HURON SIGNAL.

TEN SHILLINGS IN ADVANCE. | "THE GREATEST POSSIBLE GOOD TO THE GREATEST POSSIBLE NUMBER." | TWELVE AND SIX PENCE AT THE END OF THE YEAR.

VOLUME II. | GODERICH, HURON DISTRICT, (C. W.) FRIDAY, FEBRUARY 23, 1849. | NUMBER 3.

EXTRA ASSORTMENT
OF FALL AND WINTER GOODS !!

THE Subscribers have just received from the New York and Montreal Markets, the largest Stock of Merchandize which has yet been brought into the Huron District. And as the purchases were made personally by one of the Firm, the quality of the goods is as superior as the quantity is extensive.—"*prompt payments and small profits,*" is the motto which they have adopted, and the public may depend upon being suited with every description of goods in their establishment, at the very lowest remunerating prices. Their Stock consists of every variety of men's and women's Clothing; Hats, Caps, Bonnets, Boots, Shoes, Hardware, Crockery, Saddles, Bridles, Haberdashery and Groceries of every description. Intending purchasers are solicited to call and examine for themselves.

THOMAS GILMOUR & CO.
Goderich, Nov. 16, 1848. 42

GROCERIES.

THE Subscribers would call particular attention to their extensive Stock of GROCERIES, as they flatter themselves that the quality and variety of their Teas, Sugar, Coffee, Tobacco, &c. &c. &c., will be a sufficient recommendation to intending purchasers.

N. B.—Groceries of every description will be sold for cash or produce, at a reduction of, at least, 15 per cent. below former prices.

THOS. GILMOUR & CO.
Goderich, Nov. 16, 1848. 42

TAILORING ESTABLISHMENT.
SPRING & SUMMER FASHIONS, for 1848.

A FULL variety of the newest and most improved SPRING AND SUMMER FASHIONS for 1848, have been received by the subscriber, who will promptly attend to the orders of all who may favour him with their patronage.

A. NAYSMITH.
Goderich 12th April, 1848. 1y

FARM FOR SALE.

TO BE SOLD by private bargain, Lot No. 23, on the 5th Concession of Goderich, containing 80 acres, 20 of which is cleared and under cultivation: ten acres are newly underbrushed and ready for chopping. The land is of excellent quality and well watered. There is a good substantial log Dwelling House on it, and one acre of superior fruit trees in bearing condition. And as the proprietor is desirous of entering into other business, he will dispose of it on moderate terms. One-half of the price will be REQUIRED DOWN, and the other half in three equal annual instalments.

☞ For further particulars, apply at this Office, or to the Proprietor on the premises.

GEORGE ELLIOTT, Junior.
Goderich, 13th Oct., 1848. 37tf

CASH FOR WHEAT.

THE Subscriber hereby intimates that he has now on terms of lease and part ownership, the entire management of the Goderich Mills, and that he is prepared to pay cash for any quantity of good merchantable Wheat at the said Mills; provided the grain be delivered there in time for manufacture before the close of the navigation.

WM. PIPER.
GODERICH MILLS, September 5th, 1848. 32tf

CASH FOR SAW-LOGS
AND SAWING DONE ON SHARES.

THE Subscriber will pay cash at the Goderich Mills for Good Black Cherry Saw-Logs, and will saw any other description of good Saw-Logs for any parties on shares.

WM. PIPER.
GODERICH MILLS, September 5th, 1848. 32tf

HARDWARE.

THOMAS GILMOUR & CO., have largely increased their former stock of useful and Ornamental Cutlery, Hardware Japanned Ware, and are ready to supply their customers and the public generally, with the latest improvements in every description of knives, Forks, Spoons, Trays Locks, Hinges, Screws, and all other articles of Hadware at reduced prices.

They have also on hand a good assortment of

ROPES, TWINES AND CORDAGE

of various sizes and qualities; also several patterns of superior Carpeting.

A large supply of Salt from the cheapest market.

Apples of the very best quality in barrels.

N. B.—The terms are *invariably Cash or Merchantable Produce*, and no abatement from the price asked.

Goderich, Nov. 16, 1848. 42

J. K. GOODING,
AUCTIONEER,

WILL attend SALES in any part of the District, on reasonable Terms. Apply at the *British Hotel*.
Goderich, 14th Sept. 1848. 33–

ALEXANER WILKINSON,
Provincial Land Surveyor,
OFFICE AT GODERICH,
HURON DISTRICT.
Nov. 24, 9. 43

1,500,000 ACRES OF LAND
FOR SALE IN
CANADA WEST.

