...nses woollens, 1 trunk worsted stuffs, 6 ...ons, Scott, Tyre & Co; 3 casks 5 boxes ..., 2 trusses worsted, 3 boxes hardware, ...ale 3 cases cottons, 6 boxes haberdashery, ...ollens, 6 trusses worsted stuffs, A. Laurie ...rrels painters' colours, W. Lyman & Co; ...tens, Mrs Sibbald; 2 boxes and 1 bale ...utheson & Ogilvy; 1 case sponges, R. ...200 boxes soap R. F. Maitland & Co; 1 ...hardware, C. Wilson; 1 case 3 casks hard... ...Y riker; 3 anvils, 3 casks hardware, ...Simond; 1 bale cassimere, 1 cask beaver ...cottons, 1 bale woollens, 1 box haberdash... ...R. Orr, 115 chests tea, Cunningham & ...12 bales ...ns, Wm ...ed oil, ...1 bundle ...stationery ...boxes Ca...stand stuff ...on stuff ...iles 6 ...ass wi...r plates ...oxes pla...per bars,

...Schooner MILLY, Reuben Bennett, for ...barrels beef, 435 barrels flour, Edward ...Co; 6 boxes printers' types, John Jones &

Imports and Exports at the port of St. ...for the Quarter ending October 10, 1835: ...104 hrls ashes, 1956 bushels apples, 11 ...ovies, 52 boxes and bdle books and papers, ...d beef, 33 lbs tissue, 69 doz bottles, 19 hrls ...50 bricks, 912 buffalo robes, 17360 lbs ...2 lbs coffee, 24 bls coffee goods, 24 do ...15 do cordials, 11 hrls corks, 193 doz corn ...2 raw calves skins, 7 carriages, 1292 cattle, ...corn, 23 boxes and bls drugs, 35 hrls dye ...6 boxes and bls fresh fruit, 83 pkgs fancy ...do furniture, 61 pkgs glassware, 600 goat ...rses, 226 hogs, 1632 hat bodies, 155 boxes ...ardware, 67 tierces hams, 46 bales hops, 29 ...ing ink, 72 rolls and box leather, 16 boxes ...ortarns, 2 ...mp black, ...ns, 13 do ...ns, 59 ...572 hrls ...1786 bus ...bushels ...ns, 183 ...ovves, 4 ...factured ...b tea ...0 hhds ...k, —485 ...ed, 347 ...ingon, 3 bls ...2231 do pl ...0 chalroons cook or cod, 1792 seal skins, 300 ...dyax do, 160 otter do, 334,783 ps pine plank, ...pine boards, 242,600 feet square pine timber, ...spruce plank, 50 ps spruce spars, 24212 pine ...20000 feet square hemlock timber, 120 ps ...boards, 1500 feet oak timber, 600 cedar kegs, ...on boards, 364 M shingles, merchandize va... ...1382 lb sterling, specie £2675 sterling

...REAL, MONDAY, OCT. 31, 1836.

...g to call attention to the Circular which ...issued by the Executive Committee of ...ety for the Promotion of Religious Equali... ...which will be found in today's publication ...not detract from its merits, or weaken ...e of its ...

...l. Alth... ...and bas... ...ose who ...tandee ...r pursu... ...ish Nor... ...t; and ...fairly and ...ceived, but *acted upon* would have been ...ter phrase; for, reason, philosophy and ...nce combine in favour of religious equa... ...nd it only remains for the inhabitants of ...provinces to record their solemn and deli... ...determination, that all exclusive and invi... ...distinctions arising from religious belief, ...henceforth cease—and we know of no ...on earth that will gainsay their wish—... ...of "public opinion" is all that is requi... ...a speedy and satisfactory adjustment of ...estion. The press, it is to be hoped, will ...a becoming attitude and boldly speak out ...side of justice, liberality and freedom—

...Treasurer, and of all the inhabitants of the town and suburbs who may wish to become members;" and also a voluntary Patrol to watch the city under the direction of constables. Several hundred individuals enrolled themselves, and will continue to act until the magistrates make other arrangements.

We would remind our fellow citizens of the public meeting at noon this day in the Court House. Its object is to devise means for obtaining ...ce felt by every inhabitant to be most ...able, viz:—lamps and watchmen, for ...ing the winter nights. Lamps with ...men, or watchmen without lamps, ...comparatively useless. Both must go ...and both it is expected can be had by ...e of a little liberality on the part of ...protection of whose lives and property ...state object aimed at. Nothing, there... ...be said of the advantages of the desir... ...arrangement, and as for its necessity, recent events have spoken pretty strongly on this head.

Did unanimity reign in this city, and not party feuds and bickerings, it would be extremely desirable were a full meeting of the inhabitants to delegate extraordinary powers to the magistrates, since at present no efficient police regulations exist. As the Legislature, whose only one is the making of good laws, &c., has left the city in a great measure unprotected, our inalienable right is to make regulations for our own protection, and enforce them. Let the citizens then pledge themselves to back the existing authorities, or others who may be agreed ...and let such arrangements be made and ...e acted upon, as the law of self preser... ...tates.

