

This forcible use of their undoubted privilege of granting money, if it had been suffered to grow into common practice, would have totally destroyed the equilibrium that ought to subsist between them and the crown. But the lords took upon themselves the task of maintaining that equilibrium; they complained with great warmth of the several precedents that were urged in support of the practice we mention: they insisted that bills should be framed "in the old and decent way of parliament;" and at last made it a standing order of their house, to reject, upon the sight of them, all bills that were tacked to money-bills."

A due consideration of the just principles developed in these passages will, we doubt not, have the effect of bringing our provincial Legislature to a happy conformity with the practice of the Imperial Parliament. It will of course be borne in mind that the introduction of clauses into a money-bill not immediately and necessarily relating to the means of raising, or the mode of appropriating, the public revenue, is in effect the annexation of another bill. Into the particular merits of the question, which has for the moment interrupted the harmony for which our Legislative proceedings have been generally distinguished, we do not now pretend to enter.

By the arrival of another Packet at New York, and of the *Rankin* at St. John we are furnished with Liverpool dates to the 8th of January and London to the 7th. The principal additions made by these arrivals to our previous stock of European intelligence will be found in their proper places. We are indebted for them to the *Herald* and *Observer*. The mail Packet had not arrived when the Post left Halifax.

With deep concern we have learned that some of the Students in our College have so far misconducted themselves, that the good order and prosperity of the Institution absolutely required their return for a limited period to the care of their parents and friends. It is satisfactory to be enabled to state that insubordination is the only offence which stands on record against them, and that the removal of the offenders has restored the Collegiate body to tranquillity, with every prospect of its happy continuance. We indulge also a confident hope that the individuals, who have on this occasion been led astray by the heedlessness of youth, will soon be recovered to a right sense of duty and propriety; and on their return to College will be found (to adopt an expression in the Vice-President's introductory Discourse which has just issued from our press) "cheerfully to conform to the few rules of discipline which it has been necessary to establish."

We have copied from the *Halifax Free Press* an article occasioned by the recent decease of one Missionary of the Venerable Society for propagating the Gospel and the Ordination of another, to which we earnestly invite the attention of those of our readers who are preparing for the sacred profession. The opportunity of witnessing those truly impressive scenes which the excellent writer wishes to be afforded to Divinity-Students during existing circumstances. But should His Majesty's paternal solicitude for the welfare of his loyal subjects in New Brunswick be disposed at some future time to extend to us the comfort and benefit which might be derived from the personal residence of a Bishop, many defects would be supplied in the Ecclesiastical state of the Province, to which neither the eminent talents, the ample knowledge, nor the piety of an adequate remedy.

We have published a second letter from "A Countryman," although it hardly falls under the head of the "important communications" to which we promised a place in our columns. We are disappointed in not receiving that authentication of names and facts, which might have given a certain value to the statements in "A Countryman's" former letter. Loose reports, it must be remembered, are of no weight whatever in such a question as that of the Boundary between neighbouring states.

We are totally ignorant of the Author of a singular communication on the merits of the card-table, but insert it in reliance on the declaration of an accompanying note, that individual allusions are not intended. From our acquaintance with the state of society in Fredericton, we should be rather inclined to suppose that HERACLITUS's hypocondriacal imagination had transferred to our drawing room scenes which he may perhaps have witnessed in other parts of the world. Within the very limited circles of this infant metropolis, where the character and pursuits of every person cannot escape the knowledge of his neighbours, it is certainly difficult to believe that the *monstrous amalgamation* which he depicts has been actually observable. But, assuredly as we are of the anxious desire of the heads and fathers of our community to preserve the morals of this rising country pure from the contaminations which too generally prevail in older societies, we have not been unwilling to publish a caricaturing corrective—should there perchance exist any of the least approximation towards the evil which our ironical correspondent deprecates. We must remind him, however, that his satire is *partial*; he attributes exclusively to the card table an indiscriminate character, which it only shares with other amusements of the fashionable world.

