

and at least three inches in circumference in the thickest part of the body. From the fangs it possesses it is thought to be a venomous kind. It is preserved for the present in a living state by Mr. Curling.

**THE POISON OF THE TOAD.**—Popular tradition has from time immemorial attached a poisonous influence to the toad. All doubts, however, as to the nature of the contents of the skin pustules of the toad and salamander lizard are set at rest by the experiments of two French philosophers M. M. Gratiolet and S. Cloez, who by inoculating various animals with the cutaneous poison of toads and salamanders, have demonstrated that the substances in question are endowed with well marked and exceedingly dangerous qualities.—*Spectator*.

**ENORMOUS BEQUEST TO HER MAJESTY.**—A gentleman of the name of Neale, who had been living for many years in the vicinity of Ashford in Kent died one day last week at the advanced age of upwards of 70, and was buried on Wednesday in the parish church. He was possessed of an immense fortune, which has been calculated at £300,000. He was of very eccentric habits, and upon the perusal of his will it appeared to the great dismay and disappointment of many persons present that he had only given two legacies of £100 each to two gentlemen whom he had appointed executors, to see the due performance of his funeral rites and left the whole of the remainder of his property to the Queen.

**EMIGRATION FROM LIVERPOOL.**—By the Government emigration returns it appears that 61 ships having on board 21,906 emigrants, bound for America and Australia sailed from this port during the month of August. The number sent out in the previous month was 21,365, so that in the last month there has been an increase of 522 emigrants. The number in the corresponding month of last year was 16,714 and of the year previously (1850) 14,296. Those destined for America were chiefly Irish and Germans, the former preponderating; while Scotch formed the majority of persons making their way to the Australian sheep pastures or gold diggings, to whichever pursuit their inclinations may lead them when they land upon terra firma. These numbers have no reference to the vessels which are being continually despatched by independent firms in Liverpool.

**VISIT OF ORANGEMEN TO THE ISLE OF MAN.**—On Saturday, the members of several lodges of Orangemen, of Liverpool, visited their brethren in the Isle of Man, on the occasion of opening a new Lodge at Douglas.

**FRANKEDOM OF ELECTION.**—The *Carlisle Sentinel* states that the parish priest of Clonergal has directed his parishioners not to permit the constabulary to occupy their usual seats in the Chapel of that village. The offence of these men is their having, according to their orders giving protection to the voters for the Conservative candidates at the last Carlisle election against the Priest-led mobs of that country.

**FIRE ON BOARD THE CANADA STEAMER.**—On the last outward voyage of the *Canada* between Liverpool and New York, the vessel narrowly escaped destruction by fire. After leaving Liverpool it was found that one of the passengers was insane, and had to be put under restraint. The person appointed to watch him having left the cabin of the madman for a short time, it was immediately discovered to be in flames, and it was only by means of the most strenuous exertions that the fire was extinguished. The intelligence was brought in a letter sent home by the last American mail steamer, which passed the *Canada* before she arrived at Halifax. This accounts for the news not having reached England through the American papers.

The new orders in Chancery respecting the future practice of the Court, as regulated by the act which passed last session, have been published. The orders are to take effect from the 28th of October next. They are signed by the Lord Chancellor, the Master of the Rolls, the Lords-Justices, and the Vice-Chancellors.

## Colonial.

### DESTRUCTIVE FIRE IN PUSLINCH.

—The saw mill and premises of Mr. A. Gibson, in Puslinch, were yesterday utterly destroyed by fire, together with upwards of twelve hundred dollars worth of lumber. The mill has been for some time working night and day, but yesterday being appointed a "Fast Day" in Puslinch, Mr. Gibson put a stop to his work at midnight on Wednesday, intending not to recommence it till after the same hour next night. They then left, and at four o'clock the whole premises were in flames, and utterly consumed in an incredible short period, together with the immense supply of lumber gathered around the building. We deeply regret to state that there is no insurance either on the mill or lumber, and Mr. Gibson, after a number of years of energetic labour, is deprived of his all.—*Galt Reporter*.

A petition has been presented from the Municipal Council of the Town of Brantford, of the county of Brant and of other places, praying for a special Act of Incorporation to authorise the Brantford and Buffalo joint stock Company to extend the said line of Railroad from Port Erie to the town of Gadenburg. A Bill for the above purpose has been read a first time in the House of Assembly.

The inhabitants of Guelph have held a meeting to remonstrate with the Government, and to petition the Queen, through Guelph and the County of York's Members of the House of Commons, and to remonstrate with the Queen, through the

and Goderich Road at Stratford. It seems that the road to Elora to Saugeen was staked out three years ago, and on the faith of its being completed a new gravelled road was made by a joint stock company from Guelph to Elora, and now when that is completed, Mr. Cameron has entirely altered the route, and caused a road to be surveyed and staked out from Stratford to the Sound. The inhabitants of Guelph have deputed Dr. Clark to proceed to Quebec, to remonstrate against this arrangement.—*Galt Reporter*.