...ing of the Committee of the House of ...will be held this day at half past three ...the Directors' room, Montreal Bank.

...alifax mail, due on Wednesday, did ...here till Saturday afternoon. It ...alifax papers to the 14th inst.

...st. M. Packet *Raindeer* had arrived with the September mail. The London dates by her are to the 8th September.

THE WEATHER—The weather for some time past, has been very unseasonable. Early in September we had heavy frosts at night, which materially affected the potatoes and oats; and since this month has set in, North winds have prevailed, and every thing around us bears the appearance of the close of November instead of the early part of October.—*Miramichi Gleaner.*

The *Quebec Mercury* calls attention to the following paragraph in the *London Morning Herald* of the 15th September:—

"PORTSMOUTH, *Sept.* 13.—His Majesty's ship *Pique* has gone out of harbour for Quebec.

Editor remarks:—We imagine, however, if the *Pique* had been destined for the ...ec, we would see this have made her appear...

...are selling at Mobile for 60s. currency ...and at New York for 3s. 1½d. currency

...T ROBERTSON, Esq., his Britannic Ma... ...Consul at Philadelphia, died there on the ...instant.

CIRCULAR.

The Executive Committee of the Society recently organised in this city, for promoting the attainment and security of perfect religious equality, to all sects and denominations, in these Provinces, whose tenets and practice are not inconsistent with the principles of social order and good government,—in coming forward to make this first appeal to the public at large, would, in the outset, earnestly deprecate all the heat and acrimony of party spirit; and, as they are resolved, so far as in them lies, to prosecute their design, in a temper of candor and forbearance, towards those who may differ from them, they indulge the hope, that the agitation of the question may not lead to unpleasant irritation. No consideration, indeed, which it is ...le for them at present to conceive, ...warrant their foregoing, or even sus...g, the prosecution of a design which ...m, appears to involve the most sacred ...cious interests of the community, and ...complete success of which, they look ...d as one of the most effectual remedies ...present agitated and disorganised state ...se Provinces. They reckon no immed... ...sacrifice too great for the attainment of ...the inestimable boon for which they stand pledged. They are possessed with the fullest conviction that now is the day, and now the hour, for urging and enforcing the final and satisfactory decision of this momentous question upon the Imperial and Provincial Legislatures; and they feel that the rights of the great body of the population, and the interests of this rising Colony, cannot in any way be so effectually served, in the present conjuncture, as by securing the triumph of the principles which this Society have espoused. Acting under these strong impressions of the vast importance of the cause in which they are enlisted, and believing that the present crisis has opened a most favorable prospect for the speedy accomplishment of its triumph, they are anxious to impose upon themselves salutary restraints with respect to language, and bearing, towards their opponents, which shall render the agitation of the question as little offensive as possible to parties, or to the public; and, persuaded that intemperate and rancorous controversy only prejudice *the truth, the right*, they ...fain hope that such a spirit will be ...ained on both sides, as, for ever, to ...d to the world the example of a discussion involving personal and party interests to a very serious amount, conducted with decorous moderation.

Trusting then, that what they advance, in this spirit, will meet with a candid hearing and will be weighed without prejudice, by the community, the Committee proceed to submit, on behalf of the Society, with all deference, a plain and brief statement of their views, and of the course which they purpose to adopt in the prosecution of them.

They would beg leave, at once, to express their persuasion that there is nothing to hinder any man of plain understanding and sound judgment, from arriving with ease at a decisive and satisfactory conclusion on the question. The matter seems to them to be completely within the province—within the ...p of common sense. A sound understanding, independence of mind, and perfect ...quity and fairness, are the only requisites to ...nsure a just decision.

If we consider the question, in an abstract point of view, no sophistry can blind our mind to the great and self-evident truth, that ...an should be at perfect liberty to form his religious opinions and principles agreeably ...the dictates of his unfettered reason and ...onscience, and, so long as his creed or his practice, do not carry in them any thing ...angerous or prejudicial to the interests of ...ivil society, it is unjust and impolitic that ...should forfeit, in consequence of his strict ...edience to the great law of every moral ...ing, any advantage or benefit whatsoever, ...hich, by the constitution or laws of his ...untry, may be communicated to any of his ...llow-subjects, in other respects similarly ...tuated with himself.

