



tion, and I have the most perfect confidence in its practicability. But before describing it, which I shall do as briefly as will permit, and as accurately as I can, I must tell you that the plan is not new; nor am I the inventor; the honor of the invention belongs to an Engineer in England whose name has escaped my memory, and who made a road through a marsh; by that means, where it had been long thought impracticable to make a road, which was said when completed to be one of the best roads then in that part of the country. The material that he used for the foundation of his road was *Faxse*, what in Scotland is called Whins, which he got bundled up like faggots, and I believe laid either gravel or sand on the top. You will say that we have no whins, or broum, or heather in this country; admitted, but we have as good if not better, for road making, and that too in great abundance and quite handy to all our roads. Now for my plan for making the Huron Road complete for fifty years, with trifling repairs. You laugh, but stop till you hear it, and as I am doing it for no hire and partly with a desire to do good, you may forgive me if I err. *Plan*.—The road should be dug in the centre where practicable, to the depth of one foot, for say one rod or 16 1/2 feet, or if you will 25 feet in width, my estimate supposes the latter. The surface levelled where dug, then have ready prepared bundles of Brushwood, put up in bunches 8 feet long, 3 feet round, or about 1 foot in diameter, these bundles are to be firmly wadded with 4 withes on each, and laid end to end across the road laying solid on the ground, and as close to each other as possible; they are to be made of fresh twigs or wattles cut in a green or growing state, and may be in size from one-half inch to three or four inches in circumference; when laid they will have the appearance of Brushwood logs all of the same size, which two men can handle with ease either in loading them on slays or wagons to take them to the road or lay them in it, and when laid, the interstices between them should be laid with a little loose brush, and then the stuff that was dug out should be laid upon them and a little more from the sides, till there was at least 18 inches of the clay or mud covering the brush-logs, and so excluding them from the action of the air, which if properly managed, would insure their lasting I think for the time stated, 50 years. The road made on this principle could not at any time be very wet; for you will observe that the brush-logs make a perfect drain below; nor would a wagon wheel ever sink farther than the brushwood, until it wore it through, and that would not be easily done whilst it was kept in proper repairs by gravel or sand.—It is not my province to say whether or not, the District Council would have the power to collect toll on such a road when finished, but if not, the District would find some other way of paying the trifling cost—trifling I must call it, for several reasons. First, because it would allow fish and salt and many other articles to come from Goderich at all times and for half of the cost of present carriage. It would give the farmer the chance of sending his wheat and potatoes to Goderich instead of Hamilton if he pleased. It would raise the value of all the land for many miles on every side of it from Wilmet to Goderich. In short it would be the means of making the Huron District in reality, what it has often been termed, and seems by natural advantages designed to be, the garden of Upper Canada. If it should be considered for the present that one rod wide or 16 1/2 feet would do for a trial, my estimate of the costs would be reduced one-third. I have calculated every bundle of the brush, say 8 feet long, 3 feet in circumference, and withed with 4 withes, and piled up at the side of the road ready for laying, to cost £16 13 4 per thousand or 4d. currency each. By the narrow gages, two lengths would be sufficient, and 32 of them would complete the square; one rod in length one rod in width, and the cost of brush would be 10s. 8d. per rod; and say 320 rods per mile at 10s. 8d. per rod would be £170 13 4 per mile, which would amount to £10,240 for the material for the foundation, on the supposition that 60 miles were to be done in that way. Preparing the road, and laying the brush-logs and covering them 18 inches deep with the stuff taken out of the foundation, and from the sides of the road, and cleaning out the water run or ditches on each side thereof, can be got done, I think, for 5s. currency per rod, and for, say 60 miles, 320 rods per mile, 19200 at 5s. per rod, £4800; in whole for completing the road for 60 miles, excepting Bridging as above stated, for the sum of £15,040, or a small fraction over £250 per mile; which if I am correctly informed would not near half pay for a plank road of the same breadth and length, and which for durability, I am not ashamed to state even to you, Mr. Editor, that whose judgment even in road-making, I am willing to pay much deference, that with the same amount of tear and wear, it would outlive four Plank roads with less repairs. I fear you will think that I have already trespassed on your patience and the columns of your valuable journal. The only prospect of reward I can at present hold out to you is, that if through your publishing such communications as may lead to enquiring, and talking about the best means of laying out and saving public money, by doing work in the proper time and in the proper way, that through such enquiry and talking, we may get good roads and bridges in the Huron District, and when these valuable blessings

