

POETRY.

Selected.

THE ELOPEMENT.

OR LIGHTLY SPEEDS THE BOATIE.

Air—"Carles of Dysart."

Lightly speeds the boatie,
Bonnie stars above her;
Lightly speeds the boatie,
Gaily sings the lover.
Row, boys, row!—row—row!
Ye'll have gold full measure;
Quicker boys!—row—row!
Time waits no man's pleasure.

Brightly shines the moonlight,
Smoothly flows the water;
Brightly shines the moonlight,
Brighter Gordon's daughter.
Ellen, wake! wake, wake!
Tis thy Douglas greeting;
Ellen, wake! wake, wake;
Golden time is fleeting.

Softly steals the maiden,
Quick her heart is beating;
Softly steals the maiden,
Brief the lover's greeting.
Ellen, haste! haste, haste!
While thy father's sleeping;
Ellen, haste! haste, haste!
Why, love, art thou weeping?

Sair will weep my mither,
(Tis for her I sorrow,—)
Sair will weep my mither,
When she wakes to-morrow!
Ellen fly! fly, fly!
Hark! they come to sever;
Ellen fly! fly, fly!
Now thou'rt mine for ever!

Lightly speeds the boatie,
Bonnie stars above her;
Lightly speeds the boatie,
Gaily sings the lover.
Row, boys, row!—row—row!
Ye'll have gold full measure;
Quicker boys!—row—row!
Time waits no man's pleasure.

ON THE DISTINCTION OF CASTES IN INDIA.

The following Letter, addressed to Missionaries in India, and to the native Christian Churches in that country, by the Right Reverend Dr. Daniel Wilson, the Bishop of Calcutta, has been already published in the Asiatic Journal and in the Missionary Register. Deeming it, however, to be a Document of great value, and of permanent and universal interest to all who are concerned for the spread of the Gospel in the Anglo-Indian Empire, we are glad to copy it into our pages, and to invite the attention of all our Missionaries to the important subject on which it treats. We trust that the admirable principles which Bishop Wilson here inculcates, with a wisdom and an energy worthy of his high station, and of his own excellent character, will have their proper operation and influence, not only in India, but in other countries, where certain absurd, mischievous, and unchristian distinctions, founded solely on difference of caste, or colour, or civil condition, have been allowed to intrude themselves even into the sanctuaries of God, and to disturb and dishonour the arrangements of Religious Society.—*Missionary Notices for July 1834.*

"To the Reverend Brethren, the Missionaries, in the Diocese of Calcutta, and the flocks gathered by their labours or entrusted to their care.

"Palace, Calcutta, July 5, 1833.

"Reverend and dear brethren: Having heard that some usages of an unfavourable nature prevail in certain of the native churches, and more particularly in the southern parts of the Peninsula, I am bound by the obligations of my sacred office to deliver to you this my paternal opinion and advice. My honoured and revered predecessors in this See, now with God, laboured to abate the inconveniences to which I allude; and I am much relieved in discharging my own share of this duty, by the memorials of their previous admonitions which I have had the opportunity of consulting. Their absence from any official interference ought to have commended their advice to your cheerful acquiescence, and to have superseded the necessity of my now entering upon the subject; but as their forbearance and kindness have failed to produce the desired effect, you will not be surprised if I feel compelled, as the Pastor and Bishop of souls, under Christ our Lord, in this Diocese, to prescribe to you what seems to me essential to the preservation of the purity of the Christian faith amongst you.

"The unfavourable usages to which I refer arise, as I understand, from the distinction of castes. These castes are still retained; customs in the public worship of Almighty God, and even in the approach to the altar of the Lord, are derived from them; the refusal of acts of common humanity often follow; processions at marriages, and other relics of Heathenism, are at times preserved; marks on the countenance are sometimes borne; envy, hatred, pride, alienation of heart, are too much engendered; the discipline and subjection of the flock to its Shepherd are frequently violated; combinations to oppose the lawful and devout directions of the Missionaries are formed; in short, under the name of Christianity, half the evils of Baganism are retained.

"These various instances of the effects of the one false principle, the retention of caste, might be multiplied. They differ, no doubt, in different places. In some stations, they are slight and few; in others, numerous and dangerous. Many, many native congregations are, as I trust, free from them, altogether. Many have nearly ac-

complished their removal. I speak, therefore, generally, as the reports have reached me. I throw no blame on individuals, whether Ministers or people: it is to the system that my present remarks apply; and it is in love I proceed to give my decision.

"The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ must give this proof of their having really 'put off' concerning the former conversation, 'the old, and having put on the new man,' in Christ Jesus. The Gospel recognises no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an insurmountable barrier, against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognise. On the contrary, it teaches us that God 'hath made of one blood all the nations of men;' it teaches us that whilst 'the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them,' it must not be so amongst the followers of Christ; but that 'whoever will be great amongst them is to be their minister; and whoever will be chief among them is to be their servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

"The decision of the Apostle is, accordingly, most express: 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' For if the strong separation between the holy nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the Gospel, how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of Polytheism, to be abolished?

