opposite character. In the American woods, the men who explore the wilderness, being untaught in their duties to God, may become less sensitive to moral obligations, than the Indians whom they are supplanting. These are the forerunners of a settled population, by these an impression favorable to the civilized community may be made; or fear, mistrust and dislike engendered, and a proportionate hindrance created to the progress of the Gospel among the Heathen.

The unparalleled extent of the British dominions gives vast importance to the subject, and entails deep responsibility. Our maritime advantages afford great facilities, and the unbounded wealth of the country amply supplies the means for carrying out measures for the advancement of religion in the Colonies.—Whilst an Englishman walks as a conqueror in every part of the globe, it is earnestly to be desired that he should walk as a Christian. It is to attain this end that the Society labors, and this appeal for further assistance is now made to the public at large, and especially to that rich and influential class whose wealth is derived from the Colonies. The Committee have thus endeavored to discharge their duty, and they desire to leave the event with Him in whose hands are all our ways.

If any friends should deem one branch of the Society's labours more important or interesting than another, separate funds are opened; and contributions may be applied to the missionary or educational department, whether for the Colonies or the Continent.

Contributions will be received at the Bank of Messrs. Barclay, Beaver, Tritton, and Co. 54, Lombard Street; at that of Messrs. Williams, Deacon, Labouchere, and Co. Birchin Lane; and that of Messrs. Herries, Farquhar, and Co. 16, St. James' Street; by the Secretaries, at Exeter Hall; by any member of the Committee; and by the following Booksellers—Messrs. Hatchard and Co. Piccadilly; Messrs. Nisbet, and Co. Berners Street; and Messrs. Seeley, Fleet Street, from any of whom the publications of the Society may be procured.

Subscriptions will be received in the Province of New Brunswick at the Branches of the Bank of British North America at St. John and Fredericton.

## COLONIAL CHURCH SOCIETY.

The following Address was delivered at the Annual Meeting of this Society, held 29th April, 1841, at the Hanover Square Rooms, in London, by the Hon. and Rev. Baptist W. Noel. This very eminent Clergyman is one of the promoters and most active supporters of this institution, which promises to be of so much advantage to the British Colonies.

ED. R. GAZ.

The Hon. and Rev. B. Noel said, that he addressed the Meeting with the less difficulty, because he believed that they were superior to the prejudice which would condemn any institution merely because it was old or new. An old institution might be of perpetual adaptation to the wants of men, and with all the force of youth might have all the wisdom of experience; or it might be a worn-out relic of past barbarism. A new institution might be likewise the offspring of fancy, an abortive experiment, a momentary mania, or it might be the expression of a long-smothered desire, the remedy for an imperious want, like the Pastoral Aid Society, might spring at once into gigantic existence, (hear, hear,) because the appropriate antidote for an acknowledged evil. We should not therefore ask whether an object be new or old, but whether it be wise and well principled. He might also have been elsewhere embarrassed by the recollection that he had no long list of patrons to offer to their notice, not because the course of a Society must be like that ascribed by the poet to the literary adventurer,

"Toil, envy, want, the patron and the goal,"

that the patron was the penultima in a series of disasters ending in ruin; but because the patronage of the wise and good would invariably