THE CANADA COMPANY have for disposal, about 1,500,000 ACRES OF LAND dispersed throughout most of the Townships in Upper Canada—nearly 500,000 Acres are situated in the *Huron Tract*, well known as one of the most fertile parts of the Province—it has trebled its population in five years, and now contains upwards of 20,000 inhabitants.

The LANDS are offered by way of *LEASE, for Ten Years, or for Sale, CASH DOWN—the plan of one-fifth Cash, and the balance in Instalments being done away with.*

The Rents payable 1st February each year, are about the Interest at Six Per Cent. upon the price of the Land. Upon most of the Lots, when *LEASED*, NO MONEY IS REQUIRED DOWN—whilst upon the others, according to locality, one, two, or three years Rent, must be paid in advance,—but these payments will free the Settler from further calls until 2nd, 3rd or 4th yea of his term of Lease.

The right to PURCHASE the FREEHOLD during the term, is secured to the Lessee at a fixed sum named in Lease, and an allowance is made according to anticipated payment.

Lists of Lands, and any further information can be obtained, (by application, if by letter post-paid) at the COMPANY'S OFFICES, *Toronto* and *Goderich*; of R. BIRDSALL, Esq., *Asphodel*, Colburne District; Dr. ALLING, *Guelph*, or J. C. W. DALY, Esq., *Stratford*, Huron District.

Goderich, March 17, 1848. 7

MARBLE FACTORY,
SOUTH WATER ST., GALT.

D. H. McCULLOCH continues to manufacture HEADSTONES, MONUMENTS, OBELISKS, TOMB TOPS, &c., in Marble and Freestone, as cheap as any in the Province, all work warranted to order, or no charge will be made. Prices of Marble Headstones from 10 to 50 dollars; of Freestone from 6 to 30 dollars; Monuments &c., from 50 dollars upwards.—Written communications addressed to the undersigned containing the Inscriptions, and at what price, in Marble or Freestone, will be punctually attended to.

D. H. McCULLOCH.
Galt, Nov. 8th, 1848. 42m3

REMOVAL.
A HOPE,

RESPECTFULLY begs leave to return his sincere thanks to numerous friends and the public generally, for the liberal patronage heretofore received,—and informs them that he has REMOVED his TAILORING ESTABLISHMENT from Lighthouse street to East street, next door to James Bissett, Carpenter, and a few doors west of the Goderich Foundry, where all orders will be promptly executed; and customers may depend on having their garments made up in the most improved and fashionable style.

☞ A full variety of the newest Fall and Winter FASHIONS for 1848–9 just received.

Goderich, Oct 27, 1848. 39

NOTICE.

THE Subscriber wishes to inform his Customers, and the inhabitants of Stratford and vicinity, that he intends carrying on business on

"A READY PAY SYSTEM."

And that after the first day of January, 1849 he will give no credit. He will pay the highest price for produce of all kinds, Black Salts &c. He begs to return his sincere thanks to his Customers for their liberal Patronage, and hopes still to receive a Share.

THOMAS M. DALY.
Stratford Nov. 29th, 1848. 44tf

DR. GEORGE HARVEY,
Member of the Royal College of Surgeons, Edinburgh.

HAVING practiced his profession for several years in the Province of Nova Scotia, takes leave respectfully to offer his professional services to the inhabitants of Goderich and its vicinity.

Residence in the cottage lately occupied by Mrs. Montgomery.

Goderich, Nov. 16th, 1848. 42

VALUABLE LOT OF LAND
FOR SALE.

LOT 8, Lake Shore, township of Ashfield, containing

ONE HUNDRED AND SEVENTY-TWO ACRES,

Within two miles of the thriving Village of Port Albert, in which there is a Grist Mill, a Saw Mill, and an Oat Mill. The Lot is boundedon the west by the Lake, and on the east by a cut road,—and is well watered.

☞ For particulars, apply—if by letter post paid—to

DAVID CLARK, Esq.
CLAREMONT, 14th Dec. 1848. 45tf

DR. HAMILTON,
SURGEON,
WEST STREET,
GODERICH.

Poetry.

THE ORPHAN BEGGAR.

