separates the church from the chancel. On the alter is a large metal cross, ornamented with engraved work and adorned with jewels. The inquiry which I must prosequte is whether the use of these articles be consumant to law First I apprehend that, beyond doubt, all these crosses must be deemed ornaments. Secondly, declaring my entire concurrence in the opinion expressed by Sir Herbeit Jenner Fust, that questions relating to communion-tables and credence-tables must be governed by law, and are matters within the discretion of the ordinary or the Court, I that the same law applies to ornaments, under certain exceptions, presently to be stated. Thirdly, so far as the law permits, all these matters should be so regulated that no just cause of offence be given to any member of the churh; and for that purpose great care should be taken not to violate the accustomed usage. Things lawful in themselves may depend for their

adoption, in any particular instance, upon the discretion of the Ordinary; but he must not intrude discretion upon questions of pure This led to a general consideration of the law by the learned Judge. "With regard to the furniture, ornaments, decorations, or by whatever other name we can comprehend the fittings of the interior of a parish church, as being least repugnant to them, and best the primary authority being the rubric, it is perfectly clear that whatever is therein prescribed out to be done, and that whatsoever is in any degree acconsistent with what is difficulty whatever. Of course, if there betherein prescribed ought not to be done. There are not wanting passages in the judgment of Sir Herbert Jenner Fust which tend to show that, in his opinion, the silence of the rubric or the canons is, prima facia at least presumptive proof against what is mentioned. But without carrying this inference to the utmost extent, let us consider what would be the legal, and, I add, the rational mode of putting a construction upon that part of the rubric which decides that such ornaments shall be lawful as were in cond year of Edward VI.; secondly, as use by the authority of parliament in the second year of Edward VI. It is in my judgment clear that no other ornaments, save those in use by the authority of Parliament, are permitted. It appears with me impossible to contend with effect that this direction sanctions what was in use in King Edward's time, but does not also prohibit everything of this statute, we must first look to its else. The direction would become moperative for the purpose intended if it were still open to inquiry what ornaments were in use in distant times, and whether they were lawful or not. Is there any act of Parliament which in the second year of King Edward VI. prescribed and sanctioned the use of any and what ornaments? Many very learned writers-among others Wheatley, Ni choll, and Palmer-have constfued this direction to mean such ornaments as were pass. What is the meaning of the word prescribed by the First Book of Common Prayer of Edward VI. For a moment let us presume such constructions to be correct; then what were the ornaments prescribed by the Book of Common Prayer? As relates to ornaments of the church, I know of none deserving notice on this occasion, and none havebeen discoverd by the great learning and research of the bar. I am well aware of the lage, which I incline to think is a represenirresistible argument that the last Statute of Unformity, by referring to the First Book or might be supposed to live. Did the le-of common Prayer of Edward VI., excluded gality of crosses depend wholly on the interer, but everything else effected in the interval between 1549 and 1662, whether by Act of Parliament or by canon, which could or might have altered what existed in 1549; and consequently, I am equally well aware that nothing done from 1549 to 1662, however lawful during that period has in itself force or binding authority after the statute of 1662 came into operation. But though I take this to pily affords me very little ass discovering what were the ornaments of the church in use by the authority of Parliament in the Second year of Edward VI. I know indeed, that there are very essential differences between the First Book of Edward VI and the present Book of Common Prayer but that circumstance, so far from affording any assistance in the present inquiry, rather imposes a difficulty; for it might be asked why, when the contents of the two books differ, were the ornaments in use at the issuing of the First Book of Common Prayer adopted? To this it is sufficient to say that it is no part of my office to assign reasons for the acts of the Legislature .-It is a grave question whether the authority of Parliament, in the second year of Edward VI.' do not confine the inquiry to it asserted that there is any act of Parliament spec fically regulated, or attempted to reguchi rches. Here, again, I doubt, and greatly tions in the present Book of Common Prayer. at liberty to include everything done in viraffirm that these injunctions ought to be received as law must prove the affirmative. This has not been done. The Court, therefore has not the advantage of any explanation from that source. If I am correct in this reasoning and in these inferences, the

difficulties by reference to other sources,

The preface to the Book of Common Prayer, few years. It may be that in some parish

composed in 1661, cannot assist me; nor do courches, though not in many, anciant crossind in the document 'Concerning the ses still remain. Before I declare what appropriate of the Church,' or the document pears to me to be the result of this examina-

entitled OfCeremonies, anything of mate. tion, I must inquire what is the obligation

rial use. Let me for one moment review the situation in which I, as a judge, am placed, and consider to what alternative I am necessarily reduced. I am ordered by Act of Parliament to conform myself to what has been prescribed by the authority of Parliament; and nothing has been pre-scribed by that authority. What is to be done under such circumstances! How does the law direct me to proceed! One conclusion, already adverted to, necessarily follows -that all which has been done from the second year of Edward VI. up to the 13th and 14th years of Charles II, has no binding force or efficacy. Another consideration presents itself, and one not easily disposed of. It may be said that the direction in to adhere to the principles of the first the rubric being that all the ornaments of the church shall be such as were in use by the authority of Parliament in the second year of Edward VI., and none such being found, I am prohibited from looking further. I feel bound in candour, and for the sake of truth, to say that this difficulty presses me very sorely, and that I cannot overcome it with satisfaction to my own mind. Beset

by these difficulties. I have earnestly considered what principle I ought to adopt, what course I ought to pursue—I dare not say, as being strictly conformable to logal rules, but calculated to meet the exigency of the case. I have determined to look at and consider everything. As to one point there is no any Act of Parliament in force now, and passed in 1662, to that act I must pay obedience. I find no such statute." Such being the case, he proposed next to take into consideration all that passed from 1549 to 1662, either by authority of the Sovereign, or by canons, or by visitations. This I do with two objects-first, as bearing upon what might be the intention of Parliament in referring to what was in use by the authority of Parliament in the se-

ascertaining what was the usage of the Church from 1549 to the present time. I will first, then, direct my attention to the statute of the 3rd and 4th of Edward VI., chan, 10, passed in 1849, for abolishing and putting away divers books and images. To ascertain the meaning and true construction words, next to contemporaneous exposition; and finally, to what was done from 1604, and the usage which has existed; but it is most important to bear in mind in mind that what was done thuring the time of Queen Elizabeth was not done in execution of this statute, for it was not in existence during that time. The meaning of this statuse has been very learnedly discussed at the bar. The question lies in a narrow comimages' used in it? That word has many meanings. Dr. Johnson's first definition is 'Any corporeal definition, generally a statute, a picture,' and in such sense I think it is most probable the words were used in the statute. I must say that, looking at the words of the statute alone, the leaning of my opinion is, that a cross is not an im tation of something that has lived, is living, gality of crosses depend wholly on the inter-pretation to be given to the bare words of this statute, I should besitate in saying they, were

prohibited. Was anything as to this matter

done in King Edward's time, before or after the passing of this statute? I can find nothing. In Queen Mary's reign, of course, all Roman observances became again in use. We now come to the time of Queen Elizabeth, remembering that the statute of Edward VI. was not then in force. Whatever was done, as there was not statute law on be a proposition undoubtedly true, it unhap-be a proposition undoubtedly true, it unhap-the subject, must have been done either by by affords, me very little assistance towards the authority of the crown or by the Bisbops of the Church, apprehending that they had law. So far as I know, nearly all the A fitter, or more promising arena for such a power to act by statute or by ecclesiastical Bishops of that day protested against the campaign, than Canada West presents, canuse of crosses, and took measures to pre- not be found in the four quarters of the vent their introduction into our churches. I may mention some-Archbishops Parker and Grindall, and Bishops Jewell, Cox, and Horn, and Archbishop Whitgift clearly concurred with them. The Bishops could not have insisted on the removal of the crosses | Wealth may not fall to your lot, but suffibecause they were images and fell within the purview of the 3rd and 4th of Edward VI.. for that statute was then repealed. They must have had in their mind, the Act of Uniformity of Queen Elizabeth; and I take with content!" it also to be clear that they knew, what we all admit, that crosses are ornaments. Then what was done in that year, I have not heard | mark the consequences. If crosses were in use by the authority of Parliament in the Bishops were acting in direct defiance of

prior to the 2nd of Edward VI. which has second year of King Edward VI., the late, or indeed refers at all to ornaments in Queen Elizabeth's statute of uniformity. If they were not so in use at that time, then doubt, if I ought so to coustrue the direct their perseverance in insisting on their removal was sanctioned by the Act of Uniformi But I will for the present assume that I am | ty, as they believed. Which is the most natural and legal solu-ion-a violation of tue of a power derived under an Act of law in the very face of their Sovereign, or Parliament, as well as all things done by the an obedience to it and execution of its proact itself. This of course brings me to the visions? The great authorities in the Church consideration of the powers conferred on immediately succeeding the Reformation llenry VIII., and, under modifications, on united in considering the use of crosses idola-Edward VI., of issuing proclamations which trous, and as having been abolished by the should have the force and effect of an Act of Reformation. Were it necessary to say Parliament. Those statutes are the 31st of more as to what was done in the time of Henry VIII, chap 8, and the 35th of Queen Elizabeth, I would refer to the canoni Henry VIII, chap. 23, and they prescribe of 1571, whereby the churchwardens were particular formalities, according to which directed to remove all roodlofts in which the powers given by the acts must be exer- wooden crosses stood. These canons decised. Certain injunctions were issued by monstrate the opinion of the Church, for Edward VI., A.D. 1547, but they are not Archbishop Parker and nearly all the other found to have been issued in pursuance of Bishops were parties to them; and they were these statutes, or in virtue of them, nor with approved by Convocation, though not sanc-the requisite formalities. Whoever shall tioned by the Crown. They could not alter or

have intended to alter by Act of Parliament. The result was, that all crosses were demoished before the end of the reign of Queen Elizabeth. I now come to the reign of James 1. I have not any very precise information as to what was done with respect consideration of this subject is placed in to the crosses during that and the succeedsome difficulty. The direction preceding ing reign, but I presume the fact that, under the auspices of Archbishop Laud and some the Book of Common Prayer is equivalent to an Act of Parliament. I give it the most other of the Bishops, crosses were again in. troduced into some of our parish churches. latitudinarian construction, and yet I find In the time of the commonwealth they were that I am referred to a guide the existence destroyed. So far as I am able to discoof which I cannot with certainty discover. ver, the use of crosses within our parish Feeling this, I have considered whether it churches has never been revived from that were possible to find any solution of these

time, till, in some rare cases, within these

And thy de arting tread more ead, Ther say the fir t bright dawn of love Harb bliss no other time can show; But I have lived and learned to prote How dearer far its future glow.

imposed upon any one who asserts that any ornaments not in general use. be they crosses or anything else, are authorised by law. Clearly the onus probandi must lie on him.

as asserting the affirmative." The Argument - It has been said-1. That the Court is invested with large discretionary powers, and that it was never intended to bind down all churches to one usage. 2. That I am not, in case of doubt to consider the character of the reformation. That there were always two parties in the Church-the one claiming to be guided, not by the usages of the Church of Rome, but by the usages, as they contended, of the primitive Church; the other claiming Reformers. 3. That the Established Churh is not the negative of the Church of Rome. 4. That I am not at liberty to give greater weight to those Bishops who were de nominated by the learned counsel Calvinis tic Bishops,' than to others of the same period, who were supposed on some questions to entertain very different opinions. 5. It was said in some respects even the statute itself might be affected by non-usage. 6. There was another argument, which, i comprehend it rightly, was to this effect -that whatever existed de facto in the second year of Edward VI. still remained. 7. It was contended that it was a very different thing to sanction the putting up, and compelling to take down when once introduced. S. I was reminded that Bisher Butler himself had introduced a cross into his private chapel. 9. Reliance was placed on the affidavits produced. Many more arguments were very ably pressed on the consideratin of the Court, and a multitude of authorities cited."

[To be Continued]



Der Joup tations are upon the boly bil s. Hamilton Friday, January 4 1856 "A GOOD NEW YEAR."

WE never can pronounce the greeting with which we have headed this article, in a light or laughing mood. Standing, as we do at this season, between the grave of the old year, and the cradle of the new, the words in question are pregnant to us with deep and solemn import. They have all the force of a prayer, and a prayer, moreover, of vast comprehensibility. The more closely range and margin appear. It has reference to all sorts and conditions of men, and grasps every scene in the chequered drama of human life!

A Good New YEAR. do we invoke for the readers of this journal. Long have we journeyed together, through fair weather and foul. Many changes have we witnessed in the social and political status of our onco, is what the cause of morality requires brave young land, -some genial, some murky May heaven grant, that during the fresh term of existence upon which we have entered, the sun shine may prevail more than the cloud, and smiles be rifer than tears!

A GOOD NEW YEAR to the young, who tling for competency and independence! globe. Only keep the God of your fathers in constant remembrance, and take His word for the chart by which you are to steer, and the result must be more or less propitious ciency, with reason may be looked for. And what says the inspired philosopher of Tarsus? " Having food and raiment let us be there-

A Good New Year to those who during the currency of 1855, may have slipped backwards some paces, in their attempt to climb the Hill Difficulty of fortune, We address you in the bracing words of our favorite poet, Tupper of Christchurch:

" Nail the colours to the mast, Shouting bravely, No surrender! Troubles near are all but past-Leave them as you did the last, No surrender, No surrender!

"Constant and courageous still, Mind, the word is No surrender! Battle, the ti the uphill, Stagger not at seeming ill, No surrender, No surrender

Hope, -and thus your bore fulfi-There's a way where there's a will, And the way all cares to kill Is to give them -No surrender!"

A GOOD NEW YEAR to the desponding nes who have been constrained to drink deeply of the grewsome chalice of misfortune. May you find solacement in the quiet haven of domestic life. May the heart of many a sorrow-vexed husband be refreshed by the tender sympathy of a loyal, gentle wife, so touchingly adumbrated in the following exquisite lyric of Mrs. James Gray, a poete-s to whose minstrel-y the world has proved strangely neglectful:

"Another year is dying fast, A chequered year of joy and woe, And dark and light alike are past, The rose and tho n at once faid low All things are changed; and I am changed, Bren in the love I knew before, Not that my heart can be e tranged, But I have learned to love the more.

liave grown more welcome and more glad,
Thy coming step more musical,

Dark clouds across our path have been Yet better through them all we loved,

The Church.

As dark and drearier grew the scene Oh! would this truth could being rolled To hee, who cearthly cares annoy, That I would rather share thy grief

Than terel is another's joy. A Good New Year to the stricken hearts, who in the removal of the "desire of their eyes," have experienced the full, terrible import of those words "the lattertess of death!" May that watchless friend who wept at the tomb of Lazarus find you nestling for comfort at his tender feet! Strain the ear of faith, and you will hear him whisper "thy wife, or thy parents, or thy sister, or thy brother, or the child, (as the case may be) shall rise again!" Keep in mind, also, that the blow under which von are quivering, was not capriciously inflicted. Listen to the teaching of one to whom sorrow was a fimiliar thing. the gentle William Cowper -"Ju ige not the Lord by feeble sense,

But trust him for his grace; Beneath a frowning providence He hides a smiling face.

" His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flower

" Blind unbelief is sure to err. And sean his work in vain ; God is his own interpreter, And He will make it plain.

A Good NEW YEAR to the Anglo Canadian branch of Christ's holy Catholic Church! Sorely has she suffered from open enemies and false friends. Above all we pray for the peace of our communion. We pray that without any compromise of purity or principle, divisions may come to an end in her borders, and that the close of this year may find her presenting an unbroken front against false doctrine, heresy, and schism !

A GOOD NEW YEAR, finally, to the warriors who are fighting the battles of freedom and civilization in the Crimea. Nover was sword unsheathed in a nobler, or holier quarrel! May the God of victory bless the cause of humanity, and smite the Hyperborean tyrant, even as he smote Pharoah and Sennacherib of old!

THE MAINE LAW.

From the Churchman's Monthly Magn

zine,-November.
It appears that, in the State of Muine it solf, the Maine Law, having been put to the wast comprehensibility. The more closely test, has, in the judgment of many of its we analize that orison, the wider doth its authors, been found wanting. While it was considered infallible by its friends, it was, perhaps, better for unbelievors to keep silent and to wait until the trials of the law should have fulfilled anticipation of its failure. But now that the time has come for facts, as well as arguments, to be on the side of those who from the first, opposed it. we may venture an expression our own opinion, not altogether friendly to the law. It sooms to us to be demonstrated now that temperance, and not total abstinand that an allowance, within limits, instead of strict prohibition, is what the statues should prescribe. For the Maine Law, so far as it is a prohibitory act, has falled most signally The dealers hold and rend in toxicating drinks, in spite of it, and only those parts of the act are sustained which are not of a strictly prohibitory character.
Drunkards are punished, indeed, as they alwave ought to be: but the moderate drinkers indulge with impunity still; the dealers, whose trade was sought to be abelished, it the majority of cases, are not even com-plained of; and brandy, and other spirits vine, and beer, demostic and imported soun to be as legitimate articles of sale and purchase as they ever were. If strict prohibition is the law of the State, there is not virtue enough abroad to observe or enforce With all the weight of the law, as the lure and all the social and political influence of the party that enacted it, the moral sense of the community cannot be strained beyond the requirements of temperance in the observance, nor beyond a determination to reatrain excess in the execution. This shows a general want of respect for the principle of prohibition, and a lack of confidence officacious character. Its best friends seem conscious of having overdone a good thing, and the officers entrusted with e a orather praised than blamed, for the ingenious ways which they devise, in order to escape their duty. The Maine Law advocates have, indeed, progressed too rapidly. They have gotten ahead of the best system of reformation that was ever known, and now that their hobby proves so thoroughly im-practicable, they must be disappointed, if not convinced of their error. This lay in departing from the principles of Christian rule. Instead of leaving men's hands free. and strengthening their hearts, they let their hearts alone, and tied their hands. Instead of directing men to seek for grace and strength to make them what they ought to be under every circumstance, and to do what they ought to do, in abundance as well as want, they sought to regulate their circumstances so, as they should never stand in need of grace at all. Instead of allowinmen the med rate use of viod's crestures and teaching them to be thankful for what might in this way be is no ently, and even profitably enjoyed, they forbade all use thereof as sinful, and tau ht the world about those things that God designed for good and useful purposes, to hate and fear them. as if they wore inherently injurious-ton full of deadly mischief to have their existence

tolerated. It is a singular fact, but one we should judge not very generally known by prohib- To be Lieutenant: tion agitators that all of these ideas are very old, and not for the first time now explode Any one who has read Mosheim, and is blessed with a respectable memory, will recollect that he gives account of a sect of enthusiasts, living in the second or third century, who were so persuaded that matter in general, (not wine in particular,) was the source of all ovil, that they felt bound to believe the true God to be a being entirely distinct from the Creator of the world, and would not allowher our Saviour anything more than the appearance of a body This sect, from their leader, Tatian, were sometimes called Tatiani, or Tatianists, but were more generally known by names indicative of their practical austerities; such as Eucratitae, or Abstainers--- Hydroparastate Water drinkers-Apostactitae, Renouncers.

Their disappointments we have proved, eight of Evil, whom they believed to be the l'initer of world. It was not only bad because it was abused, but it was also bad in uself-inherently, absolutely evil. The ideas of this seet were very popular for awhile, and at one time threatened the corruption of Christianity Consequently, the Church was called upon to enact canons against them. Some of these are extant now. They road very curiously. One is as follows ;— 'It any hishop, Presbyter, or Descon, or any one of the sacerdotal list, abstains from marriage, or flesh, or wine, not by way of religious testraint, but as abhorring them, forgotting that God made all things very good, and that He made man, male and female, and blaspheming the work of creation, let him be corrected, or also be deposed, and east out of the Church. In lite manner a layman.' The provalence of precisely the same error, with which the adovates of the Maine Law seem now to be possessed, appears at a somewhat later period. In the fourth contury we find St. Chrysostom laboring so correct it, in a homely against the vice of drunkenness.— We ask no apology for quoting him at length. 'Lam ashamed,' are his words, 'to say how many orils men and women suffer from intemperance; but I leave it to their own conscience, which knows it all more perfectly. I have many say, whou these excesses happen, Would there were no wine. Oh folly ! Oh medices! When other mon sin, dost thou find fault with Onl's gifts ? And what great madness is this !-What! did the wine, oh man, produce this ovil? Not the wine, but the intemperance of such as take evil delight in it. Say, then, would there werene drunkenness, no excessive indulgence. But if thou say, Would there were no wine; then wilt say, going on by dogross, Would there were no steel, because of the murders; no night, because of the thieres; no light, because of the informers; no women, because of adultoriers; and, in a word; thou wilt destroy all. But do not so; for this is of Satan's mind; do not find fault with the wine, but with the drunkenness; and when thou hast found the intemperate man sober, skotch out all his unscomliness, and say unto him, Wine was given that we might be cheerful, not that we might behave ourselves unscomiy; that we might laugh, not that we might be a laughing-stock : tha we might be healthful, not that we might be diseased; that we might correct the weakness of our body, not out down the migut of our soul.

Quory; would St. Chrysostom be well recoired from Maine Law pulpits? Would he be reckened on the side of nineteenth century morality? Surely,we have departed from the ways of our fathers.

Yot, after all, we must contess that this

a most difficult sul joot. For those who

have any regard for morality or social weak, must approve of the end of these prohibitory measures, how little faith seever they may in the means. The title of our own State Act, for the prevention of pauperism iutomporanco, and orimo,' must go a great way in its favor. Some of its provisions, too, are wise and salutary. It provides for the punishment of drunkards. This is well. We should be glad to see such punishment in-flicted, without respect of persons, upon all who are shameless enough to merit it. We would make no difference between the rould-be gentleman and the common bireling-between the man that drops from his seat at a public dinner, and has to be carriago, and the man that reels from the door of a common rum hole, to lodge in the guttor. There is no question, too, but that the manufacture and the sale of intexicating liquors ought to be regulated by stringen statues. Bad mon, engaged in either branch of business, can do much mischlof, which might and ought to be prevented by the State. He that defrauds and poisons, by diluting and adulterating liquors, in the manufacture, deserves prosecution as really as the theif or murderer, and he that sell what he knows to be unfit for use, or, to those whom he sees bent upon abusing their purchase, is as gruel as Cain, and as covolous as Balaam, and ought to be deal with accordingly. If all the ovils of intenperanco are conditioned upon trinking, the drinkers are far from being the only sinners and so laws must be made for the punishdefraud, and destroy their follows, as well as for their correction, who under such influences, abuse and debase themselves. Back liquor should be forfeited, and spilled-dis reputable grog shops, and all grog-shops are such, should be closed—and these who are allowed to make and to sell an article which with every legislative procaution, will be abused by those who consume it, to the engendering of much paurerlam and crime ought to be made to pay dearly for the pri-vilege. Tax heavily all the liquor that is made. Allow none to be sold without doar-bought license-make it thus an expensive 'aste to the consumer, and, by heavy fines, doubly expensive to the intemperate contumer, and, perhaps, the good and of ou prohibitory enactments may be secured; without the use of their objectionable

REMITTANCES RECEIVED .-- G. R. P. Ancaster; J. H. Bowmanville; Rov. T. C Niagara : 11. C. Toronto.

> HEAD QUARTERS. Toronto, 27th December, 1855.

MILITIA GENERAL ORDER.

No. 1 .- With reference to the General Order No, 1, of the 16th August, 1855, His Excellency the Governor General and Commander in Chief is pleased to authorize the formation of the following Active or Volunteer Militia Force, viz:

MILITARY DISTRICT NUMBER THREE, UPPER CANADA.

One Volunteer Militin Rifle Company, at Kingston, to be styled the 2d Volunteer Militia Company of Kingston.

The number of Privates in this Company to be sixty-three. The following Officers are appointed to this Company, viz :

To be Captain: Crawford William De D'Armitage, Esq.

Pater O'Reilly, Junior, Gentleman. To be Ensign: Dennis Sullivan, Gentleman.

With reference to the General Orders of the 27th September and 14th November, 1855, the number of Privates in the 1st Volunteer Militia Rifle Company of Brockville and the 1st Volunteer Militia Rifle Company of Kingston is increased to sixtythree

CANADA.

Two Troops of Volunteer Militia Cavalry at Toronto, to be utyled the 1st and 2d Troop of Volunteer Militia Cavalry of the Now; by the principles of this sect, wine was county of York, with their Head Quarters bad, because it was a creature of that Prinat Toronto.

The following Officers are appointed to these Troops, viz: First Troop.

To be Captain . Captain Robert B. Denison, from York Light Dragoons. lo be Lieutenant :

Lieutenant Peter McGill McCutchon, from York Light Dragoons. To be Cornet:

Corner George T. Denison, Junior, from York Light Dragoons. Second Troop. To be Captain:

Captain Norman Torquill McLeed, from York Light Dragoons. To be Lieutonant: Captain J. Stoughton Dennis, from York

Light Dragoons. To be Cornet : Edward Charles Colley Foster, Gentle-

To be Veterinary Surgeon to the Active Militia Mounted Force at Toronto :

John Puthill, Gentleman. His Excellency the Governor General is further pleased to appoint Lieutenant-Colonel Denison, of the York Light Dragoous,

to command these two Troops. One Volunteer Militia Rifle Company, at

Barrie, to the styled the Volunteer Militia Rifle Company of Barrie. The number at Privates in this Company

to bo tifty-three. The following Officers are appointed to his Company, viz:

To be Captain: William Smith Durie, Esq., lato Lieut. n the 83rd Regiment.

l'o be Lieutenant : Lieutenant Hewitt Bernard, from the 5th Battalion, Simcoe.

To be Ensign: Ensign Alexander C Pass, from the 5th Battalion, Simcoe. MILITARY DISTRICT NUMBER SEVEN, UPPER

CANADA. Two Volunteer Militin Rifle Companies at Hamilton, to be styled the lat and 2d Volunteer Militia Rifle Companies of

lamilton. The number of Privates in each of those Companies to be sixty-three.
The following Officers are appointed to those Companies, vis :

First Company. To be Captain ; Thomas Gray, Esquire.
To be Lieutenant; Thomas Bain, Gontleman. To be Ensign ;

Goorge James, Gentleman. Second Company To be Captain;
W. R. Maedenald, Esquire
To be Lieutenant;
Thomas Lee, Gentleman. To be Englan:

St. George B. Orozier, Gentleman, late of the 83rd Regiment. SECRETARY'S OFFICE,

Toronto, 29th December, 1855. Ills Excellency the Governor General has been picased to make the fellowing appoint nonte, viz ;

The Honorable Samuel Mills, Eschiel F. Whittemore, John Simpson and William L Perrin, Esq., to be Commissioners of the Provincial Lunstic Asylum at Toronto, under the Act 16th Vict, ch. 188.

DIED.

On the 31st Dec., in Barton, near Ryckman's Corners, Maria, wife of William Hiles, and slater of G. M. Ryckman, Eq., in her 50th year.

NEW BOOKS JUST RECEIVED SUITABLE FOR PRESENTS'.

MIHE TASK, a Poem by William Cowper, L handsomely bound in mor. Illustrated 30s tion I also, Liver Complaint, Die " Cloth Gilt, 22s. 6d. Scotia's Bards, mor. extra, 32s. 6d.

" cloth gilt, 13s. 6d.

The Sacred Plains by Headley, cloth 6s. 3d.

Talus of Travellers, by Marie Hack, 3s. 9d.

Tales from English History, 3s 9d.

Kate Kilborn, or Sowing and Reaping, 3s 9d. ellio of Truro; by the author of Vara, 50. The Southern Cross and Southern Crown

8e 6d. Ashton Couage, Illustrated Se 14d. Aunt Edith, or Love to God the best motive, 2s 6d. Family at Hea herd le, by Mrs. Mackay.

Evenings with my Children, colored plates, plain " Da Sd.

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