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Religious Intelligencer.

SAINT JOHN, N. B., JANUARY 20, 1865.

RICHES—THEIR DANGER AND THEIR USE.

There are a few passages of Scripture that, by a slight misconstruction in their interpretation, are understood to teach that riches, in all cases, and under all circumstances, are antagonistic to piety, and that their possession renders the salvation of the possessor exceedingly difficult, if not impossible. Among these passages are the following:—“Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.” Matt. xix. 23-24. “But they that will be rich, fall into temptation and a snare, and into many grievous and hurtful lusts, which drown men in destruction and perdition.” 1 Tim. vi. 9. The cases of the rich young man who came to our Lord enquiring what good thing he should do to have eternal life (Matt. xix. 16-21), of the rich fool, recorded Luke xii. 16-20, and of the certain rich man who was clothed in purple and fine linen, and fared sumptuously every day (Luke xvi. 19-31), are all cited to sustain the mistaken idea gathered from the misapplication of the passages referred to. But there are numerous instances recorded in both the Old and New Testaments, of eminent and distinguished saints being men of great possessions and wealth. Abraham, the father of the faithful, and who, by way of distinction, was called “the friend of God,” was very rich in cattle, in silver and in gold. (Gen. xiii. 2.) Job had much substance, and was “the greatest of all the men in the east,” before his affliction; and it is recorded of him that “the Lord blessed the latter end of Job more than his beginning.” (Job xlii. 12.) God promised to Solomon, as a reward of his desire for wisdom and knowledge, “riches, and wealth, and honor.” (2 Chron. i. 12.) Nehemiah, whose zeal in the work of God has scarcely a parallel in the Bible, must have possessed great riches. (See Nehemiah v. 14.) There is good reason to infer that at least two of our Lord’s Apostles were rich—Matthew and John. The former was a publican, and after he became a disciple made Jesus a great feast in his own house, and there was a great company of publicans and others that sat down with them. (Luke v. 29.) To John our Lord committed the care of his mother; and from that hour that disciple took her unto his own home. (John xix. 27.) Zaccheus was rich, and yet salvation came to his house. (Luke xix. 9-10.) Joseph of Arimathea, who begged the body of Jesus from Pilate, and buried it in his own new tomb, was a rich counsellor. (Matt. xxvii. 57.) We cite these cases to show that rich men may be good men—that wealth, in itself, is not antagonistic to religion. While “God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him” (James ii. 5), he has not by any means excluded the rich from a participation in the blessings of the Gospel. As poverty, in itself, has no merit, and gives no title to grace, so wealth, in itself, is not sin, neither does it detract from eternal life.

But let not this be a covering unto any for their covetous views. Property, both in its acquisition and use, has its temptations. “The love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.” (1 Tim. vi. 10.) Herein is the danger of riches, and the difficulty of salvation with those who possess them. Their hearts are set upon them! It is the love of the thing, and not the thing itself, which constitutes the sin of the rich. Surely it requires no argument to prove that wealth brings with it many snares, and that he who has large possessions has many temptations to which those in moderate circumstances are strangers. Pride, haughtiness, ambition, vain show, luxury and indulgence are a part of the legitimate offspring of riches in most persons of wealth; while in others, avarice and selfishness are the natural outgrowth. With their hearts set upon their possessions, they forget God, deny their stewardship, worship their idol, and grow more and more covetous and sordid as their wealth increases. But how often, alas! are riches gotten unrighteously—how often by extortion and fraud! How many tricks in trade to swell the profits of business; how much advantage of others, and oppression of the poor, to increase the gain of him who coveteth an evil covetousness!

Admitting, however, the possession of wealth by means above suspicion, what dangers to the soul they bring with them. How likely they are to tempt the possessor to forget God, to lose his hold on divine providence, and to trust in his riches! Surely, if there is a class of men on earth who need to be watchful, and often at the throne of grace, it is those to whom have been committed much; whom God hath made stewards of large possessions. Worldly prosperity and increase in riches have cast down many souls. How strikingly appropriate are the words of the Apostle to his son in the Gospel:—“Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.” 1 Tim. vi. 17.

