

Saint John, N. B., April 8, 1859.

Correction.

We were not a little mortified in reading our article in the "Intelligencer" of last week on the College Bill, to find that the printer had made us say exactly contrary to what we intended. In speaking of the probable result of the discussion on Mr. Steadman's resolution, our manuscript read as follows:—"We feel quite certain that the resolution will not be sustained." The article in the paper read,—"We feel quite certain the resolution will be sustained." We were present when the resolution was moved, and heard nearly all the speeches upon it, and did not entertain from the first any idea that it would be carried, and therefore deeply regretted to read our article in Frederickton on Saturday, making us say the very reverse of our convictions.

The College Question.

Last week we referred to the discussion then in progress in the Legislature on the following resolution, moved by Mr. Steadman:—

"Whereas His Excellency, the Lieutenant Governor, in his despatch to the Colonial Secretary, of the 16th July last, relating to the act passed at the last Session of the Legislature, entitled, 'An Act to suspend the grant to King's College, urges objections to the said Act, which are at variance with the clear and undoubted rights of the Legislature, and the best interests of the people of the Province:

And whereas, The said despatch was calculated to create an unfavorable impression upon the minds of Her Majesty's Ministers as to the justice and policy of the said Act, and thereby defeat the said action of the Legislature:

And whereas, The responsibility of His Excellency's advisers for the opinions contained in despatches emanating from the Executive Government relative to the local affairs of the Province, as also their duty to take necessary steps to obtain Her Majesty's assent to the Acts of the Legislature has been fully admitted:

Therefore Resolved, That the despatch referred to is a reflection upon the character of the Legislature, contrary to the just expectations of the people, and inconsistent with the true principles of responsible Government.

The amendment moved by the Attorney General was as follows:—

Whereas, it is the opinion of the committee that while the Imperial Government requires His Excellency the Lieutenant Governor, to transmit to Her Majesty's principal Secretary of State for the Colonies, in the fullest manner, the reasons and occasions for enacting all laws, it is desirable that the Executive Council should have a right to see such despatches, to be fully advised of their contents before they are transmitted to the Colonial Secretary:—

Therefore Resolved, That in the opinion of the committee, it is the duty of the Executive Council to use all constitutional means to obtain that right.

The discussion on this resolution and amendment occupied nine days, during which time nearly or quite the whole talent of the House was brought out on the respective sides, and all the features of Constitutional Government were clearly exhibited; and perhaps a more interesting, animated, and instructive debate never before occurred in the Assembly. The vote on Saturday evening when the discussion closed was for the amendment, 22; against it, 18. In the discussion, those in favour of the resolution contended that the privilege of the Executive to see all the despatches forwarded by His Excellency to the Colonial Secretary's office, had been already conceded in the principles enshrined in Responsible Government, and that therefore to allow a secret despatch to be transmitted to the Home Government, without remonstrance on the part of the Executive, was a violation of the Constitutional principles which should govern them, while those in favour of the amendment contended, that the Governor was required by the Royal instructions to forward reasons to the Colonial office, for the passing of Bills effecting the general interests of the country, and that the Executive were not authorised to require of His Excellency a knowledge of these despatches, and hence were not responsible for their contents.

We intended to give our readers the speeches on this important question, but in examining the reports, we do not think any of them do full justice to all the speakers and we therefore withhold them. It must be deeply regretted by every body that feels any interest in the welfare of the country, that this college question cannot be settled. It was hoped that the Bill passed last year would place the matter in a shape that would result in something being done to render the large expenditure, and revenues of this Institution, available for educational purposes in some way that would be of value to the people. The Legislature of last year has been defeated by a back door influence, that should be condemned and execrated by every honorable man. Admitting that the instructions to His Excellency mean precisely what the opposers of the resolution contend they do, even then he exceeded those instructions, and should have been remonstrated with by his Executive. None of the speakers pretended to argue that he is required to forward reasons to the Colonial office against the passing of any Bill. But this he did in his despatch on the College Bill. Mr. Steadman's resolution, though condemned by the liberal press, has in our opinion done more to inform members of the Assembly and others on the true principles of Constitutional Government, than any other debate ever before the Legislature. And we question if any Governor will ever again attempt to write secret despatches, or if so, any Executive will hold their office under him one hour afterwards.