### MR. HINCKS AND HIS RESOLUTIONS.—WHAT ARE THEY WORTH?

Well—the Hon. Francis Hincks and his resolutions of defiance to England have occupied the House for several nights, and have been carried by a vote of 51 to 22, the Upper Canadian majority being against the Ministry upon the principle involved. But the resolutions have been carried, and now comes the question, are the "pharisaical brawlers?" one whit nearer the secularization of the Reserves thereby?

The question which Mr. Hincks's resolutions answered was not—shall the Reserves be or be not secularized; but, ought or ought not the Canadian Parliament have the power of legislating on a subject of a purely local nature.

That there is a large majority in the House and in the country, including, we might almost say, the whole Conservative body, who will affirm the principle, that Canada is perfectly able, and ought to legislate upon all local matters is an unquestionable fact, and a principle for which we shall ever contend; but when Canada found that her own legislatures—may, even her own House of Assembly—could not agree upon a settlement of the question likely to be satisfactory or final, she invited the English Parliament to legislate upon the subject. In furtherance of this desire, in the Session of 1837-8, a Bill was introduced to re-invest the lands in the Crown for denominational purposes, which was read a second time, passed thro' Committee, and the report received by a majority of 29 to 12; but that the country might fully understand what it was about, it was not carried further that Session. In the ensuing one the question was again introduced, and a Bill passed both Houses of the Upper Canadian Parliament, appropriating the Reserves to religious purposes, and transferring their appropriation from the Canadian to the Imperial Parliament. This Bill did not meet the wishes of the Home Government, and in the despatch of Lord J. Russell, dated September 7th, 1849, thereon, he says, "I cannot admit that there exists in this country greater facilities than in Upper Canada for the adjustment of this controversy; on the contrary, the Provincial Legislature will bring to the decision of it an extent of accurate information as to the wants and general opinions of society in that country, in which Parliament is unavoidably deficient." Subsequently, however, and contemporaneously with the Act of Union, and as a step to the final settlement of the question, a similar Act was again passed, and England ultimately became the arbitrator between the conflicting parties in Canada. Her award was the Act of 1840, which was intended to be a final settlement of the question.

The Canadian Parliament having thus voluntarily transferred to the Imperial Parliament the power to legislate upon the question, and the Imperial Parliament having legislated upon it as requested, and in a manner acceptable to the majority of the people of Canada, it needs the brazen effrontery of Mr. Hincks for any member of the Canadian Parliament to assert, as he does, that the Imperial Parliament "not only wish to take from the people of Canada the right of settling this great question, which is peculiarly Canadian in its character, but they wish to take out of the hands of the people of this Province the right to say in what mode that legislation shall be carried out;" and that such being the case, "as a matter of conscience, he would be bound to resist the details of the measure, and as he had strong feelings with regard to the rights of the Colonies to legislate for themselves on local questions, he would go most cordially with the majority of the House on the question of right to deal with the question, without any reference as to the particular manner in which they would deal with it. The first question is a great constitutional one—the other a mere matter of secondary importance."

It will thus be seen that instead of the Imperial Parliament having sought, or even desired to deprive us of the right to legislate upon local matters, it sent those local matters back to us to treat in our own way; but, having at our repeated request legislated for us, they desire to sustain that legislation and make it satisfactory. What then is there to justify, or even excuse, Mr. Hincks's indignant and traitorous defiance, his threat of collision with England? Nothing whatever. It originates solely in the anti-British feeling which has long rankled

in his heart—that panting for Annexation which he will never see; but which, if he did, would be the extinguisher placed upon his own political existence. His whole career of bravado; his insolent letters to Mr. Trevelyn on the Currency Bill of last year; his more insolent letter to Sir John Pakington in the month of May last, and his rebellious resolutions of the present day, are all intended to pander to the worst feelings of the lowest democrats, and prop up by their aid his own declining political power. A collision with England! with Francis Hincks, John Rolph, and Lyon Mackenzie as the leaders of the men in Buckram who would follow! Why, it is the "Bull and the Frog"—they measure their strength with England! Why the very look of a British Canadian heart would make them run in 1852 just as they did in 1837.

If they really wish a trial of their strength they need not defy distant England; they may come nearer their match at home. Let them but raise the standard of revolt, and proclaim Annexation as the impress on their banner, and they will find loyal hearts and true more than sufficient to crush them, even if they received ten times more support from the people of Canada than they do.

As to the effect of the resolutions otherwise, they leave the Reserves question just where they found it; but the debate has done one good—that it gave to the Conservative members an opportunity to wring from the Government a declaration of how they would legislate upon the Reserves if they had the power. This they, and particularly Mr. Morin, had previously evaded; but now we know that the Clear Grits of Upper Canada, aided by Mr. Morin, Mr. Papineau, and a few more French Canadian members, would rob the people of Upper Canada of the State aid for religious instruction now available to all denominations, and bring back the fast vanishing spiritual darkness which so long prevailed. But this shall not be. Mr. Hincks says that if the Canadian Parliament had the power of legislation upon the subject, he had no fear as to the result; neither have we, and with a majority, though small at present, of Upper Canada members for their maintenance to religious uses, we have no doubt that among the representatives of the Lower Province, a majority will also be found to sustain a good principle, to condemn a bad one, and also to maintain the principle of that settlement of 1840, which England made at our own request.—*British Canadian*.

