

which they never can dispose of. How comes it that Protestantism made such triumphant progress in these realms when it had pains and penalties to struggle with? and how came this progress to be arrested from the moment it laid on these pains and penalties in its turn? (Enthusiastic cheering.) What have all the enactments of the statute book done for the cause of Protestantism in Ireland?—(Cheers)—and how is it that, when single handed Truth walked through our Island with the might and prowess of a conqueror, so soon as proped by the authority of the state, and armour of intolerance was given to her, the brilliant career of her victories was ended? (Enthusiastic cheering, which lasted some minutes.) It was when she took up the carnal, and laid down the spiritual weapon; it was then that strength went out of her—(Cheers)—on the instant that, from the warfare of principle, it became a warfare of politics. (Loud applause.) There are gentlemen opposed to us profound in the documents of history; but she has really nothing to offer half so instructive as the living history that is now before our eyes. With the pains and penalties to fight against, the cause of reformation did almost every thing in Britain; with the pains and penalties on its side, it has done nothing, and worse than nothing, in Ireland. (Loud cheers.)

But after all, it is a question which does not require the evidence of history for its elucidation. There shines upon it an immediate light from the known laws and principles of human nature. When Truth and Falsehood enter into collision upon equal terms, and do so with their own appropriate weapons, the result is infallible.—“Magna est Veritas, et praevalabit.” But if, to strengthen the cause of truth, you put the forces of the statute-book under her command, there instantly starts up, on the side of Falsehood, an auxiliary far more formidable. (Cheers.) You may lay an incapacity on the persons, or you may put restraint and limitation on the property of Catholics; but the Catholic mind becomes tenfold more impregnable than before. We know the purpose of these disabilities. They were meant to serve as a barrier of defence for Protestants against the encroachments of Popery; and they have turned out a barrier of defence for Papists against the encroachments of Protestantism. They were intended as a line of circumvallation around the strong-holds of the Protestant Faith; and in effect they have been a line of circumvallation around the strong-holds of the Catholic Faith. (Loud cheers.) It is to force these now difficult and inaccessible strong-holds, that I want this wall of separation taken down. (Cheers.) When I speak of force, it is the combined force of truth and charity that I mean—(Cheering)—and it is precisely because I believe it to be omnipotent, that I am an emancipationist. It is precisely because I agree with the Duke of Wellington in thinking that, if the political distinction were done away, the result would be the spread of Protestantism in Ireland. (Loud applause.) Had we been suffered to mingle more extensively with our Catholic fellow-subjects, and to accompany them in the walks of civil and political business, there would at this day have been the transfusion of another feeling, the breath of another spirit amongst them; nor should we have beheld as now the impracticable countenance, the resolute and unyielding attitude, of an aggrieved and outcast population. (Loud cheers.)

I am sensible of one advantage which our opponents have against us, and that is a certain command over the religious feelings of the population: And yet I am not aware of any public topic on which the popular and prevailing cry ever ran so counter as it does at present to the whole drift and spirit of Christianity. What other instrument do we read of in the New Testament, for the defence and propagation of the Faith, but the word of God, and the spirit of God? How does the Apostle explain the principle of its triumphs in that age when truth was so mighty to the pulling down of strong-holds? It was because the weapons of his warfare were not carnal. He confined himself to the use of spiritual weapons, the only ones by which to assail the strong-holds either of Popery or Paganism. (Cheers.) The Kingdom of God, which is not of this world, refuses to be indebted for its advancement to any other. Reason, and scripture, and prayer—these compose, or ought to compose, the whole armoury of Protestantism; and it is by these alone that the battles of the Faith can be successfully fought. (Cheers.) It is since the admission of intolerance, that unseemly associate, within our camp that the cause of the Reformation has come down

from its vantage ground; and from the moment it wrested this engine from the hands of its adversaries, and began to wield and brandish it itself, from that moment it has been at a dead stand. (Applause.) We want to be disencumbered of this weight, and to be restored thereby to our own free and proper energies. We want truth and force to be dissevered from each other—[Cheers]—the moral and spiritual to be no longer implicated with the grossly physical; for never shall we prosper and never shall we prevail in Ireland, till our cause be delivered from the outrage and the contamination of so unholy an alliance! [Cheers.]

It is not because I hold Popery to be innocent that I want the removal of these disabilities; but because I hold, that if these were taken out of the way, she would be ten times more assailable.—[Cheers.]—It is not because I am indifferent to the good of Protestantism that I want to displace these artificial crutches from under her—[Laughter]—but because I want that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a support she has on the goodness of her cause, and on the basis of her orderly and well-laid arguments. [Loud cheers.] It is because I count so much,—and will any Protestant here present say that I count too much?—on her Bible, and her Evidences, and the blessing of God upon her Churches, and the force of her resistless appeals to the consciences and the understandings of men; it is because of her strength and sufficiency in these, that I would disclaim the aids of the statute-book, and own no dependence or obligation whatever on a system of intolerance. These were enough for her in the days of her suffering, and should be more than enough for her in the days of her comparative safety. It is not by our fears and our false alarm that we do honor to Protestantism. A far more befitting honour to the great cause is the homage of our confidence; for what Sheridan says of the liberty of the press, admits of most emphatic application to the religion of truth and liberty. “Give,” says that great orator, “give to Ministers a corrupt House of Commons; give them a pliant and a servile House of Lords; give them the keys of the Treasury and the patronage of the Crown: and give me the liberty of the press, and with this mighty engine I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people.” In like manner, give the Catholics of Ireland their emancipation; give them a seat in the Parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the right ear of Majesty, and a voice in his councils; and give me the circulation of the Bible; and with this mighty engine I will overthrow the tyranny of Anti-Christ, and establish the fair and original form of Christianity on its ruins. (The delivery of this splendid passage, which was given with prodigious force, elicited a burst of applause so deafening and enthusiastic, that the effect was altogether sublime. The shouts and huzzas were thrice renewed, and it was with difficulty the speaker could proceed.)

