

tional, and religious rational. The last is the crowning work of all." As the writer is unwilling that his readers' heads should be in any such state as was his own, when he quitted the "New Jerusalem Temple," he will forbear to give further extracts from the document which, no doubt, was indited and printed with a view to enlighten all those who are not sufficiently obdurate to prefer darkness to light. In view of all this, one is apt to speculate on the probability of the Chinese inhabitants of Toronto erecting a joss-house, and on the further probability of their fellow-citizens so far acquiescing in the undertaking as to extend to them immunity from all municipal burdens, in view of their beneficent enterprise.

ACKNOWLEDGMENT.

That blind guide "*The Globe*," appears to have misled more than one person with regard to the "forty-thousand acres" supposed to be possessed by the Rev. Dr. Potts, in connexion with the Temperance Colonization Society's project in Manitoba. Two trustworthy friends communicated the supposed fact to the editor, of the possession of this tract of land by the Rev. gentleman, and the mode in which it was supposed to have been acquired was told by one of them. It transpires that the "forty-thousand" are of the nature of a soap-bubble, blown from *The Guelph Herald* to *The Globe*, and that so far as Dr. Potts is a stock-holder of the Colonization Society, he is entirely on a par with other holders of stock in the enterprize. There can be no doubt that the society knows how to estimate the commercial value of the use of his name, and if they elect to express their sense of its value, by a transfer of forty-thousand acres to his possession, the Dr.'s critic would be one of many who would be assured that he would make good use of his acquisition.

TALMUDICAL LAWS.

"And thus a man must not take anything from a shop-keeper by weight or measure (on a holy day) only let him say to the shop-keeper, Fill this vessel for me; and on the morrow he gives him the value. And even though the vessel should be one set apart for the purpose of measuring, he may fill it, provided that the *name of a measure* be not mentioned.—*Hilchoth*. Jom. Tov. c. iv. 20.

"If a firstborn beast and its offspring fall into a pit, the first is to be helped out *on condition of slaughtering it, but it is not slaughtered*. Then guile is to be used, and the second also helped out *on condition of slaughtering it, and then they slaughter which of the two they please*. On account of the affliction of the animals, it has been pronounced lawful to use guile.—*Ibid*, c. ii.

"He who takes off the hide of a beast on a holy day, must not salt it, for this is work, and he would be guilty of doing work that is not necessary for the preparation of food. . . . But it is lawful to salt meat for roasting on the top of the hide, and in this matter guile is employed. How so? Thus: A little meat is salted on one part, and then a little on another part, until the whole hide be salted."—*Ibid*, c. iii, 4.

"But if a Gentile employ himself in the law, or keep a Sabbath, or make any innovation, he is to be beaten and punished, and informed that he is for this, guilty of death—but he is not to be killed."—*Hilchoth Melachim*, c. x, 9.

"Rabbi Meyer, of Rothenburg, has said in his writings, that a man may seek for something in the room *by the light of a candle*, yea, though it be still day (the Sabbath,) and then, leave it lighting until night." (Arbah Turim, 527).

This was intended as an evasion of a self-imposed law against lighting a candle.—*Ed*.