### POPERY.

THAT some grave error has been committed by this country in its mode of dealing with the Papacy, its emissaries and votaries, is pretty clear by this time. And no less clear is it that if we mean to preserve our national independence our civil freedom, the reign of law and order, and the light of truth in our land, measures and that measures of a stringent character, must be taken to put a stop to the lawless aggression of Popish priestcraft upon our whole system. The great question is, where our error lies, and what, consequently those measures should be. In considering that question, we must take care not to suffer ourselves to be carried away by that vague and erroneous notion of toleration to which the Liberalism of the day has given currency and by the cry of persecution which the Papists are raising with a violence increasing in exact proportion to the extravagant nature of their pretensions. As regards this cry, it will suffice to point out that in the language of the Papacy every attempt of a superior power to check its insatiable lust of dominion, and to defeat its insidious machinations however legitimate that power, however just that attempt may be termed "persecution." If a Popish Cardinal is not permitted to defy the Queen's supremacy, to set at nought the enactments of the Legislature, to insult the national Church, and to establish the Pope's jurisdiction within these realms, he is a "cruelly persecuted" man. If a Papist mob is not permitted, at the bidding of the Priests to destroy the freedom of election, to coerce and maltreat the voters who refuse to yield blind obedience to the behests of the Papacy to resist the civil power, to disarm and murder the Queen's troops, and to establish the reign of brutal fanaticism, the people are the victims of a "tyrannical persecution." Such are the conceptions which Papists have of the almighty license of the Papacy, that the bare existence of a law setting bounds to its proceedings is felt and denounced as "persecution." If we are to give heed to this cry of "persecution," if we are determined to do nothing which may bring upon us the odious

name of "persecutors," our only alternative is to surrender at once all that we prize as a nation, and to bend our necks in silent submission under the Papal yoke.

If we are not prepared to do this, we must not only disregard the Popish howl of "persecution," but we must revise our exaggerated notions of toleration. The true notion of toleration we take to be this, that no violence is to be done to any man's conscience in the matter of religion; that he is not only not to be coerced to profess any particular creed, or to conform to any particular mode of worship, but that he is to be left free to believe and to worship as he thinks best; and, further, that he is not to be deprived of any advantage, any right or privilege belonging to him as a citizen, on account of his religion. This is toleration to the fullest extent, such toleration as we trust will always, and under all circumstances, be upheld in this country, both because it is in itself just, and because we believe it is to be most conducive to the advancement of religious truth, whose conflict with error is most successful when carried on without the aid of carnal weapons. But it is an indispensable condition of the maintenance of this true toleration, that the authority of the law, giving equal protection to the rights of all and preserving inviolate the general rules of social order and public morality, should be permitted to violate the law, to encroach upon the rights of others, to disturb the public peace, or to outrage public morality, on the plea that his religion constrains him to do so. The moment religious liberty is thus turned into a cloak of maliciousness, and faith into faction, the interests of true toleration require that the offenders should be repressed with a strong hand. Unless this is done, liberty will become a mere name, and the most odious tyranny will establish itself on the ruins of public freedom.

How to avoid this consummation, which the Papacy is at this time labouring with all her might to bring about in our free country, without violating the sacred principle of toleration, is the great problem for our statesmen to solve. In order to solve it, they must advance with firm, yet not with hasty steps. They will do wisely in refusing to adopt at once every conclusion which the present attitude of the Papacy might justify. Let them proceed by degrees. Above all let them strike at the root of the evil, instead of exhausting themselves, as the Legislature has hitherto done in vain efforts check the growth of its fruits. The time may possibly come when Popery will convince us that no man professing the Romish creed can safely be admitted into the Legislature, or trusted with the elective franchise. But let us not be in a hurry to learn that lesson. Before we interfere with the civil and political rights of any of our fellow-citizens, let us first try what may be done by putting the strong curb of the law upon the crew of aliens who are using our misguided fellow-citizens as tools for the accomplishment of their treasonable purposes. Before we touch the Popish laity let us deal, according to their deserts with the Popish hierarchy and priesthood. They are at the bottom of every mischief and every danger to which we are at present exposed. Until they are taught obedience to the law, and loyalty to the Sovereign of this country all attempts to keep the Popish laity within the bounds of law and order will prove abortive. The laity will be peaceable enough if only the baneful influence of their Ecclesiastics can be restrained.

This may be done without any violation of the strictest rules of toleration. All we have to do is, to consider Popish Ecclesiastics in their true character, and to place them in that character under the operation of the law. The radical mistake which we have committed, is that we have treated Popish Ecclesiastics as our fellow-citizens. In reality they are not so. They may be by birth subjects of Her MAJESTY, and as no British subject can renounce his allegiance, the Queen's sovereign jurisdiction over them continues unimpaired. But they are no longer entitled to exercise the rights and privileges of British citizens. By taking an oath of allegiance to a foreign Potentate a British subject forfeits those rights and privileges. He is, in fact, guilty of an act of treason: for as allegiance to two Sovereigns is, in the nature of things, impossible, the taking of an oath of allegiance to