A little boy, an orphan, too,
Whose fingers' ends with cold were blue,
With pearly drops in either eye,
Ready to start when pity's nigh,
With timid steps approach'd the door,
[Some scanty pittance to implore]
Whose brazen knocker smoothend bright,
Mock'd all the efforts of the wight.
His little hands its place supplied,
And open flew the portals wide,
A clergyman of modern date,
Less famed for *kindness* than estate,
Now ey'd the boy from top to toe;
And listening to his tale of woe:
Said, take this *crust—its' mouldy*, too—
But *still*, 'tis good enough for *you*,
The boy received it with good grace
And turned about to quit the place.
"*Stop*," said the priest, "an orphan boy
Should not pursue such bad employ.
Answer me this, pray can you *read?*"
"Ah! no, sir, 'tis a truth, indeed."
"Not read! why then you cannot pray,
I'll teach you after *me* thus *say*,
Our Father who in Heaven art,"
("*Our Father*"—touched his little heart.)
"Is he *your* father then, and *mine?*"
"Yes," said the reverend divine."
"God is the father of us all—
Of rich and poor, of great and small."
With feeling undisguis'd the boy
Summ'd up the whole in this reply,
We're brothers; then let it not be said
You ever gave me *mouldy* bread!

ISLE OF BEAUTY

Shades of ev'ning close not o'er us!
Leave our lonely bark awhile,
Morn, Alas! will not restore us
Yonder dim and distant Isle;
Still, my fancy can discover
Sunny spots, where friends may dwell;
Darker shadows round us hover,
Isle of Beauty! Fare-thee-well!

'Tis the hour when happy faces
Smile around the taper's light;
Who will fill our vacant places?
Who will sing our songs to-night?
Through the mist that floats above us,
Faintly chimes the vesper bell,
Like a voice from those who love us,
Breathing fondly, Fare-thee-well!

While the waves are round me breaking,
As I pace the deck alone—
And my eye is fondly seeking
Some green leaf to rest upon;
What would I not give to wander
Where my old companions dwell?
Absence makes the heart grow fonder:
Isle of beauty! Fare-thee-well!

SPEECH OF DR. RUSSELL.

From the Pilot.

A public meeting of the opponents of the Death Penalty was held, according to announcement, in the Odd Fellows' Hall, on Saturday evening. There was a very large and respectable attendance.

Dr. GARIN RUSSELL in addressing the meeting, said,—In coming forward to contend for the abolition of the Punishment of Death, we do not desire to throw out any imputations against the charity or motives of those gentlemen who still think that this penalty is necessary for the security of society. I might take it for granted that we all, at one time or another, held the same opinion; but having been called to a serious consideration of the matter, we have found that we were mistaken. We would, therefore, use nothing but fair and legitimate argument, in order to convince our opponents that Mercy and Truth, Righteousness and Peace, Justice and Expediency, all unite in demanding that this, in our opinion, most barbarous relic of barbarism should be for ever erased from our statute book. The resolution which I have been called on to propose says:—

Resolved, That the infliction of Capital Punishment is an assumption of power which does not rightfully belong to fallible creatures; and being, therefore, founded on injustice, it must virtually defeat the object for which it was intended.