Were we, indeed, residing in a country, in which there existed religious distinctions—and establishments and institutions—founded ...pon these distinctions—of old standing and ...nterwoven with the whole fabric of the social system—here might be good reason for ...ausing, ere we resolved to introduce a new ...rder, which could not be effected without ...rst subverting, or seriously deranging, the ...hole existing frame of national polity and ...overnment. Very different, happily, is our ...ituation. We are the inhabitants of a young ...olony, just arrived, in the natural course of ...hings, at the stage of its progress, in which ...e are distinctly called upon, nay more, constrained, as it were, by the urgency of pressing interests—by the exigent necessity of growing difficulties and obstructions, of which the causes and consequences are too unequivocal to be mistaken—instantly to deliberate and to decide upon the character of the civil and ecclesiastical institutions, which our peculiar circumstances require. Most true it is, that we have a statute of the Imperial Parliament, providing for an ecclesiastical order, similar, so far as the uncontrollable diversity of circumstances permitted, to that of the Parent State, and quite inconsistent with the principles avowed and advocated by this Society. But we have the highest authority, in connection with the most printed internal evidence of the statute itself, for saying that this was merely a provisional and tentative law, enacted before it was possible to realise how far its provisions would suit the circumstances of the Colony, or satisfy the just and reasonable wishes of its future population.

The following extract—from a Despatch of Lord GLENELG, containing his instructions to the present Governor of Upper Canada, Sir FRANCIS B. HEAD, dated December, 15, 1835—will, we doubt not, place the matter in a point of view completely satisfactory to every unbiassed mind. So important is the principle which is here brought out and asserted, by the high authority of His Majesty's present Ministers, whose views are in almost every respect coincident with those of the Reforming party in Britain, that we need offer no apology for here inserting at length the whole passage, bearing upon this question:

"The second ground on which I think myself bound to abstain from advising His Majesty from referring this question immediately to Parliament, is that the authors of the Constitutional Act, have declared this to be one of those subjects, in regard to which the initiative is expressly reserved and recognized as falling within the peculiar province and the special cognizance of the local Legislature, although its ultimate completion is no less distinctly made to depend, in addition to the ordinary submission to His Majesty, on the acquiescence of the Imperial Parliament.

"It is not difficult to perceive the reasons which induced Parliament in 1791, to connect with a reservation of land for ecclesiastical purposes the special delegation to the Council and Assembly of the right to vary that provision by any bill which being reserved for the signification of His Majesty's pleasure, should be communicated to both Houses of Parliament for six weeks before that decision was pronounced. Remembering, it should seem, how fertile a source of controversy ecclesiastical endowments had supplied throughout a large part of the christian world, and how impossible it was to foretell with precision what might be the prevailing opinions and feelings of the Canadians on this subject at a future period, Parliament at once secured the means of making a systematic provision for a Protestant Clergy, and took full precaution against the eventual inaptitude of that system to the more advanced stages of a society then in its infant state, and of which no human foresight could divine the more mature and settled judgment.

"In the controversy, therefore, respecting ecclesiastical endowments, which at present divides the Canadian Legislature, I find no unexpected element of agitation, the discovery of which demands a departure from the fixed principles of the constitution, but merely the fulfilment of the anticipations of Parliament in 1791 in the evolution of that conflict of opinion for which the statute of that year may be said to have made a deliberate preparation. In referring the subject to the future Canadian legislature, the authors of the Constitutional Act must be supposed to have contemplated the crisis at which we have now arrived—the era of warm and protracted debate, which in a free government may be said to be a necessary precursor to the settlement of any great principle of national policy. We could not have resources to an extreme remedy merely to avoid the embarrassment, which is the present, though temporary result of our own deliberate legislation.

"I think, therefore, that to withdraw from the Canadian to the Imperial Legislature the question respecting the Clergy Reserves, would be an infringement on that cardinal principle of Colonial government which forbids parliamentary interference, except in submission to an evident and well established necessity."

The moment, we contend, is now arrived, when the people of Canada are summoned, not only by the loudest voice of accumulated and still accumulating discontents—not only by the earnestly proclaimed and all but unanimous sense of the population—of almost all disinterested persons and parties in the two Provinces; but they are, in a manner, expressly and explicitly called upon by His Majesty's Ministers, in this memorable Despatch, to pronounce their opinion on the merits of the enactment in question. Nothing, then, can be more preposterous than the charges of spoliation and robbery, with which we, and all who participate in our views, are assailed. If we are a band of sacrilegious invaders of vested rights, seeking to wrest a property from its legal proprietors, its rightful claimants, let it be borne in mind that we have His Majesty's Ministers and constitutional advisers, as our captains and leaders, giving the high sanction of their name and authority to the perfect legality, as well as to the moral propriety and natural equity of our claims. The reproach attempted to be cast upon us and all who espouse our views, recoils upon its authors, who, if not ignorantly and presumptuously, are dishonestly setting up pretensions to the *exclusive right*, nay, to the *legal possession* of a property, which it is manifestly competent, for the Legislature, at this moment, in conformity with the express terms of the Act, to dispose of in any way, which to their wisdom may seem best. It is now, *therefore, not only competent* for the people of these Colonies, *but it is their bounden duty* to themselves, to the community at large, and to posterity, to declare what is their will with respect to the appropriation of the Church Lands. It would be a stigma upon us, in all time coming, were we to neglect the express summons, which now invites us to secure and perpetuate the glorious boon of equal Religious Liberty to the present and to all future generations in this land.