The undisguised and decided manner in which, agreeably to the intention announced in the Prospectus of our New Series, we express our sentiments on subjects affecting the interests of religion and morals, naturally excites strong feelings in our readers, and occasionally induces some of them to controvert our positions. On Saturday se'night we found ourselves thus opposed in two of the public prints of Saint John, the *Courier* and the *Religious and Literary Journal*; and although it can hardly be expected that we should feel ourselves bound to notice *Communications* to other papers, we will in the present instance say a few words in self-defence.

We begin with the "LAYMAN" in the *Courier*, because his attack is the fiercer of the two, and at the same time may be much the more easily repelled. This writer is very angry with us for noticing, among other motives for rejoicing in the success of the British and Foreign Bible Society, its tendency to produce a "correction" of certain "defects and imperfections" incident to the "administration of the civil Laws by which the Church of England is established and supported;" and he gravely informs the public that we accuse that Church of inconsistency with the Word of God, and its Ministers of hostility to the dissemination of the Holy Scriptures. We really know not how to reply to such a charge, but by repeating our avowment in the article in question that if "any Minister or Member of any Church" could not stand the test of Divine Revelation, such an idea, "WE FEEL FULLY PERSUADED, MUST HAVE BEEN A MIS-APPREHENSION WITH REGARD TO THE CHURCH OF ENGLAND." What more explicit disavowal of the sentiment which the "Layman" lays to our charge any friend of the Church could desire, we are at a loss to conceive: that no "real friend" could wish us to support "no-

torious anti-christianisms which deform and paralyse that Church for which Jewel wrote, Gilpin laboured, and Cranmer died," we might surely, take for granted, and our accuser does not deny. But the "Layman" tells us that the principal Ministers and Members of the Church of England in these Provinces have declined supporting the Bible Society from an unwillingness to excite a spirit of rivalry between that and other institutions formed for the same object. We will not dispute the correctness of this representation; of which in some instances, we have in fact no doubt. Our remarks had reference to the determined opposition made by certain "European" Churchmen, whose influence and example we considered to have had a deterring effect in the Colonies. But we must be allowed to think and to avow our opinion that, on whatever grounds Ministers or Members of the Church of England have opposed the Bible Society, that opposition has not been directed by a judicious regard to its true welfare. Our own conviction is, that the principles of the Church of England are so far identified with those of Biblical Christianity, that to disseminate the pure Word of God is to provide a future harvest for the Church—we mean a spiritual harvest for the diligent and laborious reaper,—(and perhaps a temporal support somewhat better proportioned to the merits of many good men of that description,) not, we freely acknowledge, an accession to the barns of the pluralist, the non-resident, and the political intriguer, who are the very worst enemies of our English Establishment. That a "Royal Gazette" should be expected to countenance such profane abusers of a pure and sacred institution, because they may sometimes have been powerful enough to impose fetters on a Minister of the Crown, appears to us extremely unreasonable. Those times however, we boldly proclaim, are past:—the Sovereign and the Nation will henceforth agree in expelling the "money changers from the Temple of God."

To the "Layman's" enquiries respecting the "Editor" of the *Gazette* we reply, that the Proprietor alone is responsible for what he prints and publishes. He freely and gratefully acknowledges his obligations to contributors of more than one profession, and to some unprofessional gentlemen; but the public ought not to conclude, because they may seem to recognise marks of such valuable aid, that the official and ostensible Editor has abandoned his post.

The writer in the *Journal* (a paper, by the way, which does not appear to be appreciated or encouraged in any thing like due proportion to its excellent design and the no less creditable character of its execution) is more just and temperate in his strictures, and consequently more difficult to be satisfactorily answered. His objections however to our views, or (we should rather say) defence of "Temperance Societies" against the objections which we felt it our duty to make to those institutions, are so truly directed to the points at issue, and so fairly deserving of consideration, that we cannot decline an examination of them.

SORRUS first grapples with our main position that "the occasional use of spirituous liquors is not only innocent but salutary." He enquires "what are the occasions referred to?" and expects us to be unprepared to state them. We reply—they are occasions corresponding with those on which the use of other stimulants is acknowledged to be innocent or salutary. The occasions which more immediately present themselves to our mind are such as these: a cold night, a foggy day, a gloomy depression of the animal spirits, and (we shall freely say it in the very teeth of the "Temperance Societies") the promotion of social hilarity on the visit of a friend. We may not indeed consider ardent spirits as the best stimulant on such occasions; we should certainly give a decided preference to the undistilled juice of the grape or the barley-corn: but we must repeat our former remark that we have not yet seen an argument against an occasional glass of brandy-and-water, which would not be found in some measure applicable to "every thing of a stimulating nature."