The politics of the question I have left to other and abler hands. I view it only in its religious bearings, and give it as my honest conviction, and I believe the conviction of every true-hearted Protestant who knows wherein it is that the great strength of his cause lies, that we have every thing to hope from this proposed emancipation, and that we have nothing to fear. (The conclusion of the Rev. Doctor's speech was greeted with renewed shouts and huzzas, the whole audience standing and waving their hats in the air. This lasted several minutes, and it was not without difficulty that the tumult of admiration was allayed.)

AUCTION.

THE subscriber will sell by Auction, on Monday the 1st day of June next, at 12 o'clock, at the Market-House, one quarter share of Sloop

INDUSTRY,

Captain Parsons, Master;—belonging to the estate of the late Mr. Samuel Grosvenor. Terms made known at the time of Sale.

By order of the Executors,

ASA COY, Auctioneer.

Fredericton, May 15, 1829.

TO BE SOLD

BY Auction, on Friday the 19th June next, to the highest bidder for cash; the House in Queen street, now occupied by Mr. Thomas Armstrong.

ASA COY, Auctioneer.

Fredericton, May 19, 1829.

SHERIFF'S SALE.

By Virtue of several Writs of VENDITIONI EXPOSAS, to me directed, will be sold by Public Auction, on the fourth Tuesday in November next, between the hours of 12 and 5 o'clock, at the Court-House, in Liverpool;

ALL the real estate of James Hutchinson, within my bailiwick, or so much thereof as will satisfy the aforesaid Writ.

Also, at the same time and place

Will be sold, all the estate of the late Richard Smith, deceased, situate in the Parish of Wellington, and Carleton, in the County of Kent: The same having been taken by virtue of a Writ of Extent, at the suit of the King.

Also, at the same time and place

Will be sold, all the right, title, interest, and demand whatsoever of John P. Corrigan, to a certain tract of Land, situate in the Kouchibeguac, in the Parish of Carleton, in the County of Kent, granted to the said John P. Corrigan: The same having been taken by virtue of a Writ of Fieri Facias, issued out of the Supreme Court, at the suit of John W. Weldon, and Hugh McKay.

Also, at the same time and place

Will be sold, all the real estate of George Kellock, situate, lying and being in the Parish of Carleton, in the County of Kent: The same having been taken by virtue of a Writ of Fieri Facias, issued out of the Supreme Court, at the suit of Robert and John Jardine.

T. LANSDOWN, Sheriff.

Liverpool, N. B., May 13, 1829.

COUNTY OF NORTHUMBERLAND.

The sale of the Lands and Real Estate of John Charters is postponed until the Third Tuesday in August next, when the same will be sold at public auction, pursuant to the following advertisements.

On the Eighteenth day of August next, at the King's Arms in Chatham, between the hours of 12 and 5 in the afternoon, will be sold at Public Auction,

All the Right Title and Interest of John Charters in the several lots, tracts, and Parcels of Land and Premises hereinafter mentioned, viz: A Tract of Land, situate on Bartholomew River, granted to John Charters, and containing six hundred acres, more or less. Lot No. 6 on the River Nappan, granted to Wm. Gillis. Lot number 29, situate below Douglastown, in the parish of Newcastle, deeded to said John Charters, by Patrick Henderson: That part of Lot No. 38, in the Parish of Chatham, which was purchased by John Charters from George Taylor, with the appurtenances. A Messuage and Lot of Land at Douglastown, formerly owned by Stoters, and deeded to John Charters. Lot No. 5, formerly the property of Wm. Daniel, situate on the river Boltibogue—The said Lands and premises being taken by virtue of an Execution issued out of the supreme court, at the suit of Thomas H. Peters, against John Charters, and to be sold by virtue of a writ of Venditioni Exponas from said Court.

R. S. CLARKE, Sheriff of Northumberland.

Miramichi, February 17, 1829.

On the 3rd Tuesday in August next, at the King's Arms in Chatham, between the hours of 12 and 5 o'clock in the afternoon, will be sold, ALL the Real Estate of John Charters, in the County of Northumberland, taken from the said John Charters, under the several executions issued out of the Supreme Court of this Province, at the suit of John Doran and others.

R. S. CLARKE, Sheriff of Northumberland.

Miramichi, February 17, 1829.

BY order of His Excellency the Lieutenant Governor, Public Notice is hereby given, that in consequence of the great waste of valuable Timber which has hitherto existed in the Timbering Districts; all persons applying for Licence to cut White Pine Timber subsequent to the 1st day of April next must at the same time apply for Licence to cut a certain quantity of White Pine Logs agreeably to the following Scale:—

From 100 to 300 Tons,	60 Logs.
" 300 to 400 "	80 "
" 400 to 500 "	100 "
" 500 to 600 "	120 "

Department for Crown Lands & Forests.

Fredericton, 16th March, 1829.

THOMAS BAILLIE,

Commissioner of Crown Lands & Forests.