That the Executive ought to be responsible for every act occurring between the Legislature of the Country, (the two branches included,) and the Colonial office, is, we believe the true principle or intention of responsible Government. And with this view of Government, we think it time that the privilege embraced in Mr. Steadman's amendment, should be conceded to the Executive; it does not already belong to them. We could not but observe in the course of the debate, that several members who were loud in defence of the Governor's prerogative three years ago, were in this discussion argumentative on the responsibility of the Executive, for all acts of His Excellency. Circumstances all

New Feature in the College Question.

On Monday, Mr. McAdam introduced a Bill to suspend the Provincial grant of £1,100 to King's College. Mr. Allan moved as an amendment that the matter be referred to the Executive who should bring in a measure at the next session relative to the College, and that Mr. McAdam's Bill be postponed three months. This produced an animated discussion, and though several of the liberal members voted for the amendment, yet it was lost, there being 22 against it, and 18 for it.

On Tuesday, the Attorney General moved as an amendment, to substitute for Mr. McAdam's Bill, a bill similar to that known as Judge Willmott's bill. This called forth an exciting discussion. Mr. Smith, Mr. Gilmour and others, supported Mr. McAdam's bill; Mr. Gray, Mr. Tilley and others, the amendment. At the close of the discussion, the amendment passed in committee by a vote of 22 to 18. Mr. Smith gave notice that he should divide the House on every section of Mr. Fisher's bill at its third reading. The result of this we have not learned at the time of our writing this article.

This College question has occupied the time of the House during the present session twelve or thirteen days; and every new feature in its history only disgusts the people of the country more and more, and increases their prejudices not only against the College itself, but also against its supporters. To bolster up an institution so unpopular as King's College, and upon every feature of whose history is written failure, though it may be under the disguise of "remodeling" it, will be worth more than the popularity of any member of the Executive; and we believe that Mr. Smith, Mr. Connell, Mr. McAdam, and other gentlemen who stand with them on this question, deserve, and will receive the thanks of a great majority of the constituency of the Province.

The idea of an institution such as Mr. Fisher's Bill contemplates, can in no way meet the wishes of the people nor secure their patronage. The Wesleyans already have their institution at Sackville; the Baptist have theirs at Wolfville; the Presbyterians will soon have theirs at Woodstock; other denominations will have theirs in due time; and the supporters of the college may rest assured that many parents in the country will think it no more disgraceful to send their children out of the Province to be educated, than to send them to an institution in it that has failed in every particular to meet the educational wants of the country.

The following inventory of estimated present value of property held in connection with the College has been furnished us by a member of the Legislature:

Lands, say	£7,000
Buildings, upwards of	15,000
Library,	3,200
Telescope of high power cost, say	600
Museum, & other Phil. and Chem. apparatus, 3,000	
Teacher's House, Site and	1,000
Douglas Donation, £10 annually, say	100
Telescope Building, &c., &c., &c.,	150
Net value,	£20,120
Annual interest on above at 6 per cent.	1,807
" Civil list allowance,	1,100
" Legislative Grant,	1,100
Total annual expenditure,	£4,007

The Great Revival.

This remarkable and astonishing work of God is still going on with increasing interest. In America and Britain the masses appear to be anxious to listen to the preaching of the Gospel. Eternity alone can reveal the blessed results of this outpouring of God's Spirit upon the earth. We give the following particulars as we find them in the letter of a New York Correspondent to the Vermont Chronicle:

"The past year has been one of wonders. The present year is not less wonderful,—for the displays of divine grace and mercy. The whole world is beginning to be moved by the spirit of prayer. A new degree of confidence and hope in God, is taking strong hold of the Christian mind. They look for nothing else but speedy answers now, who are found waiting upon God in prayer. I could give you many examples which have transpired here since my last. They are not only numerous, but are occurring in connexion, as much or more than any, with that conservative portion of the Church, which was formerly termed the old School Churches—as far as is possible, from any suspicion of superstition or fanaticism. Let me state a few cases.

