Poetrn.

THOU SHALT NOT CALL HIM BLEST. (From " Christian Songs.") BY THE REV. JAMES GILBORNE LYONS, LL. D.

> Thou shalt not call him blest, Though born to high comman The nobles of his land . Though banners bear his name On many a shining fold; Though sparkling gems are his, And ruddy piles of gold. Thou shalt not call him blest In lofty wisdom sage, Whose searching eye has read Creation's boundless page;— Who gathers round his hearth The wise of ancient days; Of other times shall praise. But thou shalt call him blest,

Who loves the toilsome path, That high apostles trod; The just decrees of God.

Whose righteous works adorn The Christian's sacred name;

OR, (From the Evergreen.)

MR. ROBBINS' CONSCIENCE;

In one of my rambling excursions, some time ago, I came to the village of C-..... Remembering that I to help to build up the pure Church." had an old acquaintance there, I determined to remain wealthiest men in the neighbourhood, as well as one of tor and vestry of our parish are Puseyites." the most influential men in the village. I found him, "Why, you said, a few moments ago only," interyears before, except, perhaps, he felt somewhat more didn't you, Mr. Saunders?" his own importance, as a man of wealth and influence. known to my friend Mr. Robbins.

have made free to call upon you for aid."

ders," said Mr. Robins, rather pompously; "yes, al- to bring upon his head the charge of Puseyism." ways glad indeed to help the Church along, when I particular now-a-days, you know," added he, turning a part of good Churchmanship, I suppose." to me and winking very knowingly.

"What do you mean, Mr. Robins?" inquired Mr. Saunders. "You are well acquainted with me, and in your view of the matter." with the state of affairs in our little parish, and therebeing imposed upon."

eyes too widely open for that. And from this very ter it." fact, I seldom contribute towards building new churches of late years. There's no knowing what the monev's used for.

"Oh, no; by no means would I hint such a thing.

Mr. Saunders stared at his friend in astonishment, but made no reply.

my share towards building up churches, if I could di- and tracts to remain there.' vest myself of all fears of more evil than good being done by it."

Mr. Robbins?'

"Certainly, sir, if you desire it. Well, then, what to that, Mr. Saunders?" I mean by my fears of more evil than good being done, is, that I am afraid of doing more for Puseyism than in the Sunday-school library a number of books pubfor the Church; and this my conscience would not al- lished some by the American and others by the Maslow me to do. To be plain with you, Mr. Saunders, sachusetts Sunday-school Union, and many of which I have heard that your rector and vestry are all Pu- books were devoted to teaching how unscriptural many seyites. Perhaps you may deny it, Mr. Saunders; Church doctrines and practices are. One little book, seyites. Perhaps you may deny it, Mr. Saunders; and in case you do, I shall say that you are deceived, and do not know what Pusevism is."

Church doctrines and practices are. One little book, How, under such circumstances, are typhus and putrid fevers, and the long catalogue of diseases to be avoided?

When the dwellings of the poor are in this state, and there and do not know what Puseyism is."

"nor do I, on the other hand, admit that it is true .- act in Mr. Taylor to remove them?" No, Mr. Robbins, I can neither deny nor admit the "Well, Mr. Saunders, I see we shall not agree: do not know what you imagine a Puseyite to be."

plied Mr. Robbins; "they try hard to escape from the ism; and so long as there is an iota of doubt about it, and many of them even pretend to believe that no towards erecting a church in your parish. such thing as Puseyism really exists."

"I myself set up no such pretence as that," said do you think of Puseyism, Mr. - ?" I do not like the name, nor think it appropriate."

should object to the name of Puseyism."

mean nothing or every thing, just as the person em- conscience!" think Dr. - a Puseyite, while I am earnestly op- moment it was spoken, for I saw it was too severe would designate you as a Puseyite-yes, even you. had already said. Mr. Robbins, free as you suppose yourself from all causes of such suspicion. You perhaps remember do not like all this hue and cry about Puseyism. I am what your hired man, Wilson, the Methodist, said of from the bottom of my heart opposed to such opinions you—that 'Mr. Robbins is certainly a Puseyite, for he as are to be found in 'Tract No. 90,' the only one of reads his prayers from a book in time of family wor- all the Oxford Tracts which I have ever read. I abo-

"Yes, I remember that speech of Wilson's," replied Mr. Robbins, smiling, unavoidably, at the mention of the thing; "but you know Wilson is an ignorant man, Churchmen. But when the maintaining of the docand it is not to be much wondered at, that he holds such opinions.'