SORRUS adduces several instances to show that the objections to spirituous liquors are not "equally" applicable to other stimulants. We never thought of maintaining that they were. Stimulants are various in kind and degree, in the parts of the system on which they operate, and in the mode of their operation. But our argument was this:—that the objections brought against spirits because they are stimulant, might be applied with equal justice, although not with force to the stimulating property of other things which the "Temperance Societies" still allow. We do not pretend to say that this argument is unanswerable, but we must be permitted to say that we have not yet seen its refutation. The examples which SORRUS adduces of innocent and salutary stimulants serve only to illustrate our position. They are, one and all, when properly applied, innocent and salutary; but why, with the same qualification, are spirituous liquors entitled to similar indulgence!

The question concerning "Voluntary Vows" is not we acknowledge, nice and difficult, and we should write a volume were we to enter into a full discussion of its merits. SORRUS has clearly proved that they are not always and in circumstances objectionable:—a point which we never intended to dispute. Such vows are however, we must continue to maintain, generally subject to "great and formidable objections," and we still think that those which the founders of "Temperance Societies" wish to impose on their neighbours cannot claim exemption from the general rule. The sum of the objections to voluntary Vows is, that by taking them, men expose themselves to unnecessary and self created temptations; and it may be fairly doubted whether, through the influence of these temptations, such vows are not likely to produce violations of conscience equivalent (to say the least) to the moral benefits supposed to be derivable from their observance. If it can be shown that the prospect of evil is not equal to that of good, the decision will be in favor of their expediency; and for ourselves we shall be quite ready to pay due honor to our modern Rechabites, should they be found in fact as faithful to their gratuitous engagements, as the descendants of Jonadab were obedient to the prudent injunctions of their venerable ancestors.

From the *Halifax Free Press*.
PROVINCIAL CLERGY, AND ORDINATIONS.—A few weeks since it was our painful duty to record the decease of one of the clergy of the Church of England in this Province. The inhabitants of Horton had, for some time observed with concern, unequivocal symptoms of decline in the Rev. JOSEPH WRIGHT, B. A. their respected pastor; and, at the late visitation which was held in Halifax, the body of his brother clergy were much affected at his apparent weakness. When his medical advisers insisted upon his trying some more genial air than that of this province, in which he had faithfully officiated, in the service of the Society for the propagation of the Gospel, for the last twelve years, this gentleman reluctantly took leave of his attached flock for the Bermudas.

The Bermudas were chosen by him, as a temporary absence in these islands would afford him a more likely prospect of resuming his labors in this country, than would have been afforded by a visit to the more distant climate of his native Europe. He had scarcely reached them, however, before the fatal termination of his disorder deprived his lamenting people, his children and his wife, of an affectionate relative and a faithful pastor and friend. The comfort which himself while living, and his afflicted widow, who did not reach Bermuda till after his decease, derived there from the consolatory visits and kind consideration of the Rev. RICHARD THOMAS TUCKER, B. A. have laid the family

and flock of Mr. Wright and the clergy of this province generally, under considerable obligations to that gentleman.

Such is the condition of the Church in these Colonies, and such the paucity of our priests, that the decease of a clergyman, whose private life, (though extremely retired,) reflected an amiable example of the christian virtues which he ably and feelingly recommended in public, could not but be received and recorded by us with more than the common regret which must, always, and every where, attend such an event.

The breach which death has thus made in the clerical body is likely, however, to be closed up by the accession of another gentleman to the church's ministry. Mr. SAMUEL DENNY, LEE STREET, Bachelor of Arts of King's College, Fredericton, New Brunswick, was at an early hour on Sunday last, ordained deacon at St. Paul's Church in this town. This gentleman is the eighth who has been admitted by the Bishop of the diocese into this order of the Ministry during the last eighteen months; a similar number have, in the same period, been admitted into the priesthood; and we believe that several students at Fredericton and York, in the sister provinces, and at Windsor in Nova Scotia, besides those who hold the divinity scholarships in those universities, profess the intention of offering themselves hereafter for the sacred function.