"Yet more conclusive, if possible, is the holy Apostle's language in another Epistle: 'Seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him; where' (in which transition, when this mighty change has taken place) 'there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond and free; but Christ is all, and in all.' So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate, position in civilization are effaced, and one grand distinction substituted,—that between those who are renewed after the image of God, and those who remain in the state of fallen nature.

"Imagine only the blessed Apostle to visit your churches; suppose him to follow you in your distinctions of caste, to go with you to the table of the Lord, to observe your domestic and social alienations, to see your funeral and marriage ceremonies, to notice these and other remains of Heathenism hanging upon you and infecting even what you hold of Christianity, to hear your contemptuous language towards those of inferior caste to yourselves, to witness your insubordination to your Pastors, and your divisions, and disorders; imagine the holy Apostle, or the blessed and divine Saviour himself, to be personally present, and to mark all this commixture of Gentile abominations with the doctrine of the Gospel, what would they say? Would not the Apostle repeat his language to the Corinthians, 'wherefore come out from among them, and be ye separate, and touch not the unclean thing; I will receive you and be a father unto you; and ye shall be my sons and daughters, saith the Lord Almighty?' And would not the adorable Redeemer say again what he pronounced when on earth, 'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me?'

"There are two objections, dearly beloved, which may be raised against this statement: the one, that St. Paul 'became all things to all men, that by all means he might save some;' the other, that civil distinctions are recognised in the New Testament, and prevail in all Christian nations.

"To the first, I answer, that the Apostle did, indeed, for a time tolerate the Jewish prejudices in favour of the Mosaic law, which had been itself of divine institution, and was not wholly abolished till the destruction of Jerusalem and the dissolution of the Jewish polity; but that this lends no support to a distinction heathenish in its origin, and inconsistent with the equal privileges to which all are, under the Gospel, admitted. A divine law, introductory to Christianity, though at length superseded by it, and a cruel institution, which sprang at first from idolatry, and is opposed to the whole spirit of Christianity, are totally different things. Nor are we to forget, that even during the brief period that the Jewish law was permitted to retain any force, the Apostle denounced in the strongest manner, and directed the whole Epistle to the Galatians against the fatal error of trusting to it before God. All the mildness and gentleness of the Apostle, therefore, we desire to imitate, in the wise and gradual instruction of the new convert; but an inveterate evil, spread through large bodies of professed Christians, and going on to evaporate the whole force of the Gospel, we must carefully eradicate.

"The other objection is answered in a word. The civil distinctions of rank amongst Christians form no hindrance to the intercourse and offices of charity. There

is no impassable barrier. The first noble in the land will enter the abode, and administer to the wants of the poorest cottager. There is nothing to hinder any one from rising, by industry and good conduct, to the loftiest elevations in society. The shades and gradations of rank are shifting perpetually. Birth condemns no class of men, from generation to generation; to inevitable contempt, debasement, and servitude. The grace of Christ, charity, the church, the public worship of God, the holy communion, various circumstances of life, and occasions of emergency, unite all, poor as well as rich, in one common fold, under one common Shepherd. 'The rich and the poor,' under the Gospel, 'meet together; the Lord is the maker of them all.' Distinctions in civil society the Gospel acknowledges and retains only when they are the natural result of differences of talents, industry, piety, station, and success.

"The decision, therefore, remains: untouched by these objections; in the necessity of making which I am confirmed by two circumstances, the one, that in Bengal no distinction of castes is known amongst the converts; it is renounced in the very first instance; the other, that apostasies to Heathenism have been of late but too frequent in the congregations where the distinction is permitted to remain.

"In the practical execution, however, of the present award, dear brethren, much wisdom and charity, united with firmness, will be requisite.

"1. The catechumens, preparing for baptism, must be informed by you of the Bishop's decision, and must be gently and tenderly advised to submit to it. Of course, the Minister informs the Bishop or Archdeacon a week previously to the intended baptism of each convert, agreeably to the directions given by my honoured predecessor, in his charge delivered at Madras in November, 1830: and this will afford opportunity for each particular case being well considered.

"2. The children of native Christians will, in the next place, not be admitted to the holy communion without this renunciation of castes; their previous education being directed duly to this, amongst other duties of the Christian religion: no material difficulties, will, I trust, arise here.

"3. With respect to the adult Christians already admitted to the holy communion, I should recommend that their prejudices and habits be so far consulted as not to insist on an open, direct, renunciation of caste. The execution of the award, in the case of all new converts and communicants, will speedily wear out the practice.