"I confess," said Mr. Saunders, "that 'such opinions' seem less out of place in the mind of an unlearned man like Mr. Wilson; but I am disposed to believe that just about nine-tenths of the charges of Puseyism arise from sheer ignorance or prejudice, even though such charges may come from the lips of men eminently learned in other matters. I am extremely sorry that it is so, since, if Churchmen would take the pains to inform themselves on the subject, they might agree better what Puseyism is, and use means for banishing it from the Church. But I did not call on you, Mr. Robbins, for the purpose of holding a discussion on this matter; so I will return to the object of my visit. Do you not think you could render us a little assistance towards erecting a plain and small church

"Really, Mr. Saunders, I cannot conscientiously assist you. As I said before, I desire to see the Church prosper, but I cannot support Puseyism. You are an old friend of mine, and you must know I would oblige you if I could; but you certainly would not advise me, on account of our long-standing friendship, to act directly contrary to the dictates of my conscience, would

you? Answer me that, if you ylease, Mr. Saunders." "To be sure, I would advise any man to act concipice, stoutly contending that there was no precipice, and that he was right and I wrong, I should certainly feel myself bound to endeavour to change his course, notwithstanding he should assert his honest belief that

he was going right." "A different case, Mr. Saunders; quite a different case, sir. I do not profess to shut my eyes wilfully, nor to be actually blind to the truth. But I have a conscience, Mr. Saunders; and many are the things I would be glad to do, if this same conscience of mine did not, like a firm monitor, check me. But I do not wish you to think hard of me, my friend, because I can not conscientiously assist you, for yours is by no means the first application, of the same kind, that I have refused, and refused all, too, for the same reasons. Why, Mr. Saunders, to let you know that you are not alone in this matter, I will just inform you that I have not, for the last five years, contributed one dol-AN EASY WAY OF GETTING RID OF A DUTY. lar towards assisting any parish except my own, lest I should be, knowingly or unknowingly, lending my support to Puscyism. You see it is all refused from conscience, for I tell you again that I should be glad

"Well, then, Mr. Robbins, I suppose it would be in the village a day or two and visit my friend. Years presumption in me so expect to succeed better than had passed since I had seen him, and, as far as world- those who have come to you on a similar errand. And ly matters were concerned, these passing years had yet I cannot leave you this morning, without attemptbrought prosperity to him, and he was now one of the ing to disabuse your mind of the opinion that the rec-

in most respects, the same man as I had known him rupted Mr. Robbins, "that you could not deny it;

"What I then meant was, that I should not say I had been with him but a few minutes, when a gen- whether we were Puseyites or not in your sense of the tleman (who, as I afterwards learned, resided in a town | word, because I did not know what you meant by the in the same county) entered, and soon made his errand term. If you mean by it the same as I do, I can assure you that there are no persons in the diocese more "I have called, Mr. Robbins," said he, "to get you opposed to Puseyism than the rector and vestry of our to aid us a little in building the church in our town.

But if you place under the category of Pucattle, perished in a very few years in Europe alone. In England not one man in ten survived; in Norway not one in three; We are few in numbers, as you are aware, and need seyistic tendencies, many established Church princiassistance. So knowing you to be a good Churchman ples and practices, as some ill-informed Churchmen and acquainted with the state of our little society, I have done, then we shall undoubtedly plead guilty of your sort of Puseyism. I should be gratified, however, "Always glad to help the Church along, Mr. Saun- to learn from you, what it is that our rector has done

"Why, Mr. Saunders, I might mention several am fully assured in my mind that I am helping nothing but the Church. But a man has need to be pretty you would approve of his course, and call such things were miserably burned to death. What is extraorer the uncourse were miserably burned to death. What is extraorer the uncourse were miserably burned to death.