A young lady came into Brooklyn from Minnesota, a gay, bright, thoughtless creature, without a single serious impression. She went into an evening missionary prayer meeting. She was observed to stay after meeting, and to be in great distress of mind. She was urged there and then to come to the great decision, and she did come to it; while they engaged in prayer with her, her soul was set at liberty. There was nothing done to alarm her, nothing to excite mere temporary emotion. It was the serious matter of settling the great question for eternity, of being the Lord's. Her subsequent conduct fully evinces the reality of the great change. She has gone eagerly to work for Christ, and now, day after day, she might be found persuading sinners to repentance, and going from door to door, with tracts in her hand, among the poor and neglected, to try to do them good. Six weeks ago she was in Minnesota, a thoughtless, impatient sinner;—now she is here, an humble, worshiping Christian, engaged in her walks of usefulness every day, among the perishing of Brooklyn.

The other example is this. A missionary of Northern India sent a request for prayers for a son in this country, at school, that he might be converted and be prepared to be sent back to labor among the heathen where he was born. The request was read in the Fulton Street meeting. The leader for the day was a Philadelphia Pastor. On reading it he remarked that he thought the request had been already answered, as in the daily prayer meeting in Philadelphia the conversion of a son of a missionary of Northern India had been mentioned. It proved to be the fact. It was the son of Rev. Dr. John Newton, missionary of the Presbyterian Board, of Lodianna, Northern India.

It also proved that at the very time he was writing his letter to the Fulton Street prayer

meeting in India, his son was telling the session of a Presbyterian Church in Abington, near Philadelphia, what the Lord had done for his soul, with the view of admission to the Church. So true it is that God fulfils his promise. "Be-fore they call I will answer, and while they are yet speaking I will hear."

The revival in the "North Carolina" continues in unabated power, as you will see by a letter from Rev. Mr. Stewart, Navy Chaplain, in the New York Observer. I have often been on board with him, and all more than he says is true, of this amazing work of grace. Thousands of prayers go up to God for the continuance of this work from all parts of the land.

The conversions among the firemen are frequent and cheering. It is a still, solemn work, in its very beginning among them; and we hope it will spread among them as in Philadelphia and Baltimore.

The glad tidings from Boston, Philadelphia, Baltimore, and other cities are full of encouragement. A gentleman just returned from the South said in the Fulton Street meeting, that in all the cities he had visited he had found the daily prayer-meeting—except Charleston, S. C. In Savannah, Ga. he found three men and a boy constituting the whole of the daily prayer-meeting. He met with them several times, and better meetings were never attended. He says those three men and boy really think that the Lord is about to pour out His holy Spirit upon the city.

At the Five Points the revival is on the advance. I was at the prayer-meeting at the House of Industry the other evening. The room was full—some adults, some children. Many rose for prayer. It was very touching to hear the superintendent's address at the close. There he stood in the doorway, leaning against the door post, the big tears all the while streaming down his cheeks, and melting tenderness in his words. I do not wonder that all these wretched beings at the Five Points love and respect the man. A goodly number of adult persons are enquiring what they shall do to be saved—and more in numbers of the youth and children, who are much better instructed in the things of religion. Wicked as these people are, they are no "Gospel hard-ened."

A large number are to be received into the North Dutch Church next Sabbath—Fulton Street—and among the rest, the "man converted at the lamp-post."

In addition to the Academy of Music, the Cooper Institute, the City Assembly Rooms, it is expected that Niblo's Theatre will be opened for religious services next Sabbath evening. Then we shall have two theatres open, and the great Opera House, for free preaching. Niblo's and the National Theatre, and the Academy of Music, which is the Opera House, one of the largest in the world,—and the very largest on the Western Continent. And when these add the Cooper Institute are filled, not less than 12,000 to 13,000 will gather to hear the Gospel preached. I have never witnessed more solemn assemblies than these. Be it said in light or storm, they will be filled.

(For the Intelligencer.)

Softening Hard Hearts.
Well friend, what will you do with this hard heart? Keep it, or take it to Jesus? The only remedy for a hard heart is Jesus! Jesus is the cures. No matter how hard your heart is, if had as the nether mill-stone Jesus can soften it directly. Is there anything too hard for the Lord? If all the hardness of all hard hearts, were put into one heart, the blood of Jesus is sufficient to melt them down into perfect softness.

"If all the sins which men have done,
In thought or will, in word or deed,
Since woe was on one poor sinner's head,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood,
Could wash away the dreadful load."