We put the case to all our fellow subjects, whose minds are free from the perverting influence of self-interest or party prejudice, whether, looking at the actual state and character of the very mixed population of these Provinces, they can for a moment entertain the serious persuasion, that it would prove conducive, either to the interests of true Religion, or to the peace and wellbeing of the Colony, to admit of the introduction of invidious distinctions, of paramount or exclusive privileges, on the score of conscientious differences in the faith or in the forms of Religion. We unhesitatingly appeal to the good sense of the community, whether it be not altogether from the purpose, to argue from the state of England or Scotland to that of Canada, so differently circumstanced from either of these ancient kingdoms, whose institutions, civil and ecclesiastical, were founded *in feudal ages*, and were, no doubt, congenial with *their* spirit and conformable to *their* order. Is it not manifestly preposterous to propose to transfer the religious establishments of Britain into her American Colonies—into this Colony more especially, in which the majority of the population are Roman Catholics, and the manifold variety of Protestant Dissenters form a great and growing majority of the residue of the inhabitants? We appeal to the equity, the candor, the common sense of every right hearted man in the two Provinces, to say what there is of reason or justice—we had almost said, of decent respect for the rights or feelings of others,—in the doctrine which goes to exclude large masses of the population, equally important, equally well deserving at the hands of the Government, and of the country, from fair and equitable participation in the public bounty, whether its exercise be directed to civil or religious objects.

Even the staunchest advocates of the system of exclusive religious establishments admit, that the circumstances of this country require very material modifications in these establishments, as they are constituted in Britain. *But we go farther, and contend that this country is in a situation precisely similar to that of the Parent Country, when these establishments were first adopted.* The real question now to be settled is, how far shall we adopt the ecclesiastical order of England or Scotland? or—will it suit the circumstances of the Colony, or—be conducive to its general well-being, to adopt them at all? The innovators, the usurpers, the spoliators, if such there be amongst us, are those who would force upon us, without consideration of its utility, or even practicability, the same system which was framed some centuries ago, when the mighty changes, wrought by the hand of time down to the present day, were altogether unforeseen. The pleas of our opponents is founded, we humbly think, upon principles utterly fallacious—upon reasonings palpably sophistical. The question is not to be solved by a reference—to the state of European society—to the merit of institutions moulded in former ages, but to the peculiar exigency of our own times, and of our own social and political circumstances. In this view of the matter we are borne out by the tenor of Lord GLENELG's Despatch, as quoted above. Common sense speaks the same language, and nothing but prejudice and party spirit could tolerate the contrary doctrine.

If it be reasonable that the consideration of the interest of true religion, and the general well-being of the country should have principal weight in the determination of this question, we would fairly put it to our adversaries to say, of what conceivable service could it be to either of these sacred interests to refuse to the Methodists, Baptists, or Independents, a proportionate share of State provision or patronage—or where would be the wisdom or equity of postponing their natural rights to the exclusive pretensions which are preferred, by a party embracing only a small section of the Christian community,—pretensions—deriving no sanction from the consideration of any great or general interests of religion—or of the country—having no better foundation than old and inapplicable precedents—than the mere letter of the law, in contradiction to its spirit—resting, in fine, upon an Act of Legislation, passed while as yet the Protestant population, for whose benefit it was framed, could scarcely be said to have come into existence? Of what exclusive or special deserts, it may be fairly demanded, are the ministers and members of the Episcopal or Presbyterian communions possessed, which, in laying the foundation of the institutions of a young Colony, can render it warrantable, either in justice or in policy, to invest *them* with paramount privileges which are not communicated to any equal portion of their fellow subjects? To this question, we feel assured, that it is utterly impossible for our antagonists to render any satisfactory answer.

The Committee observe, not without a mixture of surprise and regret, when they consider the highly respectable body from which it emanates, that a protest has been publicly entered, against the comprehensive liberality of the Prospectus, on the alleged ground of its inconsistency with the standards of Protestantism—with the principles of the Reformation. We hope that those, who have urged the objection, do not forget that the fathers of the Reformation and the framers of the standards of our Protestant Churches, were, *in their day*, the *honest*, but, as it is now universally acknowledged, the *erring* advocates of intolerance—that the principles of toleration, first expounded by the immortal LOCKE, and now generally recognised at the Revolution of 1688, are as truly a part of the creed of our Protestant Churches *at this day*, as if they were expressly incorporated in our standards, and—that, whatever may remain, in any of the articles of these standards—inconsistent with our juster, more enlarged, and certainly more scriptural views of religious liberty—is hereby virtually abrogated or repealed. It is well known that our early reformers, while they claimed for themselves perfect liberty of conscience, and expounded and asserted the principles of that liberty, in their most enlarged sense, so far as their own case was concerned, with woeful inconsistency, refused to those who conscientiously differed from them, the rights which they justly claimed to themselves. They contended, in their day, that it was sinful on the part of the civil Magistrate to grant toleration—to those who held doctrines inconsistent with scripture—that is, with the interpretations of scripture laid down in their standards—to all, in other words, who differed from their system, for which, be it remembered, they arrogated an exclusive or divine right. Some of their successors, in the middle of the nineteenth century, approximating, as closely as the spirit of the age will admit, to the ancient doctrine, contend that it is the duty of the civil Magistrate, to exclude from any positive patronage or provision, which may be made by the State, for the support of Religion, all sects not holding scriptural views of Christian doctrines. The latter opinion differs in sound rather than sense from the former; the spirit, the principle of both is essentially one and the same; substitute the word *exclusion* in place of *intolerance*, and you will perceive at once that the difference is in degree, not in kind—that the same radical error is involved in the modernised form of the doctrine—that the ancient dogma is changed and modified, rather than *exploded*. The essential principle of both is utterly inconsistent with toleration, and the ancient doctrine has the merit of being more consistent and logical than its successor.