follow usefulness; and as their objects were good, they would, with the blessing of God, eventually obtain adequate support. On the other hand, it might encourage him in addressing the Meeting to think that he addressed them, not in behalf of strangers, whose only claim was their misery or their sin, but in behalf of their own Colonists, speaking their own language, and united with them by so many other ties. (Hear.) The condition of the Colonists was most important, from the consideration that while there was already a great scarcity of employment both in rural and manufacturing districts—the Highland mountaineers, the labourers of Devonshire, the tenants of the mud huts of Ireland, and a large suffering population in commercial and manufacturing cities, being compelled by distress to emigrate—the population of Great Britain and Ireland, according to Maculloch, was increasing at the rate of 413,000 per annum. And this might be matter of exultation rather than grief. Was it not glorious to this country to be sending out its children to fill the wilds of the earth with a free and enlightened population, and to make its influence almost ubiquitous, not by its force in war, but by its commerce and its arts, its language, its literature, and its religion? But whether the colonists of Great Britain should be its glory or its shame depended on the direction given to their energies. (Hear.) They had heard that day some specimens of the want of instruction so generally acknowledged and deplored. To meet that want this Society had come into existence, its object being to send out clergymen, catechists, and schoolmasters, to our countrymen in the colonies and in foreign lands, wherever they might be found to need them. But here he might be asked, why they should not leave this duty to be discharged by the Society for the Propagation of the Gospel in Foreign Parts? He answered, that they had seen this want with pain, that year by year it had gone on increasing, and that they were compelled to do their utmost to remedy it. The colonists were not provided with instructors, they saw no prospect of their being provided, and they had done, therefore, what they could to provide them. Several gentlemen had said that the Society was animated with no spirit of rivalry to the more ancient Institution. He believed that nothing could be more true. But as it was sometimes said, that whatever might be their intention, the effect was to produce schism in the colonies, he wished to go farther and to show one or two points of difference between the two Societies, which rendered the separate existence of their Society necessary. (Hear, hear.) As to the apprehended schism, he could only say that the missionaries sent out by this Society would faithfully preach Christ to the people, and if any schism were caused by their labours, it would only be of that sort predicted by our Lord, when he said, "I came not to send peace but a sword;" and that sort of schism in society which arose from the full preaching of the Gospel, they were not at liberty to avoid. Passing, therefore, from that imaginary ground of objection to the Society, he wished to direct their attention to one difference in the principle of the two Societies. He believed that it was the principle of the ancient Society to give a larger discretionary power over their missionaries to the colonial Bishops, than this Society would give them. Both Societies would place their missionaries under Episcopal jurisdiction, both would wish the Bishops to have power to restrain immorality or heresy. But while one Society would, unless he was mistaken, place all their missionaries in a condition resembling that of curates in this country, the other would place them in the condition of incumbents. The Colonial Church Society would give them all the power possessed by the Bishops of Great Britain. If he understood their practice rightly, the Society for the Propagation of the Gospel would give them a great deal more. According to the Practice of this latter Society, he believed that the colonial Bishop nominated the missionary, placed him in his sphere of labour, and could remove him. If the Bishop should complain of any missionary, that complaint would be decisive; if a missionary should complain of any Bishop, that complaint must come through the Bishop himself. All the Missionary correspondence he believed passed through the hands of the Bishop. The Colonial Church Society, on the other hand, would correspond directly with their Missionaries, and this he conceived to be an advantage: because otherwise he did not see how Missionaries could feel that independence which was necessary to enable them faithfully and energetically to discharge their ministry. (Hear, hear.) He would illustrate this point. Let it be imagined that the Bishop of any Colony should exceedingly dislike that moderate Calvinism which seemed to him (Mr. Noel) the doctrine of the Thirty-nine Articles, and the doctrine of the Bible, and should say to the Missionaries placed under him, that if they should preach such Calvinism, he would recommend the Society to withdraw their salaries; would they not be under great temptation to be unfaithful? Or suppose they should think the efforts of such a Society as this to be exceedingly necessary to the Colony, and should feel it their duty to support it, but the Bishop should intimate that their salaries should be withdrawn if they did; would not this impose a yoke upon their consciences which they should not be compelled to bear? No man, he thought, however excellent, should wield so large a discretionary power. (Hear, hear.) Some years since the late Bishop of Peterborough had introduced eighty-seven questions to be put to candidates for ordination. These led to some cases of hardship, one of which was brought into the House of Lords; not a single prelate supported these questions, and only one temporal peer, and they fell into disuse. But imagine that the Bishop should have had the power of saying to all the incumbents of his diocese, if you preach contrary to the doctrine implied in these eighty-seven questions, I shall dismiss you from your livings; the effects upon the diocese would have been most disastrous. Now, unless he mistook greatly, he would have had in one of our Colonies a power resembling this, according to the practice of the Society for the Propagation of the Gospel; but according to that of the Colonial Church