"Well, but mention one thing, at least, Mr. Rob-

"Why, I have heard that in his other parish, where fore cannot suppose that there is any danger in your he officiates one half of the time, he had some alterations made about the communion-table, and this is, I "Oh, no, Mr. Saunders, not at all: no one can im- think, in the present day, a pretty good evidence, if pose upon me very easily, I assure you. I keep my not of real Puseyism, yet, at least, of a hankering af-

"Did you learn anything about the nature of these alterations,' as you call them, Mr. Robbins?" "I heard something about it; I was told that he re-

"Why, Mr. Robbins, you cannot certainly allude garded the altar as a very holy place-too holy, in fact, to our parish in L-, when you thus speak. You to be looked upon often with mortal eyes; so he procannot for a moment suppose that I am here trying posed to have it covered and screened from sight.—
to raise the money under false pretences."

Was not this a true report, Mr. Saunders?"

"You have got the facts somewhat inverted, Mr. I know you to be an honest man, Mr. Saunders; and Robbins. Mr. Taylor, when he took charge of that April and May. Though nothing nearly "It is from no lack of a benevolent spirit, Mr. Saun- have stated, he actually had it uncovered, by removing to the habitation of even the most exalted in station ders," continued Mr. Robbins, "that I refuse to give the papers, books, and pamphlets, to a book-case in ment and sewerage of English cities, but it is confined too mu to prevent evil, that I feel myself obliged to take this wish as you have mentioned-to have it kept out of course. I should always be heartily glad to contribute sight—otherwise he might have allowed the papers elegant squares and mansions of the rich, are neglected.

"I heard also," said Mr. Robbins, without expressing any gratification at this explanation of Mr. Saun-"Fears of more evil than good being done by it!" ders, "that Mr. Taylor cast a number of books out of said Mr. Saunders. "Please explain yourself, will you, the Sunday-school library because they were not sufficiently Puseyistic for him. What have you to say

"Only this, Mr. Robbins; that Mr. Taylor found keeping Christmas? Were such books fit for a Church "I do not deny it at all," answered Mr. Saunders; Sunday-school library? And was it such a wicked

truth of this accusation; for, to be plain with you, I you have heard the stories in one way, I have heard them in another; so there's no knowing which of us is "That's generally the way with Puseyites," re- exactly right. But I have a mortal dread of Puseycharge, by saying they don't know what Puseyism is; my conscience will not allow me to give you a cent

Mr. Robbins now turned to me and asked, "What

Mr. Saunders, "for I most fully believe that there are I had become so heartily disgusted with the miserathose in the Church who are favourably inclined to ble evasions and affected conscientiousness of the man, what may be termed Puseyism; though, for myself, that, without taking a moment's time for reflection, I for said, "I think, Mr. Robbins, that it often affords a "I am very glad to hear you admit so much, Mr. very good subterfuge for a man to resort to when he Saunders; but I do not see any good reason why you is unwilling to loosen his purse-strings for objects of benificence. Very convenient at such times to get off "I make exceptions to it, because it is made to from a positive duty by the aid of an anti-Puseyite

ploying it may choose to fancy. For instance, I might | 1 said all this with a smile; and yet I was sorry the posed to what I consider Puseyism: you, at the same | not untrue, but too severe on account of its truthfultime, might class not only those of Dr. ____'s way of ness. Mr. Saunders glanced at me and expressed as thinking, but also such Churchmen as myself, among much by his looks as to say, "thank you, sir; you've Puseyites: and then, again, there are many, among hit the mark." Mr. Robbins, however, made no reply, the various sects in this neighbourhood, who doubtless and I took occasion to add a few remarks to what I

"To be plain with you, Mr. Robbins," I said, "I minate any such Jesuitical practice as holding the articles and offices of the Church in a non-natural sense, whether on the part of real Puseyites or extreme Lowtrines of the Divine Institution of the Episcopacy, the Apostolical Succession, the Unity of the Church, as to its being placed in the hands of the engraver, some well as a proper reverence for Christ's ministers and sacred things, and so forth, come to be regarded as a part and parcel of Puseyistic developments, I am obliged to say, that such Puseyism is as old as Christ-

-none of your spurious sort." I now changed the subject of conversation; but since that time I have found many men whose consciences, like Mr. Robbins', were peculiarly tender on the subject of Puseyism, when a demand of filthy lucre, for a similar benevolent purpose, was made.