But we have yet another view on this subject; that is, the use and blessing of riches. Wealth, righteously gotten, held as a trust from God, and used as a talent to be employed in his service, is a blessing to the owner and to the world. Men who employ capital and wealth in the legitimate channels of manufactures and commerce, benefit their country. It is necessary for the purposes of trade, for the prosecution of commercial enterprise, and the increase of national greatness, that some men should command large means. We do not think that equality in possessions would be for the best interests of communities in general, or for the world at large. God intends that those whom he blesses with prosperity and wealth should use it as a talent from him. To whom much has been given, of them will much be required; and there are channels through which every talent which he bestows may be employed to bless the world and glorify him. A degree of wealth is necessary in every Church and religious community. Society cannot be sustained without it. Churches must be built, the Gospel supported, education maintained, the wants of the poor and destitute supplied; and the provisions of God may quite frequently make drafts upon the wealth of his faithful for purposes beyond their own limits, but quite as important to meet. And the man who realizes his stewardship as he should, will not grasp his riches with a closer fist, and shut up his soul against all sympathy for religious and benevolent objects. He will feel it his privilege to give; while the ability and opportunity to do so, in answer to God’s claims upon him, will awaken gratitude in his heart, and increase his feelings of Christian liberality and true benevolence.

Wealth is a blessing when righteously acquired, and used as a talent from God. It is a curse when gotten without right, and held or expended to gratify and fulfill the desires of the flesh. How much good may a rich man do that the poor cannot! How may he supply the Lord’s treasury, and help the cause of Christ! He may aid in every good work, and lay up thereby for himself a treasure in heaven. How much evil, also, may a rich man do, that his less wealthy neighbor cannot. Money is power, for good or for evil; and God will assuredly hold men responsible for their possessions, both as to how acquired and how used. More in future.

THE PROTESTANT ALLIANCE.

Without saying anything either about its constitution or modes of action—both of which are doubtless well considered by thoughtful men—we must say that the Protestant Alliance is vigilant, and it is undeniable that such vigilance is called for. If the statements in an address just issued by the committee, and now lying before us, be true, it is high time that Protestants should awake from lethargy and preserve the British empire from the priestly domination and civil thralldom which the supremacy of Popery would inevitably produce. With equality that system cannot be satisfied. All the antecedents and traditions are against the idea. Contentment with equality would be a recognition of Protestantism, and that recognition is impossible on the principles of Rome. Let her be absolute mistress, and she will be content; but a fellow-servant with Protestantism she will not be. Give her the keys to hang at her girdle, and let her open and shut at pleasure, and she will be satisfied; and for this, as we said on a recent occasion, she is straining every nerve. We do not blame her, for every creature acts according to its nature; but we must blame apathetic Protestants who shut their eyes to the constant encroachments of the wily foe. The “good nature” which sees no harm in these encroachments is more allied to culpable insensibility than wisdom, and it is neither charity nor patriotism to indulge it when the precious inheritance left by our martyred forefathers is at stake. The address to which we have referred is, “To the Electors of the United Kingdom,” and is issued in anticipation of a general election. The facts upon which it is based are neither the creation of a morbid fear nor the offspring of fancy, but official documents open to the inspection of the world. The increase of Romish priests, chaplains, monasteries, convents and colleges, as compiled from Roman Catholic sources, is something astonishing; and the Report of the Committee of Council on Education for 1862-3 shows that the grants to Roman Catholic schools in Great Britain amount to £22,108 in one year, and the money paid in Great Britain only for Romish schools from 1859 to 1863 amounts to the sum of £279,612. Official returns, published by authority of Parliament, show a progressive increase both in the numbers and pay of Romish army-chaplains. This year the payments to Romish military chaplains amount to £10,262. Parliament grants annually £1,121 to Romish chaplains at convict establishments in Gibraltar, Tasmania, and Western Australia; and the sum of £250 for Romish priests to convict prisons in England. The total annual payment by the British Government for Romish objects, including the Maynooth grant, is £285,462. These figures tell their own tale. Every penny of this enormous sum is employed in the propagation of doctrines which as a nation we have solemnly denounced; and, in addition to that, the priests are working these subsidies as a powerful lever for the accomplishment of their ultimate object. Protestant nonconformists are not pensioned thus, and have no desire to be so pensioned, although their doctrines are the same as those of the established church of this country. We enter not now upon the question whether it is wise to unite any ecclesiastical body with the state; but certainly it is preposterous, after establishing a Protestant Church as the nation’s guardian from “Papal idolatries,” to aid and abet the maintenance and propagation of those very idolatries by large grants of money out of the national purse. The utter absurdity of the thing is obvious to everybody. We could understand state salaries to all Protestant ministers teaching the orthodox faith, without respect to sect or denomination; but we cannot understand the support of Popery by a country, the foundations of whose Constitution rests upon a vehement protest against everything distinctly Papal. We should like to see consistency, but it is not to be found in this direction. “Can anything save the country,” we quote the address:—“from having to vindicate its liberties and independence once more against Papal usurpation, but a stern and determined resistance to encroachments? The Throne, the Lords, and the Commons must say, ‘We tolerate your religion, but we will not establish it.’ Let electors do their duty at the coming election. Let all political sections unite together for the interests and honour of the empire, and select candidates who will pledge themselves to resist the advance and establishment of Popery. Let this be done, and the empire may be preserved from future strife and division; and civil and religious liberty be preserved, and the Protestant Constitution be handed down to posterity unimpaired.” Very good and well-timed advice, upon which we hope a majority of electors will act when the time for action comes; yet doubtless there are some who, taking only a superficial view of the real question at issue, will reject it as illiberal, conservative, and behind the age. To such we would say, it may be all this, and yet be just, wise, patriotic, and Christian; and if you wish to support Popery, do it at your own cost and your own responsibility; but do not by your votes tax the nation for this purpose.—*Christian World.*