"4. In the meantime, it may suffice that overt acts, which spring from the distinction of castes, be at once and finally discontinued in the church; whether places in the church be concerned, or the manner of approach to the Lord's table, or processions in marriages or marks on the forehead made with paint or mixtures, or differences of food or dress; whatever be the overt acts, they must, in the church, and so far as the influence of Ministers goes, be at once abandoned.

"5. Subjection in all lawful things to the Ministers and Pastors set over them, must, further, accompany this obedience to the Gospel. The resistance to due discipline, the tumults, the slanders, the spirit of insubordination, the discontent, of which I hear such painful tidings, must be renounced; and the temper of evangelical piety and obedience, according to the word of Christ, must be cultivated.

"6. The only effectual means, dear brethren, Missionaries, and Pastors of the native congregations, of restoring the simplicity and purity of the Gospel, is to preach and live yourselves more fully according to the grace of the New Testament. The union of scriptural doctrine with holy consistency of conduct, is the secret of revivals of the decayed piety of churches. You will observe, that when the Apostles deposed and condemn inferior and petty distinctions and grounds of separation they do it by exalting the gigantic blessings of salvation, by declaring that they who have been baptized into Jesus Christ, have 'put on Christ,' by asserting, that if 'any man be in Christ, he is a new creature;' by pronouncing, that 'Christ is all in all' those who 'believe in his name.'

"7. Let us do the same. The holiness of God's law, the evil of sin, the fall of man, his responsibility, his helplessness, his state of condemnation before God; these are the topics which prepare for the Gospel of Christ. Repentance is thus wrought, by the grace of the Holy Spirit, in the heart. Then the glory of Christ begins to break out upon the awakened and contrite soul. The sun shines not with more clearness, when the whole heaven is illustrated and gilded with his beams, than the Sun of Righteousness pours his bright light upon the unveiled mind. This leads to pardon, justification, acceptance, adoption, peace of conscience, hope of heaven. Then regeneration and progressive sanctification have their due course. Holiness is the fruit of faith and follows after justification. The inhabitation of the Spirit consecrates every Christian a temple of God. Good works in all the branches of newness of life are thus produced, even as the rich fruit by the tree, enabling us to discern its real nature and value. Prayer, the worship of God, the divine authority of the Sabbath, the sacraments, the apostolical order and discipline of the church, the obedience due to pastors, the general duties springing from the communion of saints, with preparation for death, judgment and eternity, close the main topics of evangelical doctrine.

"8. When these are enforced with the tenderness and boldness which become the minister of Christ, when they are accompanied with private visits, exhortations, and prayers, they are bound upon the conscience by the consistent walk of him who delivers them; the blessing of the Holy Spirit gives efficacy to the instructions; men are awakened; born anew, roused, brought from

the darkness of Heathenism, unto the light of the Gospel, and from the power of Satan unto God. They burst the thralldom of a natural state. Friends, family ties, privileges, caste, distinctions, fall, like Dagon, before the truth, of which the ark of old was the symbol. The convert rejoices 'to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord.' He crucifies the whole body of sin; he presents his body 'a living sacrifice, holy, acceptable to God, which is his reasonable service.'

"In this way, beloved brethren, will 'the God of all Grace' recover your decayed churches. Thus will 'the power of godliness' revisit you. Thus will apostasies cease, and the weak be confirmed and 'built up in their most holy faith.'

"Full of love to you all is the heart which dictates these lines. I long to be able myself to visit you, and see the effects of my pastoral letter upon you. Think me not too harsh, severe, or rigid. God knows the tenderness with which I would cherish you, as a nurse cherisheth her children.—It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolations. Faithless is the shepherd who sees the wolf coming, and fleeth, and leaveth the sheep. So would be the bishop, who, hearing of the enemy of souls ravaging amongst you, shunned, from a false delicacy, to warn you of the danger. Rather, brethren, both ministers and people, I trust that my God will give an entrance to his word, by however weak and unworthy an instrument, into your hearts; rather, I hope you will be ready, before you read these lines, 'to put away from you' these practices, which weaken your strength and dishonour the holy name wherewith you are called. 'Yes, let each one say, it is the voice of the good Shepherd that we hear; we will follow the call; we will rejoice to renounce for Christ's sake our dearest objects of affection; we will offer our Isaac upon the altar; we will give up ourselves without reserve; not only in these instances, but in every other, to Him who hath lived, and died and revived, that he might be Lord both of the dead and living.' 'To the grace of this adorable Saviour I commend you, and am,

Your faithful brother,

(Signed) "DANIEL CALCUTTA."

THE TWOPENNY MAGAZINE;

OR
Weekly Museum of Literature, Amusement
and Instruction.

AMONG all the periodical publications of New Brunswick and the sister Province, there is none devoted exclusively to general instruction and amusement. The very nature of Newspapers prevents their affording to readers much interesting matter, unconnected with politics and the daily occurrences of life; and more especially are they unadapted for the indiscriminate perusal of youth. The writer has had repeated opportunities of discovering, that something of a different nature is very desirable: many parents wish for the establishment of a small publication, exclusively composed of such instructive and entertaining matter, as they may safely furnish for the regular perusal of their children; while country residents, by whom a frequent accession to books is unobtainable, greatly desire an opportunity of obtaining a periodical supply of useful and amusing information, at a cheap rate. To accomplish this desideratum, and thus to afford an agreeable companion for the leisure hours of such persons, it has been determined to commence the publication above named. The work will consist of a pleasing and varied succession of brief articles, comprising every description of useful information, (exclusive of politics and daily news,) in LITERATURE, SCIENCE, AND THE ARTS; original and selected TALES, SKETCHES, BIOGRAPHIES, ANECDOTES, ESSAYS, REFLECTIONS, Notices of New Publications, POETRY, &c.; in short it is intended to form a complete Museum of useful and interesting reading, such as may be acceptable to all ages and classes, and which, while it will occupy the mind with varied subjects, will in every thing be auxiliary to the promotion of religion and morality.

The TWOPENNY MAGAZINE will be printed on good paper, with new type; each number will contain eight handsome octavo pages, which will be *paged successively*, so as to form a neat volume at the end of the year.—From its exceedingly low price, (only two pence per weekly number,) it will be within the reach of all, and it is therefore to be presumed that it will meet with an extensive circulation; which, alone, can ensure its continuance. The first number will appear on Wednesday, December 3d, after which it will be published on every succeeding Wednesday, and sold at the store of the Editor and Proprietor.

GEORGE BLATCH.

Market Square, St. John, Oct. 4.

Editors of Newspapers will confer a favour by bestowing a friendly notice on the above; and they as well as other respectable individuals, are respectfully requested to act as Agents for the work.—Every Agent, obtaining and guaranteeing subscriptions for twenty copies, will receive an additional copy gratis.—Liberal allowance to Booksellers, &c. purchasing quantities.—It is desirable, that as far as practicable, orders should be forwarded to the Editor previous to the publication of the first No.; for the purpose of regulating the number of copies to be struck off.

PROTECTION INSURANCE COMPANY.

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L. A. WILMOT, Agent.

Fredericton, May 13th, 1833.

Blanks of various kinds for
Sale at this Office.

GENERAL AGENCY

PETITION OFFICE,

AT FREDERICTON.

AFTER mature consideration, on the advantages to be derived by the Public of New Brunswick, in the saving of time, attendance and expense, from the establishment of an Office at Head Quarters under the above Title, by some one perfectly acquainted with the routine of official business, and unconnected with any other pursuit; and on the inconvenience, to say no more, which persons are liable to from the want of such a channel of communication, the undersigned has opened such an office, and places himself at the disposal of those who may at any time require his services.

The Agency will, for the present, be chiefly confined to the usual business transactions with the Public Departments, but more especially with the Crown Land Office. There is an appointed channel through which matters connected with the Crown Land Office, generally pass; but it is clear that an Agent on the spot, acquainted as before mentioned, may, even here, be occasionally of use.

It is presumed that a constant residence of nine years at the Seat of Government, always in some way publicly engaged—and of which three years were steadily spent in the Crown Land Office—must have some recommendation. Any thing further, is perhaps better left to time and experience. It should however be added, that as the Agent is wholly unconnected with, and independent of the Public Departments, he will be free to act for the interests of all who may employ him, with strict impartiality and unbiassed zeal.

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RICHARD THOMAS EDGILL.

Fredericton, 21st July, 1834.

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Regent-street, Fredericton, June 30, 1834.

NOTICE

WHEREAS David Fisher, formerly one of the Partners in the late Partnership concern carrying on Business under the firm of FISHER WALKER & Co. at Fredericton, having some time since gone out of the said concern, and conveyed the whole of his right, property, share and interest therein to the said Partnership concern is this day dissolved; and the undersigned requests all Persons having any demands against the said Firm, will send in their accounts for adjustment, and all Persons indebted to the same are hereby required to make immediate payment thereof, either to me, or to the Honorable George Fred. Street, who is appointed solicitor to collect in the debts.

NATHANIEL WALKER.

Fredericton, November 29th, 1833.

To Emigrants.

THE Subscriber hereby notifies Irishmen in America, who are desirous to send for their Families and friends, that they can always secure their Passages from almost all the principal Sea Ports in Ireland, on the most reasonable terms, without detention or disappointment. In all cases where the money is paid in advance, a liberal discount will be made, and should the persons sent for not come, the money will be returned, and if otherwise engaged, good security will be required for the payment of their passage money on arrival.

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GEORGE WOODS.

Fredericton, 24th Jan. 1834.

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