Time will not permit me to discuss the philosophical principles upon which society is constituted: I will, however, beg your attention to one or two considerations which I think will sufficiently establish the injustice of Capital Punishment. We take it for granted that crimes arise from the activity of the animal propensities of our nature, in opposition to the dictates of our higher moral sentiments. Again, all the members of society are not governed by their own moral sentiments; hence the moral sense of the community has placed under the power of Government the right of exercising criminal jurisprudence over its members. But it can only be rightfully exercised for moral purposes. Government has no more power over the members of society than what a virtuous man ought to have over himself; because, if every man were governed by his own moral sentiments, there would be no necessity for Government being endowed with any such powers whatever. Hence the conclusion is inevitable, that if I, as a moral being, have no right to take away my own life, Government can have no right to take it while I am under its controul. If I take the life of my fellow-being, why is it a crime?—why is it murder? Because I sacrifice all his interests, with his life, to my passion or selfish expediency. If Government takes my life, it is just another murder, because all my interests are annihilated by the punishment. The murderer often takes the life of his fellow-being, because he conceives that his fellow-being has injured him, and society takes the life of the murderer for the same pretence.—You may "veil the crime and sanctify the shame" as you please by calling it a legal execution; but as long as you do not take the interests of the criminal into consideration as a fellow-being, your laws are just an expression of the same malignant, animal, selfish, expediency that distinguishes the murderer from the moral man. *Similia similibus curantiee* (like cures like)—is the great principle of homœpathy. Capital Punishment is homœpathy with a vengeance! In treating of questions of a social character, we are too apt to forget that we are moral beings altogether; we look merely to our own security and interests, utterly regardless of the great laws of the universe, by which all mankind are united together in the bonds of brotherhood. It may be said, "It is not natural that man should look exclusively to himself?" Yes, but it is the nature of the lowest animal part of man;—it is just nature and policy of the great pig which gets possession of the trough to bite and devour every one who dares to interfere with what it conceives to be its right of doing what it likes with its own. Such was the policy of Pilate, when he delivered up Jesus, instead of Barabas, to die by Capital Punishment. But it is a blind policy, inconsistent with man's relations to God, his fellow-men, and the rest of the creation; and of course it must defeat the object for which it is exercised. Such is the policy of the man who would attempt to build a pyramid upon its apex: the higher he would raise his foolish superstucture, the greater would be his danger of being buried beneath its ruins. Such is the policy of Capital Punishment. Capital Punishment defeats its object, because the tendency to murder and suicide arise from the perversion of the same destructive propensity; therefore, the prospect of death is often an inducement to the commission of murder. Between the years 1831 and 1835, inclusive, according to the annual register, 31 murders were committed in England; of these, 10 of the murderers gave themselves up to justice, so called; 3 of them committed suicide immediately after the murder; 2 of them had attemyted suicide before the murder; and 5 of them made no effort to escape. Here, in five consecutive years, 20 out of 31, or two-thirds of the whole, were utterly reckless of their lives. One woman killed a girl with whom she had lived on the best terms, because she said she wanted to die herself, and she was afraid to take her own life, for in so doing, she would not have time to repent; whereas, by murdering the girl, and undergoing the due course of law, she would accomplish all she desired; and the authorities hanged her accordingly.—This is like offering a reward for murder, instead of preventing it. (Cheers.) Capital Punishment defeats the object for which it was instituted, because it feeds and stimulates the propensity for murder. Dr. Badgley has already given statistics sufficient to convince any one of this fact; and it arises from a common law of our nature, of which all must be aware. If a person should become angry in company, there is a strong probability that every one present will be more or less affected by the same passion; and so when a fellow-being is cruelly put to death before a depraved audience, it produces the murderous feeling in those who witness it. A celebrated English traveller remarks that after the reign of terror in France, he observed in different villages, while passing throught that country, boys engaged, in humble imitation of their fathers, in chopping off the heads of dogs, cats, and other animals, with small guillotines. Men have been known to travel for days to witness executions, and, after returning home, have committed murder after the same manner and with the same description of weapons as those used by the criminals who had just paid the penalty of their lives. Such is human nature. But we are told that executions ought to be private, and our opponents say that hanging is a barbarous mode of putting to death, which they are as much opposed to as we are. We are told that private executions have been attended with better results. And why is it so? Because their influence can only be detrimental, and the less that is known about them the better. But it seems to us that such a change would only be to substitute the concealed and more heartless assassination for the bold day-light murder. This testimony of our opponents, however, against public hanging, cannot but be regarded as an indirect but powerful testimony in favour of our