are once obtained population will rapidly increase. And for every subscriber that you have now you may then have three, and begin to talk about printing by steam. I will now, with your leave, return for a little to a farther consideration of the District Council act, and hope you will agree with me when I say, that I am fully of opinion that township Councils such as was intended when the most of the present Ministry were formerly in office, would be less expensive, less troublesome to the people generally, and equally useful for all purposes of the present law. But should the same men be now of a different opinion, and should incline still to continue Districts and Councils as they are, viz: the spirit and letter of the law and the size of the Districts, obliging those who have business to do at the Councils as well as members to travel, some of them at least 50 or 60 miles, which I sincerely hope they will not, then I think the law ought to be amended with regard to the pay of members of the District Councils. I think they ought to be allowed 7s. 6d. per day while attending Council, and 6d. per mile for traveling expenses to and from the Councils. I never will advocate the principle of giving too high salaries to the servants of the public whatever may be their rank; yet I will maintain that those who serve the public in any capacity ought to be paid for their services a reasonable price. I think that the District Council act should require the appointment of, say three commissioners or superintendents of highways in every township, to assist the Councilors of the townships to apportion the Statute labour, and to expend such moneys as may be ordered by the District Council for the repairs of roads and bridges in said townships, and to account for the same to the Council through and by the township Clerk. The Councilors by themselves expending the money that was by themselves assessed, by setting jobs or contracts on the roads, is open to the surmises and suspicions that ought to be prevented. These superintendents should be nominated by the people at the township meetings, and appointed by the District Council. I was happy to see by a newspaper report (the *Colonist*) of the February Sessions of the Home District Council, that commissioners had been appointed, for expending all the money appropriated for the repairs of roads and bridges amounting to some thousands of pounds, in various parts of the said District. I hope the District Council of Huron will do the same next February session. In the hope that at least some of the things that I have stated, and which I think would be reforms, may soon come to pass. I have the honor to be, Yours respectfully, A HURON SETTLER.

With what caution any such privilege has hitherto been granted! Verily, Mr. Cayley, your liberal notions were very scrupulous! Nor can Mr. Cayley now urge that an alteration then, would be an unnecessary interference with the Act 8, Vict. c. 7. (as to limits of Districts) so recently passed as in 1845; for, in the same session of 1846, as the 8, Vict. c. 47, was passed, and the very act before us, chap. 46; there is an alteration of the counties of Carleton and Grenville, the limits of which were stated in the 8, Vict. chap. 7. There is thus no excuse for Mr. Cayley, for not getting appropriated to the county of Huron, what should by previous rights have belonged to it; and ought to have been inserted in the act of 1846; nor for the very glaring omission of not securing the rights of voting, in any newly surveyed township. But the main object of my low addressing you is, to awaken some attention in my brother settlers to the cost of the District, to the contemplated beneficial measure to be brought in by the members of Government at the next session of Parliament, to increase the representation of the Province by creating new electoral divisions or counties, with members for each. And I trust that this measure will not escape the notice of the Division Committee at Stratford, so as that any of our rights now existing, may not for the time, be neglected. Perhaps it is a matter of supererogation in me to refer to the matter at all; but I should like to state, in a more public manner, to be stated, than it ever has; as it is undeniable that a reservation for the county of Huron to be divided into two counties, was made in the Act here before alluded to; and what division reasonably can be thought of, other than the separation of the eastern portion (with our northern additions) from the western. Who, then, will be looked to as our number? Farmers of the east—there are certainly some amongst us from Fullerton to South East Queens—are capable? This is no idle question—the separation of the District being granted, as it is most justly expected; will be the token for a movement among the would be Conservatives. But it is hoped that Reformers will know and do their duty. If it can be supposed that the members of the Executive, find out to a certain extent the feelings and wishes of the inhabitants of the various localities of the Province, by the means afforded by the public press, I trust that the allusions and statements made by me, will not escape their notice—and I think there is one among them, who from his shrewdness and knowledge of this District, is able to show that he is aware of our position. Wishing you every success in the advocacy of the rights of the farmers and settlers, I am, respectfully, Sir, A. B. C.

gravel would be visible no longer than the clay got fully saturated with rain, and a few wagons passed over it. We have never seen it tried and passed our notions may be erroneous, but at all events the expense of the experiment should suggest the propriety of trying it on a small scale at first. The question of a new Court house has created much interest and difference of opinion. And so long as it lay between using the room in the goal, and building a new one, it might be regarded as a matter of opinion in our local economy; but the question as longer retains that form. The Sheriff, we believe, has decided that the room in the goal shall not in future be used as a Court house; and the question now is whether we had better build a Court house or want a Court house. We already pay about forty pounds a year for District Offices, and we must now pay, at least, forty more for some temporary Court house, and perhaps an immediate outlay of two hundred pounds to render it suitable for the purpose. Thus we may safely calculate on at least ninety pounds a year of outlay, for far worse accommodation than would be supplied by a Court house at a cost of twelve hundred pounds. It must therefore be obviously to every unprejudiced man that as a matter of economy—a saving of pounds, shillings and pence—it would be expedient to build a new Court house, even though the amount necessary for the purpose should be borrowed at legal interest. We do not ask whether the District-dividing population of Stratford are willing or not willing; we do not ask whether or not it would be doing justice to them; but we say that although the District were divided to-day, though the people of Stratford should never pay one penny towards it, if Goderich is to remain a district town, we should, on the principle of economy, build a new Court house. We do conscientiously believe that twelve hundred pounds of the sum expended in turpentine crossways with mud this year might have been profitably expended in the erection of a new stone Court house.—We must here pay an honest compliment to the people of Stratford and the east end of the District by telling them that whether we vote for a division of the District or not, we will at least vote that they shall have a Court house and Goal for their own accommodation, and then very limited premises will serve for the prosecution and punishment of crime at this end of the District. There are many little items of our District expenditure which might very honorably be dispensed with, and which would aid considerably in paying the interest of the sum necessary for the erection of a new Court house. And first, we would ask seriously and solemnly in-it-truth that James Morgan Hamilton received forty pounds a year, for being what is facetiously called "Surgeon to the District Goal?" We have no objections to any man being fairly remunerated for the services which he renders to the public. We have no objections; that the friends of Mr. Hamilton shall pay him forty or forty thousand pounds a year if they think proper; and we have even no decided objection that Mr. Hamilton shall fill any public office for which he may be qualified. But we have a decided objection to Mr. Hamilton, or any other man, receiving forty pounds, or forty pence of the public money without doing public service value for the salary. Unless the said salary shall be given and received as charity. With Mr. Hamilton's qualifications as a member of the Medical profession we have nothing to do, but we have to do with the fact that he receives twenty pounds a year for his attendance at the District Goal as Surgeon? and we think this is the best paying part of his year. He also is allowed twenty pounds a year for medicine to the prisoners; and we will venture to affirm that there never was twenty pounds worth of medicine within the walls of the District Goal since it was first built! We do not look upon this as a Job at the public expense; an inquiry is only called a Job when it is out of the ordinary course of inquiries, but this appointment of Mr. Hamilton to a salary of forty pounds a year as Surgeon to the District Goal is in strict keeping with the general procedure of the Tories, when entrusted with the public funds—they have no sympathy with the "great uncalculated public," and therefore, this waste of the public funds is not a Job. We merely refer to it as one of the numerous instances of Tory inquiry which the people have to support without knowing it, and we trust that the Magistrate will take it into consideration at their next meeting in Quarter Sessions; and if it is thought necessary to have a Surgeon to the District Goal, we trust they will have no objection to adopt the same principle of economy that has been adopted in reference to the District Printing—Put it to the Offer. And though we are always willing to give a preference to superior professional qualifications, yet it is quite possible that we may get a Surgeon to the District Goal whose professional knowledge and abilities will suffer nothing by being compared with the attainments of Mr. Hamilton; and we venture a conjecture that at least twenty pounds a year may be saved by the change. [B] This must not be lost sight of.

point out the abstract injustice and absurdity of endeavoring to coerce the peculiar religious notions of any man, however extreme or unpopular these notions may be. Such coercion is absurd, because belief is not a matter of choice; it is not a voluntary act of the will.—It results from conviction, and conviction results from evidence. If a man has been taught to believe differently from you, your persecution of his faith cannot alter his faith, because it cannot alter his convictions; your persecution is, to him, an evidence of your cruelty and presumption, but it is no evidence that his convictions are false. You may persecute, and proscribe, and malign, and injure him. You may punish and torture him till the terror or agony of positive pain induces him to say as you say, and to worship as you worship; but though you should break him on the wheel, you can never make him think as you think, till once you have changed his convictions—and this can only be done by bringing the proper evidence before the mind.—But, again, persecution, for opinion's sake, is unjust in every possible instance; because, if the member of the Popish Church has a right to reject the creed of the Episcopalian, and the Episcopalian has a right to reject the Popish creed, and the Presbyterian has a right to reject both,—then, consequently, a fourth person has an equal right to reject all three; and the more you multiply the number of different sects, the stronger is the right of rejection. So that before any man can be justified in persecuting another for heresy, he must first establish, by principles of demonstration, what is orthodox. The present definitions are all arbitrary, and limited by the views and opinions of the parties who bring them forward. It is true, the age of persecution, so called, has gone by. There is now no thumb-screws, nor racks, nor breaking on the wheel,—nor Juggot and stake applied as remedies for heresy. But it is also true—and lamentably true—that the spirit of religious persecution has still a residence among men; and it may be taken for granted that the man who would ruin you and your family, by arousing the religious prejudices of mankind against you, who would seek to destroy your reputation and influence in society, by insinuations about heresy or infidelity, would also consign you to the stake or the wheel, only that he is prevented by the purer philosophy of the age. We may here observe that the word *infidel* does not mean a man who refuses to believe what other people believe—in this sense, every man in the world would be an infidel. You do not believe as I believe, and I don't believe as you believe, consequently we are mutual infidels to each other; and so it is with all mankind. But that man only is an infidel who does not believe what he himself professes to believe, in other words, the man who is unfaithful to his own profession is an infidel. We must, however, for the honour of religion, state that however far good men may have been influenced by *craft without knowledge* to persecute and punish what they called heretics in bygone times, no Christian of the present age will be guilty of persecution even to the extent of injuring a man's reputation. The insinuations about heresy and infidelity, and the maligning of character on religious grounds, for the last twenty years, have been confined entirely to bad men, who in their hearts "neither fear God nor regard man." Men totally destitute of all principles of religion and morality, whose estimation just so far as it serves to cloak their villainy,—men who, in short, are real infidels, and like our Reverend friend "A Layman," are false and faithless to their own professions. Our Reverend friend seems very anxious to convince his readers that he entertains no hostile feelings towards us; and as we have charged him already with a *total disregard of truth*, he shall endeavor to substantiate our charge by contrasting a few of his friendly professions with a few of his cowardly insinuations. In his printed production of the 10th September, he says, he "attended the Lecture with the most charitable feelings towards him, and with a desire to obtain both pleasure and information." In a former article we informed our readers that he did not attend the Lecture, either with "charitable" or with any other "feelings"—he did not attend the Lecture at all! He was not within the walls of the Church that evening! This fact we wish to be constantly borne in mind; for if it is only recollection that the author of a criticism, founded on the assumptions of religious heresy, introduces his strictures with a deliberate lie,—consequently, the lie and the religious profession put together form a fair exponent of the *malice*, and go far to neutralize all his future statements. In his production of the 13th October, he says, "I have no unkindly feelings towards Mr. Macqueen." I am not personally acquainted with him. If I were, I should be true to it, it is a distinction I will not forget! Among the multitude of villains who have degraded the name of man, we have always regarded Judas Iscariot as the chief. Not exactly because he betrayed his Master, but because he did it with a kiss. Our memory does not, at present, furnish us with the name of any other personification of malignity with which we can, so aptly, compare "A Layman" as the name of Judas Iscariot. Our pious and Reverend friend offers us the *lie* by saying he has so unkindly feelings towards us, by telling his readers that if common report be true, our acquaintance is a distinction not to be coveted! Had he said that we had killed somebody; that we were a thief, a liar, a drunkard, or a gross blasphemer; had he charged us with dishonesty in our dealings, or with practical wickedness in our conduct; or had he made any distinct accusation against us,—we might have been able to refute or give an explanation at all events, the public would have had an opportunity of considering the probability of its correctness. But "A Layman" knew we were comparatively a stranger in Goderich,—he had no distinct charge to prefer, and hence his malignity suggested the cowardly insinuation of "common report." We have never given ourselves out as a paragon of piety or moral excellence. We have some failings, but they are not hidden—they are well known to every man and woman who knows the man; and they are as well known in Goderich as in any other place. There is not one particle of the hidden, smooth, white-faced hypocrisy scoundrel in our whole composition. We have always studied to keep our faults in the fore-ground of our character's

picture; and we ask pardon for the egotism of asserting, that wherever we are known, whether in Scotland, or in the District of Bathurst, or Dalhousie, or Huron, our general character, though not perfectly pure—will lose nothing by being compared with that of "A Layman." Continued in our next.

SHORT ESSAYS FOR LITTLE BOYS. NUMBER I. THE EXERCISE OF REASON. You have a right to demand a reason for every thing you are either required to do or believe; let no man deprive you of this right. It is the noblest privilege your Creator has bestowed upon you, and without you exercise it, you will not only fail in fulfilling the highest duty of your nature, but you will lose the benefit of nearly all the choice blessings that your Creator has placed within your reach. Even the inestimable blessing of Divine revelation may be a dead letter, if you except you exercise your reason upon it.—Of all subjects requiring the exercise of reason, religion is the chief; and as you advance in your wisdom, you will discover that mankind have all but prohibited and discarded the use of reason on this important subject; and you will further discover the terrible effects of this conduct. It is false philosophy, and it has consequently produced evil. I wish you to remember that I am not addressing you as members of the Popish Church, nor the Episcopalian, nor the Presbyterian, nor any other Church. I am addressing you as little Boys, altogether irrespective of any peculiar religious notions which you may have learned. I am aware that you will, every one, learn the peculiar notions of his respective parents; and that neither desire or authority to advise you to the contrary. It is not my intention to teach you religious opinions; for this I am not competent. I merely wish to impress your minds with the duty and necessity of exercising your reason on every subject, and on none more than on religion. Your religion will be either rational or absurd, either laudable or dishonouring to God,—in proportion as your conclusions have resulted from a proper exercise of your reason. Your conceptions of a Deity, of his moral government, and of your own duties and destinies, will be either elevated and noble, or grovelling and superstitious, according as your reasoning powers are exercised on the volume of Revelation. This volume has been in the possession of mankind for eighteen hundred years, and yet there are few of its doctrines upon which mankind are agreed, and their differences on these doctrines are the foulest plague-spot on human society. Religious sectarianism is not only the heaviest burthen, in a pecuniary point of view, which society has to bear; but it is also the most bitter and implacable spirit that takes possession of the human mind. It may be honestly regarded as the curse of the civilized world. It was first introduced by a perversion or neglect of the powers of reason, and it is perpetuated by the same cause. There was a time when the exercise of reason on religious subjects was entirely prohibited, and that prohibition was characterized by what has been emphatically called the "Dark Ages," when what was denominated religion, was nothing more than a chaotic mass of corruption, immoral prostration, superstition, and mystical abominations. This degraded state of society might be regarded as the penalty annexed by Divine Goodness to the neglect of the highest faculty of our nature. The same error, in a less offensive form, prevades the religious world at this moment, and the penalty is seen in the bitter animosities and contentions to which I have alluded. The Mahometan instructs his children in the doctrines and duties of the Alcoran, and assures them that these are divine truths, and that they have no right to dispute or reason upon them; but must just receive and believe them implicitly, or incur the penalty of the Divine displeasure. The member of the Popish Church, the English Church, the Scotch Church, and the other various sects, instruct their children in their own respective versions of Christianity. Each one tells his son that these are the correct, the evangelical views of the Divine son; and though he does not exactly prohibit his son from exercising his reason upon the subject to a certain extent,—yet he insinuates that such exercises are useless if not positively dangerous, and tells him that these views are absolutely correct because they have been cherished as sacred by multitudes of good and wise men for many ages. This is the argument of the Popish Church, of the Presbyterian, of the Episcopalian, and of almost every other church, and I do not but it is advanced with equal sincerity by all. It would be not only uncharitable, but also unreasonable to suppose that any man would be insincere in teaching his own children doctrines that were to reflect their well-being in eternity. We must, therefore, give them all credit for the sincerity of their conduct while we unsparingly deny the propriety or the justice of it. The fact of your fathers knowing the evidence by which their peculiar religious notions are supported, is no evidence to you; neither have you any merit in believing truth upon such evidence, more than if you had believed error on the same ground. You are believing on the testimony of your fathers; and the children of error are clinging to their errors and believing them to be true on the very same species of evidence,—namely, the testimony of their fathers. As I formerly observed, this prohibition of the exercise of reason, on religious subjects, is false philosophy; and so long as it is continued, error will be perpetuated; and the religious world will continue to exhibit the same anomalous aspect,—the same sectarian intolerance, jealousy, heartburnings, and litereness, which it exhibits at present. In fact you cannot know the difference between the great truths of Christianity and the gross corruptions and errors of the Church, except through the exercise of your reason. You cannot even know the difference between the value of the Christian Scriptures and the value of the Mahometan scriptures except by comparing them, and by comparing the respective evidences upon which they severally rest their claims to divine origin. It is not only your right, but your duty to search, and examine, and scrutinize, not only the original doctrines which are offered for your adoption, but also the Scriptures from which these doctrines are taken. You did not witness the facts recorded in these Scriptures; and, therefore, it is your duty to examine the evidences upon which you are required to believe them. It is no evi-

den of the truth of fathers believed by millions has been millions for ages; combination to be judge for yourself, give a reason for it. I interfere not with it. My remarks concluding Essay of mention I wish you that is, that it may repugnant or contrary gift of God; there is need about it,—It is you to your Creator Christianity is a reward needed to your re walk in its precept. the works and more to is not divine revery proposition the false; and therefore portion of the Great these principles, exediligently, and hanguish truths; and aloughly devout, but alwhich is the highest by human beings, profess Christianity, except that it is the religion of their these millions Mahometanism, with grounds, had they circumstances. The readers, if properly conducting you to it useful religion.

IF the weather is like, and there is soon have better roads for improvement. At for the carriage of our but we have still kept the exception of the w were removing, and ge Job-work, which we our subscribers will r pay for the week which the 4th Friday is the present one is mark publish the Gazette a first number on the morning third, they have been or three weeks since if they are now only one number by the week as the Gazette has seven times and a half number is marked 44; are paying pretty early bills which were printed "The roads are and it should be charitable who have no funds, obtaining paper either to do know that we have last six years; this, he or our ignorance, for one enduring animal c will carry more than a team, 100 miles withou

TO CORRE: We have been unabl our correspondents w rom's communications w We would remind o Parliament will soon as from the House of Ass must importance, we e a fair view of the Pa than fill our columns i mere personal or local fish anonymous articles The communication for justification of the indiv evidence of his innocen must. We will writ next week about the T Grammar School!

THE MINISTRY ANI FOR THE HU The Tory press at p of some real grievan in finding fault with it has not made public poses to submit to th following session. V the Tories for demand such a course? If it practice of public in Is it to be found in States? No. On v ground their pretens place their den two somewhat analog during the role of the re view them and see nature as to justify forward as a rule of took place when Mr. obtaining the support o town of London, after of perpetrating the a conservative act of ab for the Lower House, i greatest insults that co body. (B) It remembe servative labour—the o have had, who sacrific personal emolument.) in point. The Parli sion, he pledged him carry a certain measure sily Bill, or resign. Tl thank fortune; Mr. D signed, but not in co sure, on his part, to ob the measure he had pl to fill the vacant Judg his disposal, by the W was this Tory constan eling the electors of L case is found in the Ministry immediately p