We could wish that all who entertain such views had the opportunity presented them of occasionally witnessing the *Ember weeks*, and of hearing the addresses in which, from time to time, the Right Reverend the Bishops, the Venerable the Archdeacons, and others, set forth, on these occasions, the dignity and the duties of the priestly office. They could not but be moved, by these addresses to the newly-ordained candidates, to consider maturely the solemn responsibility of the good office which they desire, and to commence immediately the formation of such a character as may fit them in fact, and in the opinion of all with whom they may converse, for the future exercise of the sacred calling. They must depart, from such scenes and from such discourses, convinced of the necessity for their applying their diligence, (even before they shall publicly engage it,) to frame their lives into wholesome examples, and to pursue such studies as may help to their attaining a taste for the future duties, and a competent acquaintance with the history and doctrine of those scriptures and sacraments, to the interpretation and dispensing of which they are aspiring.

The purity of their earlier years may at least preserve them from lamentation which (according to good Isaac Walton, his biographer) was made by Dr. Donne when he was solicited, late in life, to devote his splendid talents to the ministry. "Some devote his past life," said that eminent ornament of the reformed church—"have been so visible to some men, that though I have, (I thank God!) made my peace with Him by penitential resolutions against them, and by the assistance of His grace, have banished them from my affections,—yet this, which God knows to be so, is not so visible to men, as to free me from their censure and (it may be,) that sacred calling from a dishonour."

The bitterness of this reflection need never be theirs who, from choice, and designation, seem marked, from their earlier years, for this honourable profession. Regard to their future peace of mind and usefulness, affection for them, and affection for the church, which we love too well to see wounded through the levity of any of her children, (still less, through the incompetency or inconsideration of any of her clergy) without emotion, would lead us to wish they were frequently enforced, by their tutors and guardians, upon divinity students and other avowed candidates for the sacred order, that the observation of the world is already upon them, and that they owe to the church of their affections, and to the prayers and expectations, and to the future welfare of their fellow christians, a more than ordinary circumspection and self-denial.

Mr. STREET, who is destined for the mission of Woodstock in New Brunswick, occupied the pulpit of St. Paul's in the afternoon of Sunday last and from the words of St. Peter (Acts iii. 19) explained, with ability and clearness, the duties of christian profession and practice, and in conclusion, warned his hearers, with considerable judgment, of those numerous instances of boasted conversion or change, which, although they really evince a change of mind and disposition, yet leave the heart still unrenewed, still far from real christian repentance and lively faith, and their deluded subjects as far short, as before, of the genuine spirit of christianity the approved way of salvation.

Norton, King's County, 18th Feb. 1830.

Sir,
Your paper of the 27th of January was handed me by a neighbour on Saturday last. In one of your columns you beg leave to call the attention of two writers who lately published their sentiments on the question of the Boundary Line in Quebec through the medium of the *Gazette* and *Star*.—From which you go on to remark what you conceive to be the questions that His Majesty the King of the Netherlands will require information and evidence on. "1st. did the British commissioners in 1783 understand by the St. Croix the River which now bears that name?" to this I beg leave to answer, the British Commission that assisted in making the peace in 1783 has long since been dead, and this question cannot now be ascertained. But it appears from the evidence of Mr. John Adams, one of the American Commissioners, taken before the Commissioners in the Autumn of 1793 at Boston, (see Judge Chipman's pamphlet) that they all perfectly understood the Schudiac, long and always known as the St. Croix, was to be considered the Boundary, having (as he stated) Mitchell's Map before them. Now on Mitchell's map the Saint Croix is described as one large straight River, extending into the Country, without varying its course to its source; and from its source a north line is drawn to the highlands, and carries away to the West Southerly, varying as the highlands are supposed to do that divide the waters that fall into the Atlantic and the St. Lawrence. I must here remark that the Chipinickook is described on this map as a trifling stream or branch emptying into the Saint Croix; and, as Mr. Adams tells you, they are governed by this map in forming the Treaty of 1783, and the ancient Charter of Massachusetts. Mitchell's Map was made in 1757, one year after the French war commenced, to represent the claim that the Province of Massachusetts had to the Lands as far Eastward as the Schudiac or St. Croix. The French at that time held the Territory as far West as the Penobscot River; and in the Treaty of 1763, including Nova Scotia and Canada, they particularly mentioned the right to make this river the Boundary. From what is here stated it does not appear the Commissioners of 1783 had any reference to Sir William Alexander's Grant; if it could be made to appear, it could go far to strengthen our claim to the Schudiac or St. Croix, if we stood in need of further evidence.