We know of no other remedy for hard hearts but Jesus. Some have tried and tried every way, and all ways for five, ten, twenty, thirty years or more to soften their hard hearts, but in vain—instead of being softer, they seem to grow harder, until they were constrained to cry out, "O wretched hard hearts, who shall deliver us from them? When as a last resort they were compelled to go to Jesus, to have their hard and stony hearts softened into hearts of flesh. Friends, who are burdened with hard hearts why not go to Jesus at once, take your hard hearts directly to this cure all Jesus is always able, always willing. He never turns away a single case of hard-heartedness. The remedy also is plain, simple, easy, sure. The conditions on which Jesus softens hard hearts are not difficult, besides, there is nothing to pay. Some physicians are exorbitant in their charges, so much so, the poor are unable to meet the expense of being cured. Not so with the heavenly Physician. All Jesus requires is merely the grateful acceptance, a willing mind, a heart of submission and patient waiting.

"In my hand no price I bring,
Simply to thee I cross I cling."

"Ho every one that thirsteth come ye to the waters, and he that hath no money come ye buy and eat; yes, come, buy wine and milk without money and without price."

There never was a hard heart softened except through this medium. All the soft hearts now in heaven and on earth were softer by taking them to Jesus.

The very moment you begin to feel your hearts are hard (and O what a blessing to feel and know this!) take them right to Jesus, quick! don't wait a moment to soften your hearts by prayer, fasting, or doing penance; all this trying to soften your own hearts is labor lost, worse!—it is offensive to Jesus, is taking the work that belongs to him out of his own hands.

To soften hard hearts is Christ's work, and not yours. Beware how you interfere or monopolize! Prayers, fastings, agonies, groans, tears of anguish and tears of blood will never take away these hard and stony hearts of yours, never! And those are physicians of no value who teach you to wait and try to get soft hearts before you go to the Great Softener of all hard hearts.

What says the poet:

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God I come.

Just as I am, with nothing to give,
Yet with thy blood, O Lamb of God,
I come, I come, I come, I come,
Because thy promise I believe,
O Lamb of God I come!

This is it. The poet understood the Gospel way of softening hard hearts, the only way indeed. Friends, take your hard heart to Jesus now, wait not, doubt not, fear not; take it to him, give it up to him to soften it in his own good way and pleasure. And when you have taken this cold, frozen, obdurate, hard and stony heart to Jesus, and laid it at his feet, don't be discouraged because you do not feel your hard heart soften immediately, leave it there on his altar, don't take it up, or so much as touch it; let it be. Jesus will take good care of it; let it be. Wait, have patience. Hold on, on! Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry.

Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him! Hold on—on!

"O for a glance of heavenly day,
To take this stubborn heart away,
And thaw with beams of love divine,
This heart, this frozen heart of mine!"
"To do the great transaction's done,
I am the Lord's and he is mine!"

Jesus has taken away the stony heart, and given a heart of flesh.

"O happy day, that fixed my choice,
On thee, my Saviour and my God!
We'll wait this glowing heart rejoice,
And tell its raptures all abroad."

P. F. N.

Boston School Trouble.

Quite an excitement exists in Boston on account of the objections Catholic Priests have made to Catholic children reading the Bible in the public schools of that city. The people of Boston are determined that the rules and regulations of their schools shall be carried out, and have no idea of being ruled by Papists in a matter of such importance. In consequence of the influence and teaching of the priests, even although in some cases contrary to the instructions of the parents, some sixty boys refused to recite the Lord's Prayer and the Ten Commandments in the Elliott School, and were immediately dismissed. The following is an extract from an address to the Catholic children by priest Wigot:—

"My dear children, Christians have been persecuted in all ages. They were first persecuted by imprisonment, and they were subjected to the worst persecution of sacrifice by wild beasts. In the reign of Julian their children were excluded from the public schools, and they were not allowed even secular instruction, that they might be degraded."

"It is idle for us to suppose that we can live without any persecution, when it may come any hour and any moment, upon our church, upon our country, and upon those around us. But blessed are those who suffer persecution for the sake of Christ who did to save us."

"My dear children, I do not remember that I have ever given you any instruction which I would not now enforce upon you. I am glad that you are in trouble, and I am glad that it is so, for though we are in trouble now, it will bring us into great joy."

"Again, children, I repeat, pray to God to help you. Pray to the Holy Mother of Mercy that she will intercede for you. Now we want your help. Now the Church wants you. Show yourselves good Catholics, and suffer persecution for the sake of Christ and you will be saved."