cause; it is the voice of God speaking from their inmost souls on behalf of Humanity—Capital Punishment defeats the objects for which it was instituted because human tribunals, not being omniscient often cannot tell, even when the evidence is positive, whether the murderer stands at the bar or in the witness-box. I will give one illtstration of this;—Some years ago, a poor German arrived at New York, where he took lodgings with a man and his wife who used to quarrel desperately. One day, he went into the kitchen to cook his dinner, the unhappy couple being engaged in a quarrel at the time. While the poor German was paring some potatoes with a clasp knife, the woman snatched it from his hands, and plunged into the heart of her husband; and then, throwing the knife on the floor, she rushed into the street screaming "Murder!" The German was tried—convicted on her evidence,—and executed! Two or three years afterwards, this guilty woman confessed on her death-bed the whole affair. I would like to ask, the gentlemen opposed to us, how, under the system they advocate, such calamitous cases can be prevented? But what is the use of reasoning on this subject? We are told at every turn that the Bible is against us, and therefore, all our reasoning must go for nothing. We have proved, that Capital Punishment is nothing but cruel, unjust and malignant treatment of the criminal.—We have proved, that it has a debasing and demoralizing tendency on the community. We have proved, that instead of preventing crime it has a tendency, according to the nature of man, to multiply murders without number. Now for anyperson to tell me, that the Bible sanctions and supports *such a system*, it is synonymous with telling me that that book is not a revelation. I repeat it fearlessly, that if the Bible, or any other book, could be proved to sanction or support a system, calculated to produce the results which we are satisfied are the natural consequences of Capital Punishment, I do say that such a book *would appear* to me not a revelation from heaven; but the Bible teaches me no such doctrine. This is but a false cry that is raised against every social reform, by some who have studied the teaching of the Bible on such subjects for themselves. If we look at the first murder ever committed we will find the Almighty denouncing vengeance upon him who should slay the murderer, seven-fold. We find in the 4th chap. of Genesis, 23rd verse. Lamech saying, I have slain a man to my wounding and a young man to my hurt: if Cain shall be avenged seven-fold surely Lamech seventy-and-seven fold.—We find in the sacred volume that Moses himself was a murderer, and his life was not required. David the King was a murderer in the sight of God; he committed two crimes for which Moses had denounced death: yet David lived, repented and was forgiven. Why do those who contend so strongly for the literal interpretation of the 6th verse of the 9th chapter of Genesis, why do they not contend that all kings, generals and soldiers, who have shed so much blood upon the earth, should all be put to death. I believe in progression in the moral as well as in the physical world; I believe that institutions and dispensations were necessary, in the first periods of history, in order to develope the faculties of man, so as to prepare him for the more glorious dispensation of Christianity. I believe the Bible to be a glorious book, because it gives us an unvarnished history of these dispensations. It teaches us that these institutions were imperfect, because of the hardness of the people's hearts, and in the Jewish economy the elements of its dissolution were mingled with sublime principles of truth, which are as eternal as the Deity himself. The vindictive penalties were amongst the most prominent causes to which might be traced the downfall of that policy. The ten commandments are pillars of moral truth, by which the universe is supported, one of which declares, "Thou shalt not kill;" and these are all summed up in Christianity; and there never was a more sublime concentration of truth, love and practical morality exhibited than when our Savour upon the cross, prayed for his *cruel, cruel, cruel* murderers,—"Father forgive them for they know not what they do." Here was a specimen of what is now called mawkish sentimentalism which our opponents would do well to study. I would like to ask some of those gentlemen who pride themselves upon their strait-jacket morality. Who has made them to differ from cut-throats and villians? I have seen human nature in all circumstances; I have seen the beastly drunkard wallowing in the mire of the streets; I have seen the wretch, laid upon a pallet of straw, covered with loathsome diseases, brought on by his own debauchery and licentiousness; I have seen the convulsive struggles of the expiring murderer on the gallows, but I have never seen a fellow-being so degraded, either physically, morally, or intellectually, but what the conviction has been irresistably forced upon my mind,—Had I been born of the same parents, brought up under the same circumstances, endowed with the same propensities, and exposed to the same temptations, I should have been such as you. And what mortal man could think anything else? The crimes of individuals upon the community are but the natural punishments of that community for its neglect of important duties. Let society take the advice of Sheriff Coffin, delivered from this stand a few weeks ago, and that of Judge McCord to the Grand Jury, the other day. Let society take an interest in the welfare of the poor, the destitute, the uneducated children of misfortune; let us establish Industrial Schools; let us establish Houses of Industry; let us improve Prison Discipline; let us banish all barbarous animal punishments; let us begin to build the pyramid of social reform upon its base; then will society begin to learn whether it be in the training, the education, or the reformation of man that love is omnipotent,—or "For man is created in the image of his Creator, and God is Love."—(Dr. Russell, resumed his seat amidst loud cheering.)