I shall now proceed to shew the object and advantage the Americans claim by placing the monument where it now stands. Having induced the British Commissioner and agent to adopt the Chipinickook as the St. Croix, they apply the north line drawn on Mitchell's map, which they say takes them to the Highlands on the confines of the Saint Lawrence, where the River Meis falls into the St. Lawrence, and branches of the Restigouche into the Gulf which they term the Atlantic Ocean; and they support this claim on the ground that the Province of New Brunswick has extended her grants of Land beyond the limits of what we now contend

to be the southern boundary of Lower Canada, thereby crossing the River Saint John and branches of the Restigouche River, and claiming five million of Acres of Lower Canada.—I have no doubt myself that the Governor and Senate of Boston matured this plan even before the Commissioners were appointed to settle the Boundary question; and that Mr. Jay had his instructions, in bridging this negotiation about, to adopt the pitiful arrangement of tossing a penny for the choice of the Umpire, who it appears had been allowed to settle the question of placing the monument quite in his own way.

Sir,
I remain, your very Obedient Servant,
A COUNTRYMAN.

N. B. Allow me to observe there is an error in the former letter of the Countryman—it should read "losing sight of the triumph gained by the decision of the Umpire that the Schudiac was the St. Croix intended by the Treaty of 1783, they neglected for placing the monument &c."

TO THE EDITOR OF THE ROYAL GAZETTE.

Mr. Editor—I am a Hypochondriac, or in more intelligible language, I am incessantly tormented by imaginary insults, and afflicted with the apprehension of approaching evil. But above all the evils which I am destined to endure, the greatest is the contemplation of modern refinements. When I contrast the present with the past state of society, and meditate upon the miraculous rapidity with which the march of civilization is advancing, I am perfectly desperate; and am almost impelled to bid a hasty adieu to a world, wherein nothing remains to such persons as myself but the delusive joy of retrospective felicity. But, sir, I occasionally detect myself in a more genial mood, and were I not restrained by natural infirmities and the happy recollection of old times, I should be tempted to sail patiently down with the current which it is vain to oppose. But, alas, I find that I am now too far advanced on the stage of life to learn the art of modern politeness; for the verge of the cemetery is not an eligible site for the Temple of Fashion. Permit me therefore (for I am now in the enjoyment of a social interval) to pay my tribute of admiration to one of the most important innovations which have been made in the code of fashionable laws within the compass of my recollection, and one which I must of course be inclined to think really beneficial to mankind. I allude to the invention of *card playing*. If we dare, sir, to estimate the utility of an invention by the facility with which it can be applied to many important purposes, we must confess that cards are of incalculable benefit to the community. Cards universally supply the place of conversation, and their advantages in this respect must be obvious to every capacity. To enable persons to sustain a rational conversation requires a considerable share of general information; this can only be attained by study and reflection, and to all must be joined good sense and a large portion of affability and benevolence. These and many other qualifications were necessary to form a social companion in former times; but times change as well as manners, and social is now no longer used in the antiquated sense of cheerful innocence and inviolable friendship. We can fortunately now dispense with the midnight lamp and the ponderous tome; Bacon is supplanted by *Hoyle*, and the Proverbs of Solomon are superseded by the maxims of *Bob Short*. Card playing assists in concentrating the ideas, and accustoms us to view things in the abstract. The mind is intently and solely occupied by the rules of the game; all other sensations are swallowed up in a kind of morbid solicitude for the event of the friendly combat; and there is consequently no room left for those little malignant passions which but too often disturb the harmony of the social circles of departed years. Just step in with me, Mr. Editor, to a modern assembly of fashionables (and nowadays all are fashionable.) We will, first, if you please, take a cup of tea, and discuss the tattle and scandal of the day. Mysterious hints and sly innuendos are bandied about in strange profusion; at every sip a character is wounded, and the honied serpent tongue of malevolent humour exerts its baneful activity in blasting many a fair reputation. But soon the benevolent genius of gambling gains the ascendancy, and we willingly relinquish the pleasures of calumny, for the rapturous and entrancing joys of *whist*. Laughing youth and tottering age, solemn learning and flippancy ignorance, modesty and impudence, beauty and deformity, are now mingled in one heterogeneous mass. Where, sir, can you find a more splendid and unequivocal manifestation of universal benevolence, than in the selection of a card table. *Selection*, did I say? No, no, sir; the excessive refinement of modern manners will not tolerate even the appearance of ceremony. Chance alone shall decide of what materials the tables shall be formed; a card shall decree that the infamous seducer shall be the temporary partner of loveliness and innocence, or that the veriest wretches that ever disgraced the name of humanity shall be permitted to pollute the society of pure and uncontaminated virtue. This, sir, is surely a scene which even Satan himself might view with unfeigned happiness. To abolish the ridiculous distinctions of rank, and to place all mankind upon a perfect equality, has been the favorite theory of philosophers. But all their schemes have proved abortive—with the solitary exception of Lycurgus (who even now rises from his ashes, and endeavours again to enforce his Spartan discipline.) What the consummate wisdom of innumerable sages could not effect, has been quietly and almost instantaneously accomplished by bits of painted paper; nor has the influence of these wonderful talismans been restricted to the destruction of ranks; they have even abolished all distinctions between vice and virtue: the greatest villain in the community, if he be a card player, has a better chance of succeeding in his views of false eminence than the most virtuous and able men who are deficient in this indispensable accomplishment. But, sir, we must not permit such reflections to divert our attention from the scene before us.