SABBATH SCHOOL RECITATIONS.—The Fredericton Free Baptist Sabbath School will give a concert, including singing by the children, recitations, dialogues, &c., on Monday evening, next, in the Free Baptist Church, commencing at half-past 7 o’clock. The public are invited to attend, and a collection will be taken up for the benefit of the school.

TEA MEETING.—We had the pleasure of attending the tea-meeting held in the Free Baptist Meeting House, Roachville, near Sussex station, on Thursday evening the 12th inst. About two hundred persons were present. The tables were supplied with a great variety of articles, beautiful to the sight, and tempting to the taste, and afforded unmistakable evidence that the ladies who prepared for the occasion, understood well how to do themselves much credit. After all was partaken, the fragments remaining were quite ample to feed a similar multitude. After tea, some eight or ten gentlemen addressed the meeting on a variety of subjects, including religion, confederation, domestic economy, idle talking, temperance, the ladies, &c., and the audience seemed to enjoy the feast of the intellect as well as the feast of the appetite. The Rev. D. D. Currie, who preaches occasionally in the House, rendered valuable aid in getting up the meeting, and directed the programme for the evening. The singing of the Doxology closed the entertainment; and we think a more pleasant and agreeable evening of re-union of friends could scarcely be enjoyed. The proceeds, which are to be expended in painting the House and other repairs, would probably be about seventy-five dollars.

LECTURES ON THE LOYALISTS.—On Monday evening a very interesting lecture was delivered, in the Mechanics’ Institute, on this subject, by George E. Fenty, Esq., Queen’s Printer.

SUBSCRIBERS.

We most sincerely thank our patrons and friends who have so promptly complied with our terms, and forwarded us the payment for the current year, in advance. We trust we shall hear at an early day from many others, whose time for which they have paid has expired. We are happy to state that very few copies have been ordered to stop, and we trust that our subscription list will not be at all diminished in consequence of the rise in our terms. We beg to say to all our subscribers and friends that we do not wish to part with any of them, and we hope they to lose their patronage, and we hope they cannot afford to lose our labour. We respectfully solicit their renewals. Subscribers may see when the time for which they have paid runs out by the numbers on their wrappers.

FROM MISSIONARY DOWNEY.

We are in receipt of two letters from our Missionary, Elder Downey, both of which were written at Cole’s Island, Q. C., bearing dates respectively the 9th and 14th inst. In the first letter he stated that he had made arrangements to leave for the “Perry Neighbourhood and the Narrows,” but in the other he reports that a good revival interest is being enjoyed, and that he does not expect to leave there for some time. He is much encouraged with the prospects to hope for a good work of God’s saving power. He expected three or four would be baptized last Sabbath. Our prayer is that a thorough and powerful work of grace may spread through all that section of country. It is hoped the people, where the missionaries labour, will do what they can for them financially.

G. A. HARTLEY, Cor. Sec. H. M. S. Carleton, Jan. 19th, 1865.

THE TEMPERANCE REFORM AT SUSSEX.—We were not a little gratified to hear additional evidence during our visit to Sussex last week, of the extraordinary change which has recently taken place there in relation to temperance. We learned that a lodge of Templars meets regularly in a hall near the station, that it numbers about ninety members, and that among these are some of the most hopeless cases in the community—and we regret to say that Sussex could turn out some hopeless cases as any other place! Two or three individuals were named to us whose confirmed drunken habits had not only plunged their families into the deepest poverty and wretchedness, but also seemed to forbid all hope of reformation, who have come under the influence of the reform and whose persons and families already show unmistakable evidence of the advantages of sobriety over drunkenness. We do most heartily approve and commend the efforts that have been made in Sussex to uproot from that community the foul blot of being unsurpassed in the whole Province, in proportion to its population, for rum shops and drunkenness. Thirteen of the former exist there to curse the community, by allowing the youth and the aged to ruin and to death! We advise the friends of the temperance reform to endeavor to prevent the re-licensing of these abominable places of ruin and riot, some of which, we learn, would be a disgrace to the foulest streets in the city.

Sussex Vale is beautifully situated. It is surrounded on every side by a fine country, with great evidences of prosperity, and bids fair to be a place of extensive business and growing wealth, and the friends of morals and order should leave no exertion unused to establish a sober and upright community, by setting their untiring influence against the accursed rum-traffic, which has already disgraced Sussex in the eyes of the whole country.

WE learn by correspondence from Nova Scotia, that Bro. Jacob S. Porter, of the N. S. Conference, was set apart to the work of the ministry at the last Quarterly meeting. Brother Porter has been laboring for a few weeks on a mission at Pabineau, but we learn, will probably settle at Barrington. Some revival attended the Quarterly meeting referred to.

BROTHER TAYLOR writes us from California settlement, that “the church in that place is progressing finely. The revival, commenced there last winter, continues to progress slowly. Three were baptized yesterday (5th inst.), and four added to the church.”

BRO. T. CONNER who has been laboring for some time with the church at Southampton, is at present, we learn, enjoying some revival there.

(For the Religious Intelligencer.)

Penobscot, Jan. 9th, 1865.
MR. EDITOR.—I know you are a friend to Temperance and rejoice to see the cause prosper, irrespective of whatever society of men who may be labouring for its advancement. But I am aware that there are serious doubts in the minds of many concerning the motives of the order of British Templars, and I wish through the columns of your paper to give a brief sketch concerning the most prominent principles this society is striving to advance, in order to move all, or at least some, of the objections against it. Some are ignorant enough to suppose the whole aim is to suppress Temperance, and to utterly annihilate all Divisions or Societies now in operation for its advancement. To such I would say, your fears are only imaginary and are without foundation. The Order is designed and organized to promote Temperance, and to drive temperance from the land, to elevate all who by the use of spirituous liquors have become fallen and abandoned imbeciles; to reform those who by strong drink have reduced themselves and their families to destitution and crime, so that they may become useful members of society; and further, to teach them their duty to themselves, their families, and their God. Its most prominent object is to secure young men within its influence, and instill into their minds the principles of Temperance. To warn them to shun the drunkard’s path, and to abhor his dreadful end; and, last though not least, to point them to their duty to their neighbour, and to shun the way of evil deeds. As a ship is built upon the dry shore, which afterwards is to brave the storm and brave the sea, so would this Order build young men staunch and strong in Temperance, ere they be launched abroad upon life, and before the temptations of intemperance assail them. Thus, briefly, have I given an outline of the prominent motives of this Order, which any sane mind, not prejudiced, could not conscientiously oppose. If any should doubt the truth of these statements, let them enter the society, see for themselves, and prove to their own satisfaction that there is truth and foundation in the remarks of a Good Templar.

BIBLE SOCIETY MEETING AT BARNESVILLE.—On the evening of Wednesday, the 11th inst., a meeting of the Upham Branch Bible Society, was convened by the President, the Rev. J. R. Lawson, for the purpose. The day proved quite stormy and the evening not very inviting. Nevertheless, the attendance was large, Mr. Lawson’s church being well filled. We could not but regard with the greatest interest the large attendance, and the intelligent-looking audience who were assembled. It appeared from the statements of the President, and the report of the Secretary, Mr. John Keys, that the Society continues to prosper, and is increasing its contributions, through the creditable energies of the office-bearers and lady collectors. Addresses were delivered by the Rev. Messrs. Schofield, Elder, and Brown, and by Samuel Henderson, Esq., and Mr. John Collins.—*Presbyterian.*

At Hull, in May last, forty-two gentlemen offered £25,000 for building churches, if in the next six months an equal sum could be raised. The other day it was announced that more than £28,000 had already been raised to meet the offer, so that £25,000 is now at the disposal of the Church Extension Committee.

MISCELLANEOUS.

Idle, extravagant girls, will make idle extravagant women—a sorry prospect for the future.

FREE WILD BAPTISTS.—There are in the United States and Canada West, 1,297 churches, 55,672 communicants, 1,095 ordained preachers, and 185 licentiates.

One hundred Cuba planters have petitioned for the abolition of slavery in that island.

Egypt is looking up—raised one hundred millions of dollars worth of cotton last year.

Oliver Cromwell was a staunch Puritan, and could not brook the least approach to Popery. “What are these?” he once enquired, as he saw a dozen silver statues in the niches of a chapel. “The Twelve Apostles,” replied the trembling dean. “Take them down,” said Cromwell, “and coin them into money; so that they may go about doing good.”

The telegraph between England and India is completed except 20 miles on the boundary of Persia and Turkey, which are delayed for the settlement of the boundary question. Despatches are taken across the breach by carriers.

A writer in the New York *Advocate*, says, that “when you get people truly converted to the missionary work they never backslide.” A friend—not a Methodist—sent one hundred dollars for the support of Methodist Missions to the New York Mission Rooms, and says:—“If some special need of money should arise, I would consider it a privilege to hear from you.”

“There are now,” says the *Union*, “in France, 6 cardinals, 15 archbishops, 69 bishops, 155 vicars-general, 660 canons, 3,396 curés, 29,630 officiating priests, 10,000 supernumerary dioc., 30,000 seminarians, and 50,000 persons belonging to different religious orders.”

A notorious Thug has been captured in the Seakoot district of the Punjab, who is accused of having been implicated in fifty-seven cases of poisoning, and has five times made his escape from prison.

In Arrostook county resides a widow Bishop, who, at the time of the recent draft, had two sons liable to be drafted, at work at Tobique, in the Province of New Brunswick. When the draft was made, both sons were drafted. The widow immediately despatched a third son, who was home to Tobique, to notify her sons that they must come home. Their country had called for their services, and they must respond to the call. The sons returned home and reported themselves and have joined the army. The widow only asked that the one son might be left at home.

DIME NOVEL READING BY SCHOOL CHILDREN.—At the last meeting of the Board of School Trustees of London, C. W., a resolution to the following effect was introduced, and passed, after slight modifications:—“That this Board deeply regret that certain persons in this city are now reading in an attractive form, and selling to children attending our school, a certain class of light literature called ‘Dime Novels,’ which have a tendency to corrupt the morals of the young, and unfit them for their duties; that this Board would therefore recommend that their parents and guardians be called upon to prevent their children from being so misled, and that the pupils attending the Central School, who have time to read, can be supplied with useful books from the school library.”

At a meeting of the friends of Temperance in Montreal, the Hon. James Ferrier in the chair, it was agreed to invite the Temperance men of Canada to meet in that city, on Friday, the 27th of January. All Temperance organizations are to be invited to send delegates, all Ministers of the Gospel favorable to the Convention are to be invited.

The other night an unfortunate circumstance occurred in the tavern of Mr. Ross, Palace street, Toronto, which resulted in the death of Mr. James Halligan, barkeeper and attorney at law, a gentleman, who, it is to be regretted, led a dissipated and useless life for a couple of years past, but at one time had a flourishing business, and was highly respected by all who knew him. Feeling hungry, he went into Ross’ tavern, about six o’clock, and asked for something to eat. Tea was prepared for him, and he sat down to eat. He was then told that a man was waiting to see him, and he went to the door. While in the act of trying to swallow a piece of meat it stuck in his throat and he was choked to death, although every effort was made by those in the house to save his life.

