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The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS O! JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

VOL. I.

TORONTO, CANADA WEST, MONDAY, MARCH 25, 1850.

No. 10.

Poetry.

SO MIGHTILY GRW THE WORD OF GOD AND PREVAILED.

Acts, xix., 20.

Now is complete Heaven's high, majestic plan,
And bleeding love has wrought a cure for man;
Justice no more looks down with vengeful eye,—
It found redress when Jesus came to die.

The Saviour to the heaven of heavens has gone,
To take possession of his rightful throne;
Looks down with pity on his church below,
And arms his champions to assail the foe.

Behold the men! no power to them is given
But power Divine. Ambassadors of heaven,
They answer Pilate's question, "What is truth?"
When asked by sinking age or buoyant youth.

And "What is truth?" let us again enquire—
The answer warms our hearts with holy fire—
Let Truth itself reply—"Look up to me,
Ends of the earth and islands of the sea."

"Believe, be saved! eternal life's the boon;
My opened side affords the sinner room."
Oh, heavenly truth! all-powerful to the soul!
That frees the mind from sin's impure control.

See its effects in Ephesus of old—
A city gleaming with Diana's gold—
To that great idol thousands bend the knee,
And Belial there has many a devotee.

But see what power attends the faithful few!
Their works astound the Greek, confound the Jew;
As night dispels before the orb of day,
So fools, who "came to mock, remain to pray."

So mightily the Word of God prevails,
And Truth o'er Error spreads its shining sails,
And sinks the monster in perdition deep;
Gives to the blind to see, the lame to leap.

Rejoice, oh! then, where'er the torch of truth
Is held with manly hand, though e'en by youth.
Go, light your tapers at its sacred flame,
Then let your lives a Saviour's love proclaim.

E. G.

Miscellany.

THE HISTORY, OFFERING, AND CHARACTER OF ABEL.

CONTINUED FROM PAGE 65.

In viewing the character of Abel, we find it exhibits a contrast to that of Cain, and these two persons may be regarded as the types of resemblances of the two great divisions of mankind—the seed of woman and the seed of the serpent; the people of God, and the men of the world. Notice the marked difference between these two men: Cain was after the flesh; Abel was after the spirit. Cain loved the world; Abel loved God. Cain was wilfully ignorant of his sinfulness of heart and life, and understood not the spirituality of God's law; Abel felt that God's commands reached to the heart, and demanded truth in the inward parts, and knew and owned his guilt. Cain saw no need of repentance or faith; Abel offered in faith, doubtless accompanied with deep contrition. Cain was a lover of himself, proud, high-minded, having a form of godliness, but denying its power; Abel was humble and meek, submitting to the Lord's appointment; "Unto thee shall be his desire, and thou shalt rule over him." In short, Cain was of that Wicked One, a child of Satan; Abel was righteous, and a son of God. His was probably the first spirit received into heaven; and the penitent soul that trusts in that blood which speaketh better things than that of Abