Communications.

To Philalethes.

SIR,—The bishops and the dignified clergy of your church in these colonies, possessing, as we have seen, an influence so ascendant, both here and in the parent country, have, as might naturally be expected, employed it first and chiefly to strengthen the foundations and to extend the boundaries of their ecclesiastical power and authority. They have only acted after the manner, and in the spirit of their order, as attested in the page of history, in a steady and zealous direction of all the means—of all the influence, which they could command, for their own aggrandisement, and for the propagation of their sect; nor is it to be imputed to them, as any singular reproach, that they have not acted in these circumstances, with a disinterestedness or liberality, rarely if ever exemplified in the history of other communities, whether civil or ecclesiastical, by consulting rather the interests of the country and of religion generally, apart from all sectarian views, than by seeking, as they have done, to procure to their own establishment paramount and exclusive privileges and advantages.

The superlative influence of the Anglican Church, as been employed both at home and in the colony, to secure to herself a monopoly of Government patronage. As if Protestant Christianity had been identified with the Church of England, or as if the souls of her members and adherents were alone esteemed of any account in the eyes of the Government, the funds voted by the British Parliament, and those at the disposal of the Colonial Administration, or what could by any possibility be made available for religious purposes, were all absorbed, at least until very recently, by a religious body, originally the least considerable and important of any of the leading sects in the colony. The patronage and bounty of the Government were exclusively lavished upon the Church of England, if not with the intention, at least with the actual effect of enabling her to proselytise, at the expense of other Protestant sects; for, we persuade ourselves, that she will not allege that any notable efforts have been made by her hitherto for the conversion of either the French Catholics or the Aboriginal Indians. The full amount of benefit which this colony can be said to have derived from the large sums of public money, expended for the propagation of the Gospel, after deducting the originally inconsiderable number of the population attached to her communion, has been "the compelling to come in that my house may be filled," of a very goodly number of sectarians and schismatics, and of redeeming from the Egyptian darkness of Presbyterian Heresy into the communion of the true Apostolic *Protestant Episcopal* Church of England, a motley multitude of Scotch, Irish, and Americans, of whom even those who have joined her from the purest motives, it will not be pretended, can have derived from the change any spiritual advantage, while not a few, it may be feared, have done so with no other effect to their religious state, or moral character, than might be expected from the equivocal and unworthy motives, which have induced them to apostatise from the faith of their fathers!

But this, alas! is very far from being the worst of the consequences, which have resulted from the worse than injudicious and impolitic, from the mischievous course of policy hitherto pursued in regard to the religious interests of the colony.

I contend that the monopoly of the Church of England has proved highly detrimental to the cause of true religion, and has retarded its growth, instead of promoting it. In consequence of the extraordinary assistance afforded to her, she has been enabled to preoccupy the ground, in numberless instances, which, with nearly equal advantages, would have been exclusively, or to a great extent, in possession of other denominations. Her missionaries have been multiplied and extended far beyond what would have been practicable without this undue patronage and fostering. Had they been left to a free and equal competition with other sects, or had equal favour been extended by Government to all Protestant Missionaries, they would not have planted one of a dozen churches which now appertain to their communion—nor can they deny that even now, they would be utterly paralysed, were they to be deprived of the exclusive and extraordinary aid, and advantages which they enjoy. In how many instances has it happened that a Clergyman of the Church of England has been sent to a settlement where the majority of the population were Presbyterians, or of some communion different from the Anglican Church. The natural consequence has been, that a few of the wealthier families have, after a short time, joined the communion of the only Protestant Church accessible to them. Those who could not overcome their predilection for their own communion, deprived of the aid and co-operation of their wealthier brethren, thus detached from the Church of their fathers, have either been compelled to wait the slow progress of the growth of their numbers and means, before they could obtain a pastor, after their own heart, or they have become desultory hearers of such itinerant and casual preachers as came among them. It has been a too frequent consequence of this state of spiritual destitution, that their religious principles have become unsettled, if not actually corrupted or obliterated.

Had things been allowed to take their natural course, every settlement would, in the very first instance, have been provided with a pastor and a church suited to the wishes of the majority. The spirit of emulation would in due time have stimulated that portion of the population, which was only second to them in number and importance, to build a church and to procure a pastor of their own persuasion; and so on of the other sects, in successive order. How unnatural and prejudicial is the present system, which, thrusting upon a settlement a form of religion embraced by only a few of the resident families, retards in effect, instead of promoting, the spiritual interest of the whole. It damps and deadens the voluntary spirit, while it does not supply its absence by any adequate religious provision for the many. That this state of things has not escaped the notice even of some of the leading dignitaries of the Episcopal Church, will appear in the sequel. They have shewn that they were not unconscious that the progress and prosperity of their Church, mainly depended upon the exclusion of all competitors, and that the extension of equal favor to other Protestant sects, would go to annihilate her. To the question then—what has the Colony gained by the bounty lavished upon the Anglican Church?—no satisfactory answer can be given, or rather, a careful investigation of the effects of this ill-judged policy, would exhibit a melancholy account of loss and damage, instead of gain, to the cause of piety and morality.

But it will peradventure be supposed that in the learning and abilities of her clergy, as a body, in the higher pitch or wider extent of professional qualifications which they possess, they have a just claim to greater consideration and favour on the part of Government. Neither will this plea be found available.—They are not entitled, so far as I am aware, to claim a superiority in point of literary or theological education over any of the leading denominations whatever, in these provinces; nay, am I arrogating an unwarranted superiority, when I contend that generally speaking, their education is much inferior to that of the Presbyterian clergy, whether in or out of the communion of the kirk? and, certainly, I am not prepared to say that the Methodist missionaries, may not justly claim equality with those of the Anglican Clergy, who have been educated for the Ministry in Canada. I state this not with any view of depreciating the clerical talent or qualification in the sister church, but in vindication of the rights of others infringed by her encroachments. And inasmuch as she has set up a claim to paramount privilege, she must not wonder if we rigorously sift her pretensions, and try to moderate her ambition, by reducing them to their real dimensions. If she urges her right to a higher standing, or to more ample provision and endowments, she need neither wonder nor complain if we, in turn, exact a rigid account of that preponderance in solid merit, in actual efficiency, which would seem to be essential and indispensible to serve as a ground for the preference which she arrogates over others.

Sept. 5. ARGUS.

SIR,—I perceive this morning, that my last letter has moved you a little from your propriety. You seem chafed, "PHILALETHES," by our rude, uncermonious handling of the secular influence, of the secular claims of your church. I have only to repeat, that I deem it no manner of sacrilege—no violation of any feeling—of any principle, deserving to be respected—to institute a rigid scrutiny into her pretensions—into the influence, good or bad, which she appears to me, to have exerted, and the actual fruits which have grown out of her system.

I am as little surprised, as I am moved, by having the usual imputations thrown in my teeth, of disloyal democratical, disorganising principles. Your attempt to trace to selfish, and unworthy motives, the course, which I have thought proper to adopt, in defence of the most sacred and invaluable rights of the people of these colonies, is one of the hackneyed and most vulgar resources of uncandid or incapable reasoners. I do not ask—I do not expect, that my opinions shall be received implicitly, in virtue of my personal credit or authority. Let them be tried by their intrinsic worth. Truth is all sufficient for her own vindication, and she needs not—she disdains—the aid of personalities. How far I am the low-minded, envious, selfish, ambitious character, which you would represent me, I must leave to those, who know me, to decide. I only beg, that the world will do me the justice not to take for granted, that the picture which you have been pleased to publish, is a true likeness of me. I have no desire to deprecate the damatory sentences of such self-constituted judges as "PHILALETHES." I have no fear, that they will make any serious impression upon any, whose good opinion of me could be an object or my ambition. It will, perhaps, be not quite easy for "PHILALETHES," with all his ingenuity, to explain how I, a Scotsman, endowed with all the selfish, restless ambition of my country, should not have found a surer pathway to promotion, by dedicating my humble talents to the service of those whose smile carried preferment with it, and who could easily have gratified my covetous and sordid spirit. If I am, verily, so near a kin to Sir ARCHY—if I am so pliant and flexible a worshipper of mammon—how comes it that I lack the concomitant instinct of knowing *the where, the when,* and *to whom* I should *boo*. Did you ever know a *erne filius*, a worshipper of the rising sun, who did not possess the instinctive sagacity of directing his homage, his idolatry, to the proper object—to the right quarter. As the hound tracks the hare by the scent—as the vulture smells the prey afar off—so does every genuine Sir ARCHY find out, with unerring certainty, the dispensers of power and preferment.

You are pleased to reiterate, what I thought an inadvertent concession, in your former letter, that the Church of England does not desire to be placed upon a footing equal, *or even similar*, to that which she holds in the Parent Country—that she has adopted the title of the Established Church, in the colony, purely to mark her connection with the Parent Church! I cannot better express the feeling which this excites in my mind, than in the words of the Miller of Mansfield to the King—"If I thought I could believe this now!" We shall be able, by and bye, to give the world some light on this subject, and it will be found, we suspect, that the assumed title of "the Established Church" is not without meaning, does signify something. We would remind "PHILALETHES" of the fable of the man and the horse. We fear that if this country tamely suffer the saddle to be put on its back, the bridle in its mouth, and the priestly rider to seat himself and to take the reins in his hand, we shall be found to be no lying prophet. "It is no mistake—it will be no mistake." It is quite mortifying to think how "PHILALETHES" & Co. count so confidently on the simplicity and gullibility of the public. The horse, in their estimation, is no better than an ass. "We mean no harm, we have no design" (so they plead in the innocency of their hearts) "in taking to ourselves the designation of the Established Church—in claiming the whole of the reserved lands as our patrimony and peculium." We mean not to arrogate any pre-eminence whatever—when we call other Protestants dissenters; it is all in humility, brotherly love, and for promotion of peace and unity, and confidence." If the world be not a simpleton, you, "PHILALETHES," without all question, are so, in holding such language, in hazarding such statements, in the face of facts too glaring to be mistaken—"bask her, bask her as you will, we still see the horns of the mitre"

It affords some amusement, "PHILALETHES," at your expense, to hear it said or insinuated, that we are no Presbyterian, because we lead "the truly primitive simplicity of your mitred brethren in the United States." Yes, sir, we can approve Apostolical poverty, simplicity, humility, even though surmounted with a mitre! I may like you without much admiring your cassock. Be it known to you that there is not the slightest ambiguity or obscurity, at least, to any candid and intelligent reader in the words which your awkward and ignorant criticism would excruciate, Procrustes-like into something incongruous.

You seem not to have apprehended the aim and purport of the reasoning in our letter which you have mangled most miserably, either misapprehending or misrepresenting it. We started from the incontrovertible position that influence is power—and proceeded to show that an undue influence and ascendancy were thrown by the impolicy of Government into the scale of the Anglican Church, to the prejudice of other religious denominations.

It is a pitiful artifice to cover your own weakness, and want of solid and pertinent arguments—to represent the exposition which we have there given of the partial evils arising out of a false system, as equivalent to a denegation of all merit—of all usefulness to your church. God forbid, that we should be so unjust as well as ungenerous and illiberal. We deprecate any such construction of our language or views, and in subjecting to free enquiry the evils of a system which, whatever you may think, all impartial men will agree, savours much of domination and intolerance, we distinguish between the Church and the system—and were the latter, as we hope it will be, done away, the former would not only remain the same, but would be purified and elevated by the regenerative process. We are the true friends of the Church of England in her essential being, in her true and spiritual interests. An enemy to her corruptions is a friend to her purity; and I hope that it is the purity and the perfection of his Church, which is the bond of union between her and the heart of "PHILALETHES." Neither will you be the worse as an Episcopalian, nor I as a Presbyterian, that we both declare our attachment to our respective Churches, by warring against their corruptions, while we contend for all that is unblemished and excellent in their constitution and administration.

In the latter part of your epistle, you labour to fix upon me the imputation of being, in heart, at least, one with Republicans, Radicals—one with the disloyal and disorganising. Because I do not identify myself with the Tory, the High Church party in Canada or Britain, it follows, according to the logic of your school and party, that I must needs fraternise with those who run as far into the opposite extreme. This is very different from that manly candour and sacred reverence for truth and justice, which I could wish to find in "PHILALETHES." He is very culpable if he makes such insinuations in ignorance—and still more so, if they are made with the knowledge of the fact that I stand wide of both extremes—that I fall not in with all the views of either the Democratic party, as they are named, nor do I regard by any means with unqualified approbation the spirit or the measures of the Legislative and Executive Councils. I am not aware that in the very important article of religious liberty and equality, so essential to the peace and prosperity of these Colonies, we owe any gratitude to the bodies last named. Quite the contrary. And whatever may be, in other respects, the faults of the popular branch of the Legislature, they have on this point manifested liberality—and have boldly withstood the project of erecting a dominant Church. It is no mark of prudence on the part of "PHILALETHES," to challenge a scrutiny into our comparative claims to the credit of loyalty, attachment to the Constitution, to the Government, and to British principles and feelings. The advantages in this comparison will be found to be all on my side.

Who is attached to the reformed Constitution, to the reforming King, to the reforming Parliament and Ministry of Britain? Whose opinions on political and ecclesiastical questions best harmonize with the spirit of his country and of his age, with those of the great majority of Britain, of Ireland, aye, and of Canada? Which of us, at this moment, is most open to the suspicion of being hostile to the Government of the Colony, participating as it does, in the spirit and principles of an *anti-monarchical—anti-ecclesiastical Whig Ministry*? Are I and my friends and partizans, at this moment, insulting, opposing, execrating our rulers, weakening their hands, and doing all we can to prevent their reclaiming this Province from anarchy and disorganization? Give "PHILALETHES" the rule—and see whether a dominant Church will not follow—whether an Orange Government will not speedily drive Canada into a union with the neighbouring Republic? Take my views of policy, in matters civil and ecclesiastical, and there may be some slender hope of maintaining yet a little longer our happy connection with our Parent Land. Though I am a Whig, I am quite willing to repose under the shade of the British Monarchy. Let that Monarchy beware of High Tories and High Churchmen—at home and in the Colony—they are more to be dreaded, and it will be a harder task to subdue their stubborn and rebellious pride, than to gain over to loyalty and true British feeling, our Cliquemen and Radicals.

Sept. 5. ARGUS.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Having on Sunday evening taken up the subject of the political controversy between "PHILALETHES" and "ARGUS," you will, I hope, allow me the use of your columns to apologise to "PHILALETHES" for the error I committed as to the etymology of that word—being under the impression that it was spelled with an *o* in place of an *a*—nor was I aware of my error till my attention was called to it in the *Advocate* office late last night in reading the proof. There is a material difference between

Philo-lethes—a lover of oblivion,

and Phil-alethes—a lover of truth,

though "alethein" truth is compounded of *a* and *lethe*. Assuring "PHILALETHES" that the change of the orthography was not intentional,

I am, Mr. Editor, your obedient servant,

Sept. 6, 1836. JAMES QUINLAN.

United States.

The annual Free School Festival in Boston was given on Wednesday last, which was, as is usual, attended by many distinguished men. Col. White, of Florida, was among the guests of the day. The Bostonians make this one of their great days, and the attendance of the first men of the city in honor of the schools, and before the scholars, is eminently calculated to inspire the boys who witness their presence, and who listen to their remarks, with a high and elevated ambition. Governor Everett's remarks, says the *Evening Journal*, were eloquent and appropriate. In the course of them he alluded to the time, nearly thirty years ago, when he occupied one of those tables, (pointing to the wearers of the Franklin medals,) "a little curly headed boy, with a ribbon round his neck."

"Beautiies of Republicanism."

THE MAILS.—The *Chicago American* thus congratulates its readers upon the anticipated *early* receipt of the mails:—

"POSTSCRIPT.—*Highly important.*—By a *foot* passenger from the south, we learn, that the long expected mail may be looked for in the course of *next week!*"

EXTRAORDINARY BIRTH.—A woman of the name of HANAN, residing in the parish of Kilebaha, in the county Mayo, has had 6 children, 4 daughters and 2 sons, within these last 9 months, 2 of whom were born on the 8th of Nov. and 4 on the 28th of July. The parents are poor, *but very industrious.—Castlebar Telegraph.*

We read somewhere the other day, about a tooth of Napoleon's being offered for sale. The Emperor having been dead for some years, we imagined we should not have had any more of his *jaw*—least of all, that he of all men would show his *teeth* when he was not in a situation to *bite*. We hear that some person about to become a purchaser, being rather sceptical, as to its identity, had his scruples satisfied by its strong similarity to a *Bony-part* of Napoleon.

We find the following in the obituary of Tuesday:—"At Barlby, near Selby, aged 82, Miss Huby, a rich old maid. She has left 150 legacies, and a request that her funeral may proceed across the road at the time the mail is passing, so as to stop its progress."—We suppose the defunct old Tabby intends to make a post-obit display of "tit for tat" in this direction. As she never arrested the attention of a *male* while living, the old maid seemed determined to make *one* take notice of her when dead.

A young man named FRANKLIN, was placed at the bar, charged with breaking one of the gas-lamps in Brewer-street, Somers Town, on the preceding night. The police constable who took him into custody, said, that having seen him throw one stone at the lamp without effect, he told him that if he broke it he would be sent to the treadmill. "That is exactly what I want; I wish to amuse myself like a squirrel at the tread-mill; so here goes the lamp!" and so saying, he threw another stone, and the lamp *did* go in a thousand pieces, and in all directions.—Mr. Rawlinson said he might either pay 40s. for the offence, and 10s. for the glass, or go to the tread-mill to "amuse himself like a squirrel." The prisoner, whose pockets were uninhabited, was accordingly sent to the treadmill, where he is now enjoying, to his heart's content, the fancied luxury of "amusing himself like a squirrel."

WHOLESALE PRICES CURRENT.

September 6, 1836.

ARTICLES.	PRICE.	PER.	DUTIES. CROWN. Sterling.	DUTIES. PROVINC. Currency.
ASHES.				
POTS, 1st sort	35 0 @ 36 0	cwt		
Pearls, 1st do	39 0 @ 39 6	–		
(2ds. 1, and 3ds. 1 ⅌ cwt less)				
E. & W. I. PRODUCE.				
COFFEE—East Indian, good	0 10½ @ 0 11½	lb		2d ⅌ lb
Jamaica, do	0 11 @ 1 0	–		–
SUGAR—Muscovado, bright	60 0 @ 0 0	cwt		4s 8d ⅌ cwt
Do, fair	57 6 @ 58 9	–		–
Bengal, white	60 0 @ 0 0	–		–
Mauritius, good yellow	56 6 @ 57 6	–		–
MOLASSES—Fair quality	2 6 @ 2 9	p. gallon	1d	5d
SPICES—Cassia	11 0 @ 0 0	lb		24 ⅌ ct.
Cloves	1 5 @ 1 6	–		–
Ginger, E. I.	0 6 @ 0 0	–		–
Do, Jamaica	1 9 @ 2 0	–		–
Mace	10 0 @ 0 0	–		–
Nutmegs	8 0 @ 9 0	–		–
Pepper, black	0 6½ @ 0 7	–		–
Do, white	0 9 @ 0 10	–		–
Pimento	0 6 @ 0 6½	–		–
RUM—Leeward Island, 1 ⅌ 5	3 5 @ 0 0	p. gallon	6d	6d
Demerara, 1 ⅌ 4	3 6 @ 3 7	–	–	–
Jamaica, 1 ⅌ 2½	4 6 @ 4 9	–	–	24 ⅌ ct.
LIME JUICE	1 0 @ 1 3	–	–	–
FRUIT.				
ALMONDS—Sweet (shelled)	1 2 @ 1 4	lb		–
Soft shell	0 8 @ 0 8½	–		–
CURRANTS—Zante	0 7 @ 0 7½	–		–
FIGS—Malaga	25 6 @ 27 6	box		–
LEMONS	0 5½ @ 0 6	lb		–
NUTS—Barcelona	25 0 @ 0 0	box		–
ORANGES	none.	lb		–
PRUNES—Bordeaux	16 3 @ 0 0	box		–
RAISINS—Muscatel, bunch	14 0 @ 0 0	–		–
Muscatel	12 6 @ 0 0	–		–
Bloom	0 4 @ 0 4½	lb		–
Lexia	0 4½ @ 0 0	–		–
WALNUTS				
FISH.				
COD—Dry, merchantable	16 3 @ 17 6	cwt		
Dry Large Table	20 0 @ 21 3	–		
HERRINGS—North Shore, No. 1	26 0 @ 27 6	barrel		
No. 2	20 0 @ 22 6	–		
Digby	7 6 @ 0 0	box		
MACKAREL—No. 1	none	barrel		
No. 2	35 0 @ 0 0	–		
No. 3	27 6 @ 30 0	–		
SALMON—No. 1	⅌14 @ 0 0	–		
No. 2	none	–		
GRAIN AND BREAD STUFFS.				
WHEAT—Upper Canada, white	5 9 @ 6 0	60 lbs	nominal	
Do, mixed	5 4 @ 5 6	do	do	
Lower Canada, red	none	minot	do	
BARLEY	3 0 @ 3 2	–		
FLAXSEED	6 0 @ 6 3	–		
INDIAN CORN	none	–		
OATS	1 8 @ 1 10	–		
PEAS	5 6 @ 0 0	–		
RYE	3 4 @ 0 0	–		
FLOUR—United States, superfine	32 6 @ 0 0	barrel		
Do, fine	0 0 @ 0 0	–		
Canada, superfine	35 0 @ 0 0	–		
Do, fine	33 0 @ 33 6	–		
Do, middlings	30 0 @ 31 0	–		
INDIAN MEAL—Kiln-dried	none	168 lbs		
BISCUIT—Pilot	22 6 @ 0 0	cwt		
Ship	18 0 @ 0 0	–		
METALS, HARDWARE &c. &c.				
IRON—English Bar	£18 10 @ 0 0	ton		24 ⅌ ct.
Do Hoop	£22 10 @ 25	–		–
Do Sheet	£24 0 @ 27 6	–		–
Do Boiler Plates, best	£ 0 0 @ 0 0	–		–
Scotch Pig, No. 1	£12 10 @ 0 0	–	nominal	–
Swedish, Bars	£27 6 @ 0 0	–	7½ ⅌ ct.	–
Russian, do	£28 15 @ 0 0	–		–
	s. d. s. d.			
COPPER—Bolts	0 0 @ 0 0	lb		
Sheathing	0 0 @ 0 0	–		
Braziers' Sheets	1 8 @ 1 9	–		
TIN—I. C.	62 6 @ 65 0	box		
I. X.	72 6 @ 0 0	–		
I. X. X.	90 0 @ 0 0	–		
D. C.	62 6 @ 0 0	–		
D. X.	72 6 @ 0 0	–		
STEEL—Cast, best makes	0 11 @ 0 0	lb		
Double Shear, do	0 11 @ 0 0	–		
Crawley, No. 2	0 9 @ 0 0	–		
Do, No. 3	0 6 @ 0 0	–		
Hoop I., Blistered, best quality	0 8 @ 0 0	–		
No. 3, do, common	0 4½ @ 0 0	–		
No. 3, do C.C.N.D.	0 6 @ 0 0	–		
CHAINS—Ox and Timber, short link, best quality	35 0 @ 0 0	cwt		
Trace, straight link	0 0 @ 30 0	–		
Do, twisted do	0 0 @ 0 0	–		
Rigging, (in coils) 10-16, 11-16, short link	0 @ 0 0	–		
Do, 1 @ 9-16, do	40 0 @ 0 0	–		
Cable, 1 @ 10-16, proved	33 6 @ 36 6	–		
Do, 11-16 @ 1, do	31 0 @ 35 6	–		
SPADES & SHOVELS—No. 1 Eye Tree	30 0 @ 0 0	dozen		
No. 2 do	32 0 @ 0 0	–		
No. 3 do	34 0 @ 0 0	–		
No. 2 Backstraps	37 6 @ 0 0	–		
No. 3 do	0 0 @ 0 0	–		
LEAD—Bars	42 6 @ 0 0	cwt		
Sheet	40 0 @ 0 0	–		
LEAD SHOT—Patent	45 0 @ 0 0	–		
NAILS—Canada Rose, wrought, 16d	6 0 @ 6 3	mille		
Do Cut, 8d @ 20d	28 0 @ 0 0	cwt		
Do do, best sort, 6d @ 20d	30 0 @ 0 0	–		
CANADA PLATES	31 6 @ 32 6	box		
CASTINGS—Stoves, Scotch Single, 20 inch	0 0 @ 0 0	each		
Do, do, 24 do	0 0 @ 0 0	–		
Do, do, 30 do	0 0 @ 0 0	–		
Do, do, 36 do	0 0 @ 0 0	–		
Do, Do Double, 30 do	0 0 @ 0 0	–		
Do, do, 36 do	0 0 @ 0 0	–		
Hollow Ware	25 0 @ 0 0	cwt		
Potash Kettles, &c.	25 0 @ 0 0	–		
SPIKES—5½ inch and upwards	32 0 @ 0 0	cwt		
OILS.				
FLORENCE—Sallad, in boxes, of 30 bottles	99 0 @ 30 0	box		
LINSEED—Boiled	4 10 @ 5 3	p. gallon		
Raw	4 9 @ 5 0	–		
OLIVE—Gallipoli	5 6 @ 5 9	p. gallon		