ORDINATION OF INDIANS.—An Ecclesiastical Council recently convened in the Baptist Church in Antioch, Ind., ordained to the work of the Gospel ministry two Miami Indians, J. B. Brullette and P. Bondy. The Indianapolis *Witness*, says:—

“Their relations of Christian experience, call to the ministry, and views of the plan of salvation were full, clear and satisfactory to all. Bro. Brullette has taken several trips to Kansas, telling the ‘good news’ of salvation, and God is building up churches among the Miami (Indian) nation. What has God wrought! Nearly two hundred of the Miami nation have embraced the Christian religion since the good work of reformation began, eleven years ago. Bro. George Slocum (now deceased) and his wife, began the work of civilization among them about eight years before. ‘God gave the increase.’”

INSANITY.—A case on trial in New York has brought up the question, what degree of intellectual excellence may co-exist with lunacy? Dr. Brown, the principal physician of the Bloomingdale Insane Asylum, testified as follows:—“I suppose the best reply I can give to that question is to state that Alder’s German and English dictionary, which is used as a standard text book in the principal college in the country, was written in the Bloomingdale Lunatic Asylum by a person of insane mind; I might also mention a number of the standard text books which were written in that institution; and I will state, as a conclusive fact, that one of the leading newspapers in New York is principally edited in the Bloomingdale Lunatic Asylum, and the editorial is written three or four times a week by a person of unsound mind confined in that institution.”

GARBALDI ON PRIEST-CRAFT.—A remarkable letter of General Garibaldi to the working women of Genoa, who asked him to be President of their Mutual Help and Instruction Society, is telling for good over Italy. He is so delighted to see these females emancipating themselves from priestly control, that he opens fire upon the priests as the deadliest foe to the country:—

“Some hypocrites will say [he continues] ‘But are there not some good priests?’ My reply is, these are worse than the others, for they cause the whole system to be tolerated. A priest, to be good, must direct himself of the unfriendly robe he wears. That robe has sheltered brigandage in more than the half of Italy. That robe is the covering cloak of the agents of our every foe. That robe has been the guide and vanguard of every foreigner who ever invaded our soil. The worthless men who are opposing Italian progress will distinguish for you between the temporal power which you are to put down, and the spiritual, which you are to respect! The spiritual power! Of whom? Of Antichrist, of Chiavone, of Crocco? The spiritual power should be that which leads us into the presence of the Eternal; and which you present yourselves before God with such ruddy patrons as these?”

And he closes by not only accepting the Presidency of the Association, but offering to come and sweep out the place of their meeting for such noble purposes, if they will only confer the honor upon him. This letter, dated Padre Pantaleo, Garibaldi’s chaplain, to renounce the priestly robe forever.

A REVOLVING SCENE.—A Canadian contemporary contains a narrative of a revolting character, illustrating the awful wretchedness of those who follow strong drink. A boy had given information that

a man was laying dead in a shanty in the eastern part of that city. A constable immediately went to the place designated, and the following is a description of the sight that there greeted him:—

The shanty was completely devoid of windows, the snow had beaten into the apartments, and ice gathered in the corners; a sickening filth was observable, and utter destitution and want prevailed; but this was not all, for in the middle of the floor lay a naked body, stiff, cold, and discolored; the bloated face was upturned, and the half-gleazed eyes protruding from beneath the hoary lids, the lips were closely compressed, and a deep red mark noticeable upon the bridge of the nose. The object which lay there was the body of one James Duffy, a miserable, dissipated creature, who lived but to gratify a depraved appetite and reaped the reward of such a career.