ORIGIN OF THE WORD "WHIG."

"THE southwest counties of Scotland have seldom corn enough to serve them round the year; and the northern parts producing more than they need, those in the West come in the summer to buy at both the stores that come from the North; and from a word *wiggam*, used in driving their horses, all that drove were called the *Whiggamores*, and shorter, the Whigs.—Now in that year after the news came down of the Duke of Hamilton's defeat, the ministers animated their people to rise and march to Edinburgh; and they came up marching at the head of their parishes, with an unheard-of fury, praying and preaching all the way as they came. The Marquis of Argyle and his party came and headed them, they being about six thousand. This was called the Whiggamores' inroad; and ever after that, all that opposed the court came in contempt to be called Whigs: and from Scotland the word was brought into England, where it is now one of our unhappy terms of distinction."—*Burnet's Life and Times*, Vol. I. p. 98.

ARISTOCRACY.—There are men—we blush to call them men: who turn up there noses at the Mechanics and humble laborer. Being liberally educated, as it is called—they look down with a sort of contempt on those, who in some cases have contributed to their support.

"You need not despise a spinning wheel," said an old lady to her pompous son, one day, "for many a night have I worked at it to get money to send you to school."—There are women, too, who will not touch a needle with their delicate hands, who laugh at the poor and industrious, who learn trades, or work in factories, for a living.

"La! how unrefined they are," she says, with a scornful smile, as she lounges on the sofa, reading the last pink novel. We once knew a lady—shall we call her a lady!—of this complexion. She was loudly belaboring a poor laborer, "Why," said she "her father was nothing but a mechanic."

"Yes," remarkkd a woman present, "her father was a mechanic. I knew him well, for he lived in the same neighborhood with your mother, when she went out a washing."

There, reader, if you had been present you would have seen a strange confusion of face, and heard a vain attempt to utter something too prickly to come out. It stuck in her throat. When we hear men or women speaking lightly of the industrious part of community, we feel just like tracing back their genealogy. We have done so in several instances, and you would be surprised at what we learned. The most aristocratic man of our acquintance is the grandson of a fiddler; the proudest woman, the daughter of a wash-woman. It betrays a lack of good sense to look with contempt on any virtuous person however poor she or he may be. The wise and good respect and love goodness wherever it is found.

WILD ANIMAL KILLED.—On Tuesday last, Mr. G. Miller, third line Bathurst, killed a Wolvereen, or Wild Cat, measuring about two feet high and three feet long—of a darkish grey color. His head and claws were similar to those of a common house cat, only several times largar. Altogether he was rather a dangerous looking customer to meet in the woods. We understand that an animal of this description had destroyed a great number of sheep, and some calves, in the back concessions of Bathurst and Drummond during last Fall. The farmers in that vicinity will not be sorry to learn that the enemy of their flocks has been caught at last.—*Bathurst Cour.*

REPRESENTATIVE REFORM.

We have received a return of the population of the various constituencies in Upper and Lower Canada, and are able to shew the gross inequallity which at present prevails in the representation of the people.—It is generally understood that some measure will be introduced by the Ministry for the purpose of removing the objectionable system which swamps the voice of forty thousand human beings, by the votes—bought it may be—of one thousand. We sincerely hope for the credit of the Province that in any reform attempted the discrepancies which we are about to enumerate will be totally obliterated, and that future Parliaments will not contain members whose pockets and purses alone have obtained them the right of entrance to them. The County of Middlesex contains 41,963 souls; the Town of Cornwall 1,454; the County of Waterloo has a population of 41,139; the County of Russell 4,701; the County of Holton has 29,580; the town of Brockville 2,449; the County of Oxford 28,210; the Town of Niagara 3,100; In Lower Canada the same contrasts are afforded viz.—the County of Hutingdon having 30,371, whilst the Town of Sherbrooke musters 887; the County of Dorchester 38,777; the Town of Three Rivers 4,673. The whole of these constituencies return one member—the 887 of sherbrooke, having as great a weight and importance in the doings of the Legislature as the 41,963 of Waterloo. In other words if the thousands of Waterloo desiree a repeal of the Navigation Laws, and the hundreds of Sherbrooke thought differently, the wish of the thousands would be rendered null and of non effect by the crotchety notions of the member returned, (though pocket influence perhaps) by the hundreds. These anomalies must not continue, and the government must aim boldly at the root of evil. Surely out of 84 members, 56 independent men may be found willing to wipe out any traces of the pocket boroughmongering now existing. The importance of the end to be gained is worth the attempt, at any rate. Tory opposition, such as it now is, is scarcely deserving consideration and we hope that no fear of it will deter the Ministry from cutting not only at the trunk, but the very remotest tap root of the equal electoral division now in being.—*Journal Express.*

Sheriff Dickson's lecture on Geology drew a very full house, and he did his subject ample justice. He made his illustrations plain and easy to his auditory by the aid of a Map upon which he had the different species of rock drawn in their order, from the granite upwards. He explained the description of remains—vegetable and animal that was found imbedded in them and exhibited some samples in proof of the truth of the science. He referred to the prejudice with which the science has been met and by which it has been opposed; but stated that it was fast disappearing. He gave a few instances of distinguished literary men, who were Geologists—Dr. Chalmers, and Mr. Hugh Miller of the Edinburgh Witness—the organ of the Free Churches were among the number.—*Beth. Courier.*