This Society can never recognise *so partial and variable a standard of religious liberty*, which would commit to the endless discrepancies and capricious veerings of uncertain opinion, the most sacred and immutable rights of man. *They* will measure what they owe to *others* by what they feel that they may justly claim for *themselves*. *They* will not submit to the fallible and corrupt tribunal of human judgment, the determination of the measure—of that liberty—of that truly divine right,—which is inherent in every man,—of deciding for himself, in all matters of duty—of conscience, without incurring loss, degradation, or exclusion,—as a virtual penalty for,—as a virtual restriction of—the free exercise of that right.

This Committee appeal to the good sense and equity of all unprejudiced men, whether it be not the most gross and palpable inconsistency to contend for the adoption of one standard, to suit our own views and interests, and to propose the application of another, restricted and narrowed in its dimensions, for the purpose of defrauding—of despoiling our brethren, who differ from us, of what God has as freely given unto them as unto us. To insist upon any restriction or reservation of the principle, in its application to the case of "Papists," Unitarians, and Universalists; what is this but to strike a fatal blow against the doctrine of toleration, and to renounce on behalf of our own asserted claims. The Bible, the Bible alone, said the ablest defender of the Protestant cause, is the religion of Protestants. The Bible, interpreted by whom? By every man's conscience, in the sight of God—(not in the sight of his fellow men.) They, in fact, are chargeable, with a participation in the worst error—which they impute to the Romish Church—who give any warrant or countenance to the least interference, direct, or indirect, with this sacred right—with this fundamental principle of Protestantism—with this great charter of Christian liberty—with this pillar and ground of the truth.

After this unreserved statement of the extent, to which we are disposed to carry our liberality, it may be necessary to guard our principles against the artful and insidious misrepresentations of those, who would fain hold us up, as indifferent or even hostile, to the interests of Christianity, and are pleased to construe our wish to see all sects placed on an equal footing in these Colonies, into a secret contempt or actual disregard of all religion.

It would be, indeed, a very cruel and perplexing dilemma to which we should be reduced, were we compelled to make our election between downright bigotry and intolerance, or the renunciation of all the outward forms of religious profession. We trust, nay more, we are happily assured, that *there is a golden mean between these extremes, in which we desire to be found!* While we resolve steadfastly to adhere to the dictates of our own conscience, to stand fast "in the liberty wherewith Christ hath made us free," we will not depart from the essential spirit of our Protestant profession, by infringing the same equal rights, claimed by others on the very same grounds. We deprecate any violence being done, *more or less, directly or indirectly*, to the consciences of other men. We think that truth, on whatever side it may ultimately be found, will not spread or prosper the less, that we leave the minds of men free and unbiassed. As we protest against any particular interpretations of the Scripture being imposed upon ourselves, from any quarter—as "we call no man master on earth, for one is our Master, which is in heaven, and we all are brethren"—so we will not usurp dominion over the minds of those "who follow not with us." We are not afraid to see a principle, the truth of which was demonstrated by LOCKE in the seventeenth century, carried into complete effect in Canada in the middle of the nineteenth century. There has, we humbly conceive, been no undue haste or precipitation in passing from the theory to the practical application of the doctrine, and further delay is, in our view, quite uncalled for.

It seems to us like a self-evident truth, which must force itself upon the immediate conviction of every intelligent and reflecting mind—aware of the state of this Colony and of the composition and spirit of society—that the attempt is quite preposterous, to set narrower limits here to religious liberty, than those which exist in the neighboring States. Looking, indeed, at the present disorganised state of this Province, divided into two national factions, one of which is manifestly striving to substitute Republicanism in the place of Monarchy, we cannot listen without pity and astonishment, to those who are so infatuated as to avow—in such a crisis—in such circumstances of time and place—narrow and exclusive doctrines. It would seem that *the illiberal party*, not contented with having been the prime agents in bringing matters to the present pass, are, as it were, eager to put the finishing hand to their work, to give the *coup de grace*, by throwing away from the defence of the Constitution and the maintenance of British ascendancy, all liberal-minded men. So long as they hold to these miserable and obsolete dogmas, the very dregs of former ages of barbarous ignorance and illiberality, they spread the elements of discord and disunion throughout the whole body of our population.

It is manifest to our view, that there cannot be any solid or permanent union, until we are all prepared to share with our brethren around us, on equal and impartial conditions, all civil and religious privileges and advantages whatsoever.

We hesitate not to declare our conviction, that this alone can maintain union and confidence among the various descriptions of His Majesty's subjects in the Canadas, and we earnestly trust that there may be no further delay, on the part of the Supreme Government, in recognising the equal rights of all, without exception or distinction, and in proclaiming its fixed resolution to place all upon an equal footing—in every respect.

With the view of promoting the general recognition of these principles—and of securing by all proper means their speedy and complete triumph, this Committee are authorised to take steps on behalf of the Society which they represent, for procuring the organisation of similar associations in the British American Provinces, and for this purpose, to enter into immediate correspondence, and into active co-operation, with all who may be favorably disposed towards the same design—to watch over such acts of the Executive Government, and such proceedings of the Imperial and Provincial Legislatures, as may be calculated to affect the interests of religious liberty, in the most comprehensive meaning of the term—and to originate or suggest such measures and movements on the part of the Society, as may be called for, at any moment, by the exigency of emerging events.

The Committee would particularly invite the public attention to the important fact, elicited in the foregoing extract from Lord GLENELG's Despatch of December 15, 1835, that the Supreme Government will not venture to legislate upon the final appropriation of the Reserved Lands, until called upon to do so, by the consenting voice of the two branches of the Colonial Legislatures. In other words, it is the voice of the people of these Colonies that must determine this long agitated controversy. Let the people, then, lift up their voice—and it will—it must be heard. Let the people speak out boldly their decided opinion—let them declare what is their will—and all opposition will at once be paralyzed. The Government and the Legislature of the Colony must bow to the voice of the country, and we are expressly assured that, there is no disposition on the part of His Majesty's Government to thwart, in this, or in any other point, the reasonable wishes or the true interests of the Colonists.

Let us now, therefore, proclaim, in the face of the whole world, that we will not suffer the introduction of exclusive privileges, and invidious iniquitous distinctions, equally repugnant to natural right and equity, and to social peace and prosperity—that we will not permit the yoke of a dominant Church to be wreathed about our necks.

This Committee, therefore, would now earnestly solicit the immediate counsel and co-operation of all who are well affected to the cause in which they are embarked. They recommend the formation of similar societies throughout British North America, and more especially in the Canadas, to co-operate with them, for the consummation of this great and glorious design; they profess their earnest desire to unite with all, in whose breasts their sentiments find an echo, in a course of prompt, strenuous, combined action—for the attainment of the great end in view—to contribute to the utmost of their power, to awaken the dormant, to enlist those who are neutral, to give new energy and zeal to those who are in any measure favourably predisposed. Every man is capable of doing something to promote the success of the common cause. No man can be held *guiltless*, (we use the word advisedly, for we believe that this question involves a moral as well as political obligation) who stands still, who remains inactive, undecided, when such great interests are in peril. The more prompt, decided, and vigorous our operations are, the sooner will they be brought to a satisfactory issue. We trust that the cause will command an interest in the public estimation, proportioned in some adequate degree to its vast importance. We feel confident that all who wish well to the country, who love its peace, and seek its prosperity, if they duly conceive and seriously weigh the momentous interests which it involves—interests equally affecting the individual and the community—will, if they do not surrender to party, their judgment and their views, concur with us in the opinion, that the question is one of vital importance, and to be placed in the very fore-ground of any claims which are now most earnestly pressed upon the attention of either the Provincial or the Imperial Legislatures. No time should be lost in preparing statistical information with respect to the proportion of the population who are in favour of these principles, and compared with that of those who dissent from them, and in collecting and combining such facts and arguments as may give force to our representations. The getting up of Petitions to the British Parliament and the Colonial Legislatures, as numerously signed as time and circumstances will admit, should be the first step in our proceedings. It will, in the next place, be matter for early and serious deliberation, whether it might not be advisable in the present crisis, when the very Constitution of the Colony will, in all probability, be subjected to revision and amendment in the Parent Country, to send home a special Agent, worthy to be entrusted with the charge of bringing this cause before His Majesty's Government, and of watching over its progress through the two houses of Parliament. Nor should it be forgotten, that the press must be put in immediate requisition in both Provinces, as the most effectual engine for counteracting the mischievous activity of the illiberal party, and preventing the diffusion and perpetuation of the baleful spirit of religious and political sectarianism, so inconsistent with every enlightened view which it is possible to form of the interests either of the Colony or of the Parent Country.

ADAM FERRIE, *President.*
JOHN DOUGALL, *Secretary.*

MONTREAL, October 25, 1836.