Not a stitch of clothing was over the carcass—there had it fallen when death overtook it, and this was it lifted from its position. And yet another fearful, heart-rending picture was noticeable; two females—one in a perfectly nude condition, and the other (named Mrs. McLean), apparently last following the departed spirit of Duffy, both were cold, shivering, and scarcely able to articulate. Mrs. McLean could hardly breathe; she was extremely weak and had evidently lived on little else than whiskey for some time past. Here we would gladly draw a veil over further details—for the whole is not yet narrated; there, in a corner scantily clad, telling of want, misery and neglect, were three children, (one girl and two boys), suffering for the sins of those who should have been their guardians and protectors; in this vile den they had been taught all the sin and villany of man, and all the depravity and passion of fallen women; here they had for several months been kept, nurtured upon the effluvia of whiskey, and poisoned by the hellish example of those who owned them. The sight was sickening, revolting and unnatural; wild beasts could scarcely have existed in such filth and wretchedness, and how these degraded creatures prolonged their days is a mystery. The neighbors have known them to be in this condition for some time.

Here is another evidence of the debasing soul-destroying character of the rum traffic, and yet men are licenced to sell the death-dealing liquor. How long is this state of things to continue?

THE NEWS AND THE PRESS.

JANUARY 20, 1865.

THE FENIANS.—Our columns have heretofore contained but a single notice of this new anti-British and anti-Protestant organization, which seems to have large and numerous associations in the United States and Canada; and there is very good reason to believe is also being introduced into this Province. The avowals of their leaders in the States, relative to their future intentions, and the more recent developments of their character in Canada, have doubtless tended to originate some very ridiculous suspicions in regard to their designs, and have given rise also to a variety of stories both unreasonable and foolish. That they are a numerous and dangerous organization, there can be but little doubt, but the danger does not lie in the direction that some ignorant people are ready to believe. It is, of course, a Catholic organization; although in the States it may include in its numbers some Protestants, whose hatred to British influence would induce them to sympathize with any movement aiming at its overthrow; but even there, far the greatest majority of this new Society is Irish Catholics, while in Canada and other British provinces, their numbers are almost exclusively confined to members of the Romish religion. The avowed object of this organization is the *liberation of Ireland!* That the extinction of English influence and government in that country, is one of the objects they have in view, we have no doubt; but this is not all. Every Fenian hates British rule, British influence and British honor everywhere. The Protestant element which is mingled with British institutions, renders these obnoxious to them, and in every place where they can weaken and destroy these, it is their aim to do so. There need be no fear of Fenians enacting another Bartholomew, but should opportunity offer, they would bring to the surface a force of armed and drilled men on British soil, and in the very midst of British subjects, ready to commit rapine and murder, and to annihilate British power and British existence on this continent as well as in Ireland.

Since writing the above, the letter of Archbishop Connolly to the *Morning Chronicle*, of Halifax, has come to hand. That portion of it which refers to the Fenians is just such as scarcely any other than a Catholic archbishop could write. It is most carefully worded; and while the use of Catholic churches for Fenian purposes is denied, and the patronage of the Catholic religion to secret societies ignored, not a word of condemnation of the Fenian Brotherhood is found, but a most shrewd and dexterous manoeuvre to draw attention away from Fenianism to Confederation, and to buy off all fear of the former by the adoption of the latter. Rome is unchanged. Her motto is still “The end justifies the means.”

THE UNIVERSITY.—The Calendar of the University of New Brunswick, for the last Academic year, has been laid upon our table. We regret to see a falling off in the number of students entering each year. In September 1862, 19 entered; in September 1863, 14; and in September 1864, but 9. This does not speak very much for the appreciation of the advantages of the University by the people of the Province. The present management of the Institution, and the superior opportunities which it offers to the young men of the country to acquire a liberal education at a cheap rate, should secure to it a larger patronage. The young men of this Province do not know what opportunities and advantages to make something of themselves they are letting slip. New Brunswick ought to keep the University supplied with at least one hundred students.

No. 3 of the “New Brunswick Minstrel” has been published by Mr. Clear, and contains the following pieces of music—Genius of our Land; The Old Arm-Chair; Our good old friends; Just after the Battle; Seashell Polka, and Near the banks of that Lone River. The beauty of execution in this number is quite equal to the former ones.

JUDGE WILMOT AND CONFEDERATION.—At the opening of the Court in Fredericton last week, Judge Wilmot in his address on the Grand Jury, referred in very decided language to the Confederation of the Provinces, and avowed his willingness to resign his position as Judge, and enter again the political arena, if such a course was necessary to secure Confederation. The following paragraph from his reported address shows his views:—

If we were desirous of putting our country in the best condition to resist invasion—if we wanted a more extended field for commerce—if we would impart new life to our Educational Institutions—if we would keep at home our young men of skill and talent and give them a greater scope for effort and reward—if we would have railway and telegraph communication throughout the Colonies—if we would attract to our Country the skill and capital of other Countries—then—there was no measure which would so certainly ensure the attainment of all those ends as the proposed scheme of Confederation.