* By which is meant the definition of the Bishop of Vermont, viz: "adherence to 'Tract No. 90,' and subscribing the EPIDEMICS AND THE SANATORY STATE OF TOWNS.

(From the Montreal Courier.) In a recent English paper we find some very curious particulars given relative to Epidemic diseases and the influence exercises on the health of the community by the general inattention of the governing powers to the legal enforcement of cleanliness.— We prefer to lay the facts thus stated before our readers in an editorial article, as calculated to attract their attention more

than by merely inserting the extract.

It is some satisfaction to see the efforts made in these days trary to the dictates of his conscience, or rather to alter the dictates of his conscience, if his conscience is wrong. If I should see a man who had wilfully shut his eyes, or one actually blind, running towards a precipies stouth contending that they are no precipies. it is vain to imagine that malignant fevers, when once fairly developed will pass by the houses of the rich. In a new country, where towns are in process of formation, where land is cheap, and there can be no occasion or pretext for crowded and sorry to say that these most important points are by no means attended to as they ought to be in this city. The attention of attended to as they ought to be in this city. The attention of the Corporation has been called upon often enough, and ourselves and our contemporaries have continually pointed out places where masses of filth have been permitted to accumulate enough to poison the atmosphere of the whole city. Neither is sufficient attention paid to the enforcement of cleanliness in private yards, stables, &c. Any one who is in the habit of walking much about town cannot but have been struck with this fact, people do not always keep their gates shut and the this fact; people do not always keep their gates shut and the eyes as well as the noses of the passers-by are frequently treated to the sight of heaps of filth and a complication of disgusting odours. The great fault of the city council is, that they are continually passing acts which, after they are passed, no one hears of more, for they are never enforced. We have often alladed to the imperative necessity of providing a more abundant supply of water for the poor, the erection of baths and washhouses, and the provision of more efficient and extensive sewerage than we at present possess—these things are now exciting great attention in England, and there is hardly a town in which measures are not being taken to attain the desired end; beside this, there is no doubt that the Government will introduce som general measure in the next session of the Imperial Parliament for establishing sanatory regulations in every part of the King-

There is every reason to believe that all great epidemics ori ginate in aerial causes and that they are spread by predisposing adjuncts. The writer of the article from which we extract these particulars refers us to the works of Hecker, a German physician—particularly his history of the "Black Death," or the great plague in the 13th and 14th conturies; the dancing mania, or the St. Vitus's or St. John the Baptist's dance; and to his highly philosophical history of the sweating sickness in England in the reigns of Henry the 7th and 8th. Hecker states that just before the great plague, mountains had sunk in China, and chasms were formed that swallowed up numerous cities and towns, together with hundreds of thousands of human beings: earthquakes shook almost every part of the world: immense swarms of locusts destroyed every living plant, and dying in myriads filled the air with pestilential vapours, which in Europe was so destructive to organized life, that it was esti-mated that twenty-five millions of people, to say nothing of in Asia, whole nations were swept away: in a therapeutic view, the history of the whole world at that time was one dreadfal

Galen was then the text book of physicians, and as the could find nothing in him, that referred to this new disease, they were silent, lost in wonder, dread, and apprehension.

The people, believing that the disease originated in the watering poisoned by the Jews, destroyed them by thousands. In were miserably burned to death. What is stranger, the un-happy Jews, under the most horrid tortures, confessed a lie, and wore on the law of Moses that they had poisoned the water. bins, so that I may judge what constitutes Puseyism, in your view of the matter."

The more superstitious attributed the dreadful epidemic to the influence of the stars; the religious to the anger of the Deity. It was at this period that the sect of Flagellants arose, who went about Europe scourging themselves to avert the anger of offended Deity.

That there may be a predisposing cause in the atmosphere to disease, at some seasons, is highly probable; but when we consider the crowded state of cities in the middle ages; the total want of ventilation in the houses; the narrowness of the streets and the absence of sewers: the whole of the towns surrounded by moats, filled with filthy and stagnant water; the bad and ill-dressed food of the people; their disposition to intemperance; their scanty and insufficient dress; their dirty habits; and the low state of physical science; it becomes obvious that disease in such a state of society would spread rapidly, and its malignity increase as it extended, for there are general laws for disease as for every thing elsc.

The plagues enumerated by Hecker were always most malig nant in summer or early in the autumn; they generally rage most in August and September, but principally commenced in to speak the truth, I am afraid you are indeed too honest, and may, therefore, from the very excess of this virtue, have suffered yourself to be deceived by others."

April and may, Though nothing nearly so dream a law to speak the truth, I am afraid you are indeed too honest, and may, therefore, from the very excess of this virtue, have suffered yourself to be deceived by others."

April and may, Though nothing nearly so dream as to curred for a centre for a centre for a centre of the latter, and may again come when the atmosphere may be charged with the almost and the latter appears to speak the truth, I am afraid you are indeed too honest, and may, therefore, from the very excess of this virtue, have suffered yourself to be deceived by others."

April and may, Though nothing nearly so deceived to curred for a centre for a centre of the action that the latter appears to the suffered yourself to be deceived by others." bution among the members of the congregation. Now in close, unhealthy, humid, ill ventilated disctricts, from whene instead of wishing to have the altar covered, as you

Of late years, much attention has been paid to the improve my money, when such applications as yours are made for it; it is solely from my desire to do good, or rather as a holy place; but he has never expressed such a squares, and promenades: whilst the pavements, kennels, sewers, houses, back yards narrow streets, passages, and courts of the poor, where disease always lurks ready to be waited into the

It is to the poor localities that the attention of the govern ment and the local authorities ought to be directed. or those in moderate circumstances will not dwell in bad houses; they will not suffer themselves to be surrounded by filth, steach, and impurities; but the poor groaning under the stern law of imperious necessity, must live and house as they can, and are far more intent upon obtaining a supply of daily food than upon warding off disease.

If, as Lord Ebrington stated, in his lecture to the labouring classes in the North, disease may be engendered by merely sleep-ing with the head under the bed clothes, with what rapidity may it not be engendered by bad food; by a damp, warm, putrid at-mosphere; by dirty personal and domestic habits, by intempe-rance, absence of sewerage, and by houses that stink with filth, and walls, as may often be seen, stained with putrid exhalations.

are tens of thousands of such in all large cities, it only wants what the Germans call the ansteckhungen (or setting on fire) to produce the most terrible ravages, in which both rich and poor

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Niagara Cayuga 5 and 6, North side Talbot Road, South Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; coe Collingwood .. Do. do.

Eastern Cornwall Newcastle Cramahe Western Dawn
Simcoe Essa Midland Fredericksburgh Home Georgina
Gore Hamilton E. half 14 Part N. half 20 6, 7 & 12, Block No. 2 14 & 15, 11, 3 & 4, 18, 22, 24 & 34 23 28 } front \(\frac{1}{2} 33 \) \\
12, 17, 18 & 34 \\ \dagger \) 13, W. half 14

E. half E. half 17 W. half 12, 16 E. half N. half 7 Prince Edward Picton [Town] South half 14 W. half 14 9, 11, 12, 13 & 14 City of the Falls 2 & 5, N. E. side St. Mary Street do. Lot bounded by Division & St. Mary

. Uxbridge

Kingston, 1st December, 1845,

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W. balf 7, 6th Con., E. balf 7, 7th Con. Vespra,

Kinston, 1st December, 1845.

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18, 20

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