During the present term of the Quarter Sessions, Jean François Ouellet, a bailiff of the Court of King's Bench for this District, was found guilty of extortion, in having, under colour of his office, demanded and received from Mr. Amury Girod, of Varennes, then in his capacity, the sum of five dollars, to which he was not entitled. The defendant was fined ten dollars.—*Montreal Gazette.*

AVERTY AT ANSON.—The store of Messrs. Paterson & Young, on M'Callum's wharf, adjoining the large stone house occupied by Mrs. Hardy as a boarding house, was last night discovered to be partially on fire. A lot of combustibles had been ignited in one corner of the building, which is of wood, and had, it is supposed, been placed there by a fellow of the name of John Nickory, who was found on the premises by Andrew Young, Esq., and a man in the employ of Messrs. Wm. Price & Co., whose office is next to Mrs. Hardy's. Nickory was conveyed to Jail immediately after the fire was subdued, and was this morning committed for trial. It is extremely fortunate that this diabolical attempt was frustrated, as, from the wind being fresh at the time, it is hardly possible to say where the fire would have stopped when once raging among the closely packed buildings in the vicinity.—*Quebec Mercury, Oct. 27.*

Mr. Voyer, who has been appointed Inspector of Chimnies, announces in the *Official Gazette* of this day, that he intends to enforce the fire regulations against all landlords and tenants.

We hope that, amongst other things, the newly appointed officer will turn his attention to the very inefficient mode now in use in sweeping chimneys with a bunch of thorns, which very imperfectly removes the soot, but scratches out the mortar by catching in the interstices of the brick work. We learn that there is now in this city an Englishman, who has in his possession apparatus now used in England, instead of employing climbing boys. It would be surely worth while to make an essay of this machinery, as the method now in use here is decidedly defective.—*Ib.*

AN INTERESTING NAME TO BE MARRIED TO.—*Poulson's Advertiser* announces the marriage, in Philadelphia, of John Randolph, Esq. to a lady with the interesting name of Miss Jane Abed, daughter of the late Thomas Lloyd, of that city. Sometime ago, we were edified with the account of the marriage of a gentleman to a Miss Goto. But this is more interesting still. The bride is a *bed* of herself; and whatever misfortunes may hereafter assail the wedded pair, whatever poverty may gripe, whatever fires may consume, and whatever sheriffs may levy, as long as heaven spares to Mr. Randolph his present judiciously selected wife, he will have a *bed* to go to. He ought to be—and we dare say he is duly sensible of the blessing, and that he will never knowingly take any measure to alienate a possession of such warm and inestimable value.—*New York paper.*

The *Boston Gazette* says, a gentleman of intelligence, recently from Buffalo, states, "on the best authority," that the assets of Rathbun will not pay over fifty cents on his confidential paper. Rathbun is now prison, and the clamour of popular indignation appears to be gaining ground against him.

An eccentric man of *ton*, lately describing at Cheltenham the merits of an umbrella he had constructed upon a new principle, remarked to Lord A., that it was "a perfect *chef d'œuvre* of its kind." "No doubt," said the witty Noble, "it must be a *shed-over* if it is any thing like an umbrella."

Miss Martineau has come home with her Preventive Check, not a bit the worse for hard wear and tear in the Union.

"Two whales were driven on shore last week," says a Dublin paper, "on the property of Lady Bellingham. It is supposed they got into the shallow water in pursuit of a shoal of herrings, which have been lately very abundant on the North coast of Ireland. They have been secured." In other words, after a good deal of *blubbering* the whales were *boxed*.

Mike Scales says that the Arabs who swing over and stand upon one another's heads, perform the wonderful feats by eating "hoysters."

The *Globe* informs us that, "for dissipated habits, the watermen at many of the stairs, with very few exceptions, are only second to cab raffianism and extortion." Bilk Sunking'em swears this is untrue. "How can *water*-men," he confidently asks, "be condemned for dissipated habits?"

Commercial.

REVIEW OF THE NEW YORK MARKETS FOR THREE DAYS PRECEDING

WEDNESDAY, *Oct.* 26, 1836.

ASHES.—Supplies continue moderate, but the transactions since our last have been quite limited, and prices for both descriptions declined 25 cents; a few Pots have been sold at $7,25; and some Pearls at $8 @ $7,75.

FLOUR AND MEAL.—No important variation has occurred in the price of Flour since our last. The transactions have been extremely limited in Southern, while for Western the demand was yesterday rather more animated. Sales of common to good brands at $9,62½ @ $9,75; Fancy, $10; Ohio, $9,25 @ $9,50; Philadelphia, $9,75; and Georgetown and Howard street at $10.

GRAIN.—There have been further sales of 1,500 bushels good Wheat from Hamburg at $2; 4,500 good German, $1,95; and 5,000 middling quality of white Dantzic at the same rate, all 60 days, which leaves but little of any description in market unsold.

PROVISIONS.—We have no further change to make in our rates for Beef and Pork. Lard is rather more plenty, and sells at 17½ @ 17¾ cents. Butter arrives more freely, but is readily taken; 100 firkins good Ohio, from store, sold at 19½ cents.

Strangers' List.