The Grand Jury in their reply, re-echoes the Judge’s sentiments.

CONFEDERATION MEETINGS.—The Provincial Secretary has his hands full of public meetings for the purpose of enlightening the people on the subject of Confederation. Besides the meeting, noticed last week, held at Sackville, one was held the following evening at Moncton which was very largely attended, and enthusiastic in favor of the scheme. A similar meeting was held the following night at Shediac. On Thursday evening, this week, Mr. Tilley, in response to a requisition numerously signed, addresses a meet-

ing in Fredericton again; and the following programme of appointments are before him for next week:—

Getageton, Tuesday, 24th inst.; Jerusalem, Wednesday, 25th at 2 o’clock, p. m.; Hampton, Thursday at 7 o’clock, p. m.; Scotch Town, Grand Lake, Thursday evening at 7 o’clock.

A requisition has been forwarded to him for Woodstock, and we understood he intends to visit that place at an early day to speak upon the subject. He is also to address a meeting at Sussex Vale in course of a week or so.

THE NORTH AMERICAN HOTEL, fronting on Kings Square, is now under the management of Mr. E. S. Flagg, formerly proprietor of the Union Hotel, Union street. Mr. Flagg is widely known as an obliging and popular landlord, and we have no doubt that those favoring him with a call will be actively waited upon.

SMALL POX.—Our obituary list this week contains several deaths by small pox, in Studholm. The facts connected with the appearance of this malignant disease in Studholm, are furnished as follows by a relative of the families that have suffered:—

About five weeks ago, Mr. Robert S. Sharp in St. John, and hired a young man belonging to Nova Scotia, who had just come from the States. After he had been home about ten days, Mr. Sharp and four of his children were taken sick, and whole family have since had the disease. Mr. Sharp’s brother visited the house, and also took it. He since died. The cases now existing are at present doing well, and are likely to recover.”

WE have not received the Religious Intelligencer for many weeks. Why?—*Carleton Sentinel.* We cannot tell why. The *Sentinel* is on our change list, and our publishers are instructed to ward to our exchanges regularly. An omission probably, by the party who writes the wrapper. We will enquire, and have the mistake corrected. [Ed. INTELLIGENCER.]

THE ST. JOHN SUGAR REFINERY is closed for present, on account of refined sugars and syrups being worth about \$30,000. It is proposed after the establishment re-opens in the spring to large it, and also to make provision for producing the higher qualities of white loaf and lump sugar. We learn from Mr. Dugan, the Managing Director, that the customers of the Refinery are steadily increasing, and that it retains all that it acquires.

THE PROBYTERIAN WITNESS, an excellent paper published in Halifax, comes to us this week in an entirely new dress, and with considerable addition to its original matter. It gives us much pleasure to note the proof of our contemporary’s prosperity, which hope will still continue to increase.—*Courier.*

NEW HARNES SHOP.—We would direct attention to the advertisement in another column of a new Harnes Shop at 101 Union Street, which has just opened by Mr. William Jones. Mr. Jones has spent several years in an extensive and first class shop in the States, where he acquired a knowledge of the finest and newest work. He will supply harness by himself, or under his immediate inspection, as reasonable terms as any establishment in the Province requiring anything in his line would do to give him a call.

RAILWAY EXTENSION WEST.

To the President and Directors of the Company for extension of the Canadian and North American Railways from St. John, Westward:—

Sus.—Having completed the Survey of the line a Railway from St. John to the American border, I take the opportunity of submitting the following estimate of cost and probable traffic on the proposed route. I trust that the conclusions will be sufficiently favorable to warrant immediate action being taken to forward the construction of a road.

It is now nearly twelve months since the age in favor of the Western extension of our Railway system assumed a decided form, and some considerable steps have been taken towards attainment of that object. A facility Act has passed; a survey has been authorized and completed at the expense of the Government; a route has been fixed, though longer than expected, more than penance for this defect by the expenses which will be