"Now expectation lights up every face,"—And all the room a solemn stillness holds:—unbroken, save by the energetic blow on the table, which announces the descent of a mighty King, or a mighty Ace; the Queen is announced by a kind of fearful anxiety in the player, while the Knave, unlike his living prototype, steals trembling away from the board. Where now is the lively fancy which erewhile was wont to set the table in a roar; or the grave instructive eloquence which was never heard without conviction, and was never directed to any other object than the promotion of virtue? Where is the enchanting melody of her who rivalled the graces in elegance and accomplishments, and Venus in beauty? The bodies of all these are before me, but whether are their spirits fled? They are not fled, sir; they are merely absorbed in the mazes of *whist*; and that wit will flash with a more vivid brightness, that eloquence will grow more persuasive, that voice more melodious, and that form more lovely and elegant, when the *Grand Game* is concluded. But, sir, I feel my unhappy propensity returning; and unless I instantly finish my lucubrations, I shall certainly be tempted to moralize upon the singular fatality which can induce reasonable beings to dissipate their valuable time, in the senseless and morally ruinous amusement of gaming; unless indeed I feel the influence of the enchanting scene, and persuade myself that a combination of aged wisdom, matronly virtue, youthful purity, and virgin delicacy, with what our unenlightened forefathers considered unbecoming and dangerous, if not debasing or polluting association, is the admirable invention of modern days, qualifying all alike for

those happy mansions into which the creed of flesh is a vast improvement on that of the Apostles—admits every thing that defileth."

I am, Sir,
Your humble servant,
HERACLITUS.

The lines of Taw possess considerable merit, but are too *Ovidian* for our columns. We recommend their youthful Author to cultivate his poetical talents, but to restrain his excursive imagination within such bounds as not to commit to paper, much less to publish, a line "which dying he would wish to blot."

On a second perusal of SOPHOMAS's Communication we have perceived two inaccuracies in the verification, which must have escaped her notice.—We shall be happy to return her manuscript, if she will have the goodness to undertake the correction of these little errors—which really ought not to be suffered to disfigure Verses discovering so much poetical taste and feeling.

PHILANTHROPOS is intended to appear in our next.

If TIMOTHY's communication be any thing more than a *Ruse de Guerre*, he will find (we conceive) a perfectly satisfactory answer to his enquiry in a Document which is, or ought to be, in the hands of every person interested in the subject.