ARTICLES.	PRICE.	PER.	DUTIES. CROWN. Sterling.	DUTIES. PROVINC. Currency.
OILS—(*Continued.*)				
PALM	50 0 @ 0 0	ton	nominal	
SPERM—Best	6 6 @ 7 0	p. gallon		
WHALE	4 0 @ 0 0	–		
SEAL—Pale	0 0 @ 0 0	–		
Brown	2 9 @ 3 0	–		
COD	3 0 @ 0 0	–		
PROVISIONS.				
BEEF—Mess	none	bar.		
Prime Mess	58 9 @ 0 0	–		
Prime	none	–		
Cargo	38 9 @ 40 0	–		
PORK—Mess	125 0 @ 0 0	–		
Prime Mess	115 0 @ 0 0	–		
Prime	92 6 @ 0 0	–		
Cargo	75 0 @ 0 0	–		
Fresh in Hog	37 6 @ 0 0	100 lbs		
HAMS—American	0 7 @ 0 0	lb		
LARD—In Kegs	0 7½ @ 0 8½	–		
BUTTER (SALT)—In Firkins	0 9 @ 0 10	–		
TEAS, E.I.C. last sale prices	FREE TRADE.			
BOHEA	0 0 @ 0 0	lb		
HYSON	3 6½ @ 0 0	–		
Do SKIN	2 0½ @ 2 2½	–		
Do, YOUNG	4 4½ @ 0 0	–		
SOUCHONG	3 0½ @ 0 0	–		
TWANKAY	2 8½ @ 0 0	–		
WINES AND SPIRITS.				
BRANDY—Cognac	5 0 @ 6 0	p. gallon		
Bordeaux	4 6 @ 4 9	–		
Spanish	3 9 @ 4 3	–		
HOLLANDS—Pale, in cask	4 6 @ 0 0	–		
Do, in cases	17 6 @ 18 9	dozen		
GIN—Montreal	3 6 @ 0 0	p. gallon		
WHISKEY—Montreal	2 7 @ 2 8	–		
CHAMPAGNE	60 0 @ 70 0	dozen		
CLARET	50 0 @ 100 0	–		
MALAGA—Dry and Sweet	3 4 @ 0 0	gallon		
MADEIRA	£20 0 @ 70 0	110 gall.		
PORT	£20 0 @ 70 0	138 –		
FIGUEIRA PORT	£30 0 @ 35 0	138 –		
SICILIAN—Red	£12 0 @ 14 0	130 –		
SHERRY—1st quality	£40 0 @ 80 0	130 –		
Common	3 6 @ 4 6	p. gallon		
SPANISH—Red, 1st quality	£14 0 @ 0 0	120 –		
Do, Common	£10 10 @ 11 0	–		
TENERIFFE—L. P.	£30 0 @ 35 0	–		
Cargo	£18 0 @ 0 0	–		
MISCELLANEOUS ARTICLES.	s. d. s. d.			
ALE—Leith	9 0 @ 11 0	dozen		
ALUM	25 0 @ 0 0	cwt		
BLUE—Fig	0 7½ @ 0 8	lb		
BRIMSTONE—In Rolls	22 6 @ 25 0	cwt		
CANDLES—English, moulds, wax wicks	0 10 @ 0 10½	–		
Do, Spermaceti	2 9 @ 3 3	–		
Do, Wax	3 0 @ 3 4	–		
Montreal, mould	0 8½ @ 0 9	lb		
CHEESE—Cheshire	1 0 @ 0 0	–		
Dolphin	1 0 @ 0 0	–		
Kings' Arms	1 0 @ 0 0	–		
Pine Apple	1 0 @ 0 0	–		
COALS—Newcastle Grate	32 6 @ 33 9	chaldron		
Do Smithy	29 0 @ 30 0	–		
Scotch	22 6 @ 0 0	–		
CORDAGE—Tarred	42 0 @ 47 6	cwt		
White Rope	0 5 @ 0 6	lb.		
CORKS	3 6 @ 6 0	gross		
GLASS—Beer Bottles	22 6 @ 0 0	–		