A communication was sent by Bishop Fitzpatrick to the Board of School Committee withholding a special session on the 21st March, in which he sets forth three points appertaining to Catholic faith and which he assigns as reasons why Catholic children should not be required to read the Bible in public schools.

"I. Catholics cannot, under any circumstances, acknowledge recital of the Lord's Prayer, or the Creed, or the Ten Commandments, as a complete collection and faithful version of the inspired books which compose the written Word of God, the English Protestant translation of the Bible."

"II. The acceptance and recital of the Decalogue, under the form and words which Protestants clothe it, is offensive to the conscience and belief of Catholics."

"III. The chanting of the Lord's Prayer, or psalms or hymns addressed to God, performed by many persons in unison, being neither sacrilegious exercise or recreation, can only be regarded as an act of public worship. Indeed, it is professedly intended as such in the regulations which govern our public schools. The Catholic cannot act in this manner. He cannot present himself before the Divine presence in what would be for him a merely stimulate union of prayer and adoration. His Church expressly forbids him to do so."

The parents of many of the children are willing the rules of the school should be carried out. The Traveller says:—

"Some of the scholars said their parents told them that they must repeat the commandments, and yet they refused, indicating that there was a power behind the parents which they preferred to obey. While our reporter was in the school-house a number of boys who had been discharged came back with their parents. Upon being questioned by Mr. Mason, the parents said they wished their boys to obey the rules of the school. 'What shall I do?' they replied to a father, 'if your son does not obey the rules of the school, if my boys come home again, they will be sorry.' One boy came back alone, and said his mother sent him back, and told him 'she'd like him if he did not say the Commandments. Another woman, who came back with her boy, said to Mr. Mason that the trouble was more in the badness of the boys than in anything else. They want to get out of school and have a good time. I'm a Roman Catholic,' said she, 'but my boy must obey the rules of the school.'"

It is evident that priest Wigot's course is approved by Bishop Fitzpatrick but we are fully persuaded that the Protestants of Boston will never allow Romish influences to keep the Bible out of their institutions. The Christian Witness says:—

The question at issue is not a deep, dark, mysterious one. It is simply, and only this, shall the Bible be read by our children in our public schools? The papists say, no; but we say, yes; and the people of Massachusetts. What then shall we do? Why, calmly, firmly, and religiously, adhere to the Bible. Valiantly defend its claims, and resist in the beginning, every attempt to abolish its use, made by a sect, whose whole history has been a crusade against the Word of God, and an effort to keep mankind ignorant of its blessed teachings. Let us treat papists, and all men justly. If they come to the doors of our public schools, and ask for knowledge, let us give it to them, freely, generously, and gratuitously. But if they, abusing this kindness, arrogate the right of overruling our school system, which our forefathers have reared with

so much wisdom, labor, and piety, let us be decided in our refusal. If a prison comes to our door, asking for bread, we give it to him cheerfully. But if receiving the food we give him, he begins to complain of the platter on which it is served, or the table at which he gratuitously sits, and to arrogate the right of changing the order of the household, and subverting the whole system of our domestic economy, we should think his spirit and claims an intolerable nuisance, and however much he might talk of persecution or oppression in our resistance to his claims, we should nevertheless persevere in that resistance, and steadily refuse his insolent demands.

Rome as it really is.

While the representatives of Rome in this country are as loud and boisterous about religious freedom, it is well to show how much she allows to exist in those places where her authority is supreme. And as she boasts of being always and everywhere the same, we may be assured that opportunity and power are only required to make religious and conscientious freedom in all lands just what it is in Rome. Bishop Melvaine of Ohio, has recently visited the city of the Pope, and in an address delivered since his return gives the result of his own observations while there.

The Bishop then proceeded to give a description of lands which he had visited, which he characterized as the very opposite of Christianity. He has been to what is denominated the very centre of holiness—the very centre of power and purity—but as we drew nearer to that centre, and came within its influence, he could not but be conscious that it was the reverse of all Christian character. "I verily believe," added the speaker, "that the darkest, foulest spot is Rome."

It was almost incredible, that as the christian traveller approached the city, not only would he have no tenderness erected in his mind, but the most painful aversion, and even indignation, at the awful caricature of Christianity! Indignation at the shameful apostasy which was offered as a substitute for religious worship! Yet what Catholicism was there, it would be here, or anywhere if it had the power.