A shocking occurrence took place yesterday in our barracks. A Corporal named Thomas Haggarty accidentally met with a fall on Saturday night, by which his face was slightly disfigured. Yesterday morning the Officer of the Day, in going through the rooms, observed this man endeavoring to secrete himself under one of the bedsteads; on which he called him out, and judging from his appearance, very properly enquired if he was drunk—which however, we understand, was not the case. The poor man took the charge so much to heart that a little before two o'clock he shot himself in the head. It is supposed that there were not fewer than five balls in his rifle. An inquest has been held by W. Taylor, Esq. Coroner, and a verdict of temporary insanity returned.

At Saint John, on the 23d instant, after a lingering illness, THOMAS SANCTON, Esq., in the 71st year of his age. Mr. S. was a native of Coochmouth, England, and came to this Province in 1791. He was universally esteemed for his probity, and for his mild and inoffensive manners; he was a very superior accountant, and had been CHAMBERLAIN of this City from 1817 to 1827. He has left six children to lament his death.

POSTSCRIPT.
The St. John papers received by yesterday's post furnish us with English news to the 12th of January. "Five large Vessels (says the *British Colonist*) have arrived from Europe to Messrs. Rankin, & Co. The papers brought by these vessels confirm the gratifying intelligence of the rise on Timber; the last quotations are 1s. 7d. to 2s. 21."

From the articles quoted by the *City Gazette* we learn that the Sultan has published the Act re-incorporating the six districts of Servia, thus carrying into formal effect one of the important provisions of the late treaty. The *Messenger des Chambres* of January 3d announces as certain that a change was about to take place in the French Ministry which would render it more strictly *Royalist* than it is at present. We are sorry to find under a London date of the 10th that Mr. VESSEY FITZGERALD's infirm state of health is thought to render his retirement from the Ministry necessary, at least for a time. The *Court Journal* states "from the most positive authority" that "all the preliminary arrangements have been made for raising FARRUK LEOROLD to the throne of Greece," and that he is expected to marry a daughter of the Duke of Orleans. These statements are confirmed by the *Globe* and *Spectator*, but we must confess that we still regard them as mere speculations. The Message of this American President had arrived in England, and had been received with the just approbation and applause which we predicted for it. These, we believe, are all the additions to our articles of public interest, for which we are indebted to the St. John Papers.

The *Courier* of St. John has not this week been received by its Fredericton Subscribers, a singular accident at the Post Office having caused a conflagration of the entire packet of that paper.

With unfeigned regret we observe a notice in the number just received of the *Religious and Literary Journal*, that a paper so especially devoted to the moral and intellectual improvement of the Province, is discontinued for want of adequate support.

THIS DAY IS PUBLISHED THE PRINCIPLES AND OBJECTS OF KINGS COLLEGE NEW-BRUNSWICK; A SERMON.

Preached before the University, assembled for the first time in Fredericton Church, on Advent Sunday, 1829.
By EDWIN JACOB, D. D., Vice-President; late Fellow of Corpus Christi College, Oxford, and Rector of St. Panoras, Chichester.

Published by desire of His Honor the Chancellor, and the other Members of the College Council.
Printed by John Simpson, Fredericton, Printer to the King's Most Excellent Majesty. February 17.

SSIZE OF BREAD.
At a Special Session of the Peace, holden at Fredericton, in and for the County of York, on Saturday the 20th day of June, 1829.

ORDERED, that from and after the 25th instant, the price of the One Pound Loaf of WHEAT BREAD, be three-pence, and other Loaves in proportion.
H. G. CLOPPER.

FOR SALE.

THE House in which the undersigned now resides; it is an excellent stand for mercantile business; or from the number of apartments it contains, is well adapted for a boarding House. For further particulars apply to
GEORGE K. LUGRIN.
August 11, 1829. 11.

THE subscriber begs leave to return thanks to the community at large for past favors; and he takes this method to inform them that he has removed to that new and elegant House, lately occupied by Mr. Thomas C. Everitt, corner of Phoenix Square; and from its central situation, and in the stile it is fitted up, inferior to none in the Province; he trusts from several years experience in that business that he will be able to give general satisfaction to the public.
WM. MILLER.
Fredericton, Jan. 12, 1830. 3m.