Wine do	27 6 @ 30 0	–		
Crate Crown	40 0 @ 45 0	crate		
Window, 6¼ x 7½	25 0 @ 27 6	100 feet		
Do, 7½ x 9	32 0 @ 32 6	–		
Do, 7 x 9	32 0 @ 32 6	–		
Do, 8 x 10	32 0 @ 33 6	–		
Do, 12 x 10	35 0 @ 0 0	–		
Do, 14 x 10	35 0 @ 40 0	–		
GUNPOWDER—Canister	18 0 @ 22 6	dozen		
F.	70 0 @ 75 0	100 lbs		
F. F.	80 0 @ 85 0	–		
F. F. F.	90 0 @ 100 0	–		
HEMP—Petersburg, clean	0 0 @ 0 0	ton		
	s. d. s. d.			
INDIGO—Spanish Flotilla	none	lb	6d ⅌ lb	24 ⅌ ct.
East Indian	6 0 @ 8 0	–		
LEATHER—Sole	1 2 @ 1 3	–		
Upper	10 0 @ 15 0	side		
LIQUORICE	0 9 @ 0 11	lb		
MACARONI	0 10 @ 1 0	–		
MUSTARD—Durham, jars	1 0 @ 0 0	–		
Do, 1 lb bottles	4 6 @ 5 6	–		
PAINTS—Black	5 0 @ 0 0	cwt 28 lb		
Blue	0 6 @ 0 9	lb		
Brown, Spanish	5 0 @ 6 3	cwt 28 lb		
Green	0 8 @ 1 0	lb		
White Lead, ground	9 0 @ 11 0	cwt 28 lb		
Yellow	7 6 @ 0 0	–		
Lead, dry, white	45 0 @ 0 0	cwt		
Do, do, red	35 0 @ 0 0	–		
PLAYING CARDS	10 0 @ 12 0	dozen		
PORTER—London	9 6 @ 10 0	–		
SALT—Fine Stoved, in bags	8 0 @ 8 9	bag		
Lisbon, coarse	1 4 @ 1 8	minot		
Liverpool, cargo	1 11 @ 2 0	–		
SALTPETRE—Refined	47 6 @ 50 0	cwt		
SHOE THREAD	1 7 @ 1 9	lb		
SOAP—Common Yellow, English	0 4½ @ 0 0	–		
Best do, Montreal	0 4½ @ 0 4½	–		
Castile	0 7 @ 0 9	–		
STARCH—Poland	0 6 @ 0 0	–		
SULPHUR—Flour	0 3½ @ 0 4	–		
SUGAR—Refined, single	0 8 @ 0 8½	–		
Do, double	0 9 @ 0 0	–		
Candy	0 11 @ 0 0	–		
TALLOW—Russian, Y. C.	0 6½ @ 0 0	lb		
American	0 6½ @ 0 0	lb		
TAR—American	17 6 @ 0 0	barrel		
Coal	12 6 @ 15 0	–		
TOBACCO PIPES, T. D. (10 gross)	25 0 @ 26 6	box		
Glazed ends	25 0 @ 0 0	–		
TOBACCO—Leaf, U. C.	0 5½ @ 0 0	lb		
Do, U. S.	0 7 @ 0 7½	–		
Plug 40	0 11 @ 0 0	–	7½ ⅌ ct.	
VERMICELLI	0 0 @ 0 0	lb	15 –	24 ⅌ ct.
VINEGAR—Bordeaux	1 3 @ 1 6	gallon		
WAX—White	0 0 @ 0 0	lb		
Beeling	0 0 @ 0 0	–		
HAMPERGERS	6 0 @ 6 6	dozen		
LATHWOOD—Hemlock	0 0 @ 0 0	cord		
Red Pine	0 0 @ 0 0	–		
OARS	4 0 @ 4 6	pair		
ROSIN	13 0 @ 15 0	barrel		
STAVES—Pipe	£32 10 @ 0 0	mille		
W. O. Puncheon	0 0 @ 0 0	–		
R. O. do	0 0 @ 0 0	–		
SHIPS NEW	0 0 @ 0 0	ton		