In Rome no permission was given to Protestants to worship together, except in the houses of the foreign Ambassadors. The Russian Ambassador had worship in his own residence, and the power of Rome dare not interfere. The English residents for a time met within the walls of the city, but finally moved their place of worship outside. But there was no indication to find the place of worship. The outside of the building had the appearance of a warehouse. Rome dare not say to the English, you shall not worship as your conscience dictates, because Rome was mainly supported by English money.

When Mr. Cass was Minister from this country, said the Bishop, he performed some service to the Government of Rome, for which they owed him some consideration, and presuming upon this, he set up a Christian altar; but after awhile the Government concluded he had used up all the obligation, and stopped him! He was then compelled to remove the service to his own house, with which they dare not interfere.

When the Bishop was in Rome there was no place where an American could worship, except to go to the English Chapel, outside the walls. An American gentleman took the responsibility to throw open his parlors for Christian worship, and sent notices to the different hotels. The result was that sixty-three persons assembled, to forty of whom the communion sacrament was administered and two sermons were preached to the worshippers upon that day. Opposite the door was a military police guard, who probably did not know the object of the meeting, or what was going on, but seeing persons going in and out, the fact was reported, and it was thought prudent to change the place of meeting.

This is the way Christians are treated in tolerant Rome, said the speaker. It hides its face, conceals its horns, and denies what it really is, so long as it is policy to do so. It was just as firm in this land, and only wanted an opportunity to assert its power. Rome never changes. It is always and everywhere the same.

On one occasion, the Bishop visited a Cathedral, where some fifty priests were engaged in chanting the service, all in priestly array, and notwithstanding they must have known that they were observed by a stranger, he was amazed at their irreverence and indifference. He had been in a Jewish Synagogue, and witnessed their levity and irreverence, but had witnessed nothing which compared with the priests of Rome.

Bishop Melvaine closed his address with an impressive appeal to his listeners upon the responsibility which rested upon them, on account of the greater advantages which they possessed over benighted Rome. It was greater than that attached to a people who had not the clear light of the Gospel for their guide. They have been brought up in that moral and mental darkness which his hearers could not put forward as an excuse. Then, said the speaker, "let us kneel down and pray. That is the humblest submission to the will of God."

The Bishop offered up a solemn, impressive prayer for the welfare of his people and the earnest progress of the Church, and pronounced the usual Benediction.

THE BOSTON COMMUNION CASE.—We learn that the Council, called at East Boston, Mass., to ordain Mr. Howell—to whose action we referred last week—met for the second time on Monday, Feb. 28th. There is little doubt that Mr. Howell would have been ordained if he had maintained his original position. Instead of doing so, he declared that he would not refuse the sacrament of communion to any Christian, whether baptized or not. A discussion of two hours ensued, and every effort was made to persuade Mr. Howell to renounce his obnoxious opinions, on the one hand, and on the other to persuade another attempt will be made to secure Mr. Howell's ordination. A committee, appointed for that purpose at the East Boston council, will shortly publish a correct account of its transactions.—N. Y. Chronicle.

PROVINCIAL LEGISLATURE.

March 31.—There was but little business transacted in the House yesterday, and this will account for my not writing you a letter last evening as usual. An unpleasant fracas arose during a part of the afternoon the House sat with closed doors. The business under consideration was Mr. Gray's Adjunction Bill, Mr. Wright in the Chair. Some of the supporters of the Bill urged that the Government were not always a fair tribunal before whom grievances could be redressed. Mr. Desbrisay was challenged to produce an instance where the present Government had acted in such a case acted unfairly. He then produced a case that had happened some years ago when the present Government was in power, in which he had sustained injustice in consequence of some action of the Crown Law Department. Mr. Smith replied and defended the Government of that day. Mr. Brown then appealed to those who knew him and challenged any member to point to any instance of dishonesty during the long service of his public career. Mr. McIntosh also complained that the Government had done injustice to a Mr. Richards, formerly a clerk in the Post Office Department, and that he had endeavored to bring his case before the House last winter, but had met with no success. The Speaker then explained that Mr. Richards had never been regularly installed in the Department and that his services there were not needed. Mr. McIntosh denied this, stating that Mr. Richards had been regularly appointed. Much irregularity and disorder prevailed at this stage of the debate and there were sundry motions to report progress. The Chairman sought to take the question on any agreed to of these motions, and Mr. McIntosh persisted. At this point the Speaker called the roll, and Mr. McIntosh took the Chair and Mr. McIntosh was obliged to sit down.—Colonial Presbyterian.

(By Telegraph to the News Room.)

Mr. C. Perley gave notice of a motion for Government to ask Government to take necessary steps to have a survey taken for a Bridge over the river near St. John at Woodstock, with estimates of cost. McAdam, pence, &c.

Progress made in the following bills:—to extend the jurisdiction of Magistrates; relating to the granting of Mill reserves; to modify laws relating to interest and usury.

Mr. Hannington introduced a Bill relating to sick and disabled seamen, and Mr. Lawrence and a Bill one relating to Sewerage, &c., in Portland.

FREDERICTON, April 2.

Progress was made with lengthy discussion on City Assessment Bill. Mitchell gave notice of motion in amendment to Tibbitts' Canada Railway connection, &c. Compelling the Government to take necessary steps to have a survey taken for a Bridge over the river near St. John at Woodstock, with estimates of cost. McAdam, pence, &c.

Mr. McIntosh gave notice that he would move the House to Committee on the Head Quarter of Commissioners' Report on Monday.

Watters introduced Bill to authorise Roman Catholic Episcopal Corporation to sell certain Lands in Fredericton.

Likewise Bill for widening Harding Street in St. John.

Tilley introduced Bill to continue Act relating to Streets and Squares, St. John. Agreed to, Bill relating to sick and disabled seamen.

2.30.—Steadman making general reply in order of day.

Steadman reviewed all the speeches in order, speaking an hour and three quarters.

Hon. members were called to their places and question being put, when Tibbitts rose and said he had determined not to give a silent vote. He thought if both resolution and amendment were rejected, it would scatter the principles of Responsible Government, as defined in '54, to the winds. Thought the members of present Executive were dissatisfied to Governor. His Excellency had made no feelings and sentiments in common with the Liberal party, and would exult if Government were overthrown by the passage of resolutions before House. The question of the right line Chapel see despatches should be immediately settled. amendment rather than run risk of losing both.

Question taken on amendment at 4. Yeas—Speaker, Tilley, Fisher, Watters, Need, Brown, Connell, Smith, Read, End, Lewis, Ward, McMillan, Mitchell, McAdam, W. E. Perley, Tapley, Ferris, Gilmour, Wright, Cudlipp, Tibbitts, Chandler, 22.

Nays—Gray, Willmot, McPhelim, Allan, Steadman, Bosford, Hannington, Kerr, Scoville, Gilbert, Vail McIntosh, Desbrisay, Montgomerie, 18.

When Speaker took the Chair, McLellan, Chairman, briefly expressed himself in favor of resolution on question to accept Report of Committee.

McLeod voted Yea, and McLellan Nay, so that division stood same as before.

FREDERICTON, April 4.

The Bill to establish a Police force for Chatham was agreed to.

Mr. McPhelim complained of the delay of the Eastern mail at Hampton over Sunday, (yesterday), as resulting from new orders from the department. Postmaster General said the delay was occasioned by some unexplained cause, not from any Sunday orders: an investigation was being made.

Progress was made after a long discussion in Tibbitts' Railway Bill, providing that the Chairman of the Railway Board be made political.—Many members thought the Bill premature, especially some references were made to matters elicited on the Railway Committee, until said Committee had reported. Tibbitts, Willmot and others urged the principle of the Bill, and said although there was no evidence of fraud, there was of extravagance and want of judgment.—Tapley having been present at every meeting of the Committee, and heard all the evidence, said nothing had been elicited to fix bad management on the Commissioners or Engineer.

On motion made to go into Committee on McAdam's College Bill, Allan moved an amendment, affirming that the Executive should take the initiative in the measure, and postponing the Bill three months. After a discussion of over two hours the amendment was lost, 18 to 22, and the Bill was committed. McAdam, Brown, Smith and Gray spoke in favor of the Bill. Tilley and Fisher reported, and House adjourned at 5.50.

FREDERICTON, April 5.

Progress was made in McPhelim's Bill to combine the offices of Chief Commissioner