OTTAWA HOTEL, Oct. 25.—Mr. Davies, Mr. Beatty, St. Andrews; Mr. Mears, Fort Covington; Mr. H. Leslie, Southwick; Mr. James M'Cady, Hull; Mr. Hotham, L'Original; S. Macdonald, Point; Mr. J. Brock, L'Original; J. Kirk, Bytown; Mr. Robinson and lady, Hull; J. Hall, Hogansburgh; Mr. Kilborn, Brockville; Mr. Clifford, Petite Nation; Mr. Treadwell, L'Original; Mr. Dewy, St. Andrews; Mr. Hopkins, do; Mr. Burke, Bytown; Mr. Chitty, do; Mr. Cameron, Point Fortune; James Ammerson, Hull; Mr. Kemp, Bytown.

OTTAWA HOTEL, Oct. 27.—A. Graham, A. Main, Bytown; M. Sparlee, Buckingham; Mr. Normond, Beauharnois; Mr. Boyles, Coteau du Lac; Jacob Dennison, Mr. James M'Crae, Bytown; E. Longley, Sheffield; Mr. Dunn and lady, Quebec; Mr. Thompson, Nepanee; Mr. Wilson, M Herd, Perth, U.C.

COMMERCIAL HOTEL, Oct. 27.—Mr. Scobie, Toronto; Amos Kemp, Esq., St. Armand; A. M'Pherson, Lancaster; A. Kilborn, Stonefield; James Taylor, Philipsburgh.

EXCHANGE COFFEE HOUSE, Oct. 27.—Mr. Ritchie, Hamilton; Mr. Atkinson, Mr. M'Donald, Quebec.

ORR'S HOTEL, Oct. 25.—Mr. Mason, 24th Regiment, Kingston; J. Ramsay, Quebec; C. Wheeler, do; Capt. White, Boston.

BIRTHS.

Yesterday morning, Mrs. James Young, of a daughter.

In this city, on Wednesday last, Mrs. J. P. Ashton, of a son.

At Toronto, on the 19th instant, Mrs. Wm. C. Fielding, of twins—daughters.

At Guelph, on the 3d instant, Mrs. Thomas Keating, of a son.

MARRIED.

On Wednesday the 26th instant, by the Rev. William Taylor, Abraham Johnson, to Mary Anne Watson, only daughter of Mr. Thomas Watson, all of this city.

In this city, on Wednesday last, by the Rev. Mr. Esson, Mr. John Ferguson, to Miss Jane Hamilton, both of this city.

On Friday, by the Rev. Mr. Esson, Mr. Joseph Ashley, Huntingdon, to Miss Margaret M'Intosh, of this city.

At Whitehall, on the 23d instant, by the Rev. A. Fleming, pastor of the first Presbyterian Church, Mr. George K. Goodrich, of Boston, to Elizabeth, youngest daughter of Mr. George Scott, of St. John.

At Quebec, on the 25th instant, Alexander Jackson, seventh son of Peter Roe, Esq. J. P. of Leeds, (Megantic) to Phillis, eldest daughter of Alexander Hall, Esq. of the same place.

DIED.

Yesterday evening, aged 46, Elizabeth Smith, widow of the late Mr. Andrew Malcolm, in his lifetime grocer in this city, both natives of Aberdeen, Scotland. The friends of the family and acquaintances are respectfully invited to attend her funeral tomorrow afternoon, at three o'clock, from her house, nearly opposite Molson's Brewery, Quebec Suburb, to the place of interment, without further invitation.

Yesterday morning, Mrs. A. M. Armstinger, wife of Doctor Gravet. Friends and acquaintances are requested to attend the funeral from the house of her husband, St. Louis Street, to Christ Church, and thence to the place of interment, on Monday next, at 3 o'clock precisely.

At Quebec, on the 25th instant, of a lingering illness, Alice Collier, wife of Mr. John Hummel, grocer, Champlain Street, aged 42.

At Quebec, on the 24th instant, Chas. Blake, infant son of the Rev. R. B. Burrage.

THE CHAMPLAIN AND ST. LAWRENCE RAILROAD COMPANY,

IN CONNECTION WITH THE

STEAMER PRINCESS VICTORIA,

Will, on Thursday, Oct. 27,

And until further notice, continue to run as follows:—

STEAMER	CARS FROM LAPRAIRIE,
From Montreal, precisely	*By Locomotive.*
Half-past 9 o'clock, A.M	Half-past 10 o'clock, A.M.
3 o'clock, P.M.	4 o'clock, P.M.
CARS FROM ST. JOHNS,	STEAMER
By Locomotive.	*From Lapraire.*
Half-past 9 o'clock, A.M.	7 o'clock, A.M.
	11 o'clock, A.M.

ON SUNDAYS.

STEAMER	CARS
From Montreal.	*From St. Johns.*
11 o'clock, A.M.	9 o'clock, A.M.
3 o'clock, P.M.	half-past 1 o'clock, P.M.

And from Lapraire, the Steamer will leave on the arrival of the Cars, and the Cars on the arrival of the Steamer.

FARE—To and from St Johns the same day 7s 6d
To or from St. Johns only..... 5