FREIGHT TO	LONDON.	LIVERPOOL	CLYDE.	IRELAND.
ASHES ⅌ Ton, measurement	—	—	—	—
FLOUR ⅌ Barrel	—	—	—	—
WHEAT ⅌ Quarter	—	—	—	—
TIMBER ⅌ Load	—	—	—	—
DEALS ⅌ Petg. Stand'd	—	—	—	—

EXCHANGES AND STOCKS	
On London—60 days, Montreal Bank	10 per cent. premium
" " 60 " City Bank	not drawing
" " 60 " Private	9¼ ⅌ cent premium
" " 30 " Government	11⅌ " "
" New York, 2 " Bank	2⅌ " "
Sovereigns, each	24s 6d @ 24s 8d
Montreal Bank Shares	32 ⅌ cent premium
City Bank Shares	8 " "
Bank of Upper Canada	20 " "
Commercial Bank, Kingston	15 @ 16 " "
Champlain and St. Lawrence Railroad Co.	£12 10s ⅌ share, advance

NOTE.—All quotations of Prices, or Provincial Duties, are in Halifax Currency, and of Freights and Crown Duties in British Sterling—the latter payable in Silver, current in the Province at the rate of 4s. 4d. Sterling ⅌ Dollar.

WHEAT (except Upper Canada) and, other Grains are bought by the Minot, an old Measure about 5 ⅌ cent. larger than the Imperial Bushel.

DUTIES.—*Coffee* not B. Plantation or from the British East Indies Possessions, pays 5s. Sterling ⅌ cwt. in addition to the 2d. Currency ⅌ lb.; if from the Bonded Warehouse 1-10 is deducted. *Fruit* from any Foreign place pays 7½ ⅌ cent., *ad valorem*.—*Foreign Glassware* pays only 20 ⅌ cent.—*Russian and Swedish Iron*, if from the Bonded Warehouse, pay 7½ ⅌ cent., with 1-10 deducted.—*Brandy, Gin, Rum, and Cordials*, if imported from Gibraltar or a Foreign Port, pay 1s. 2d. Sterling Crown Duty per Gallon; if in Foreign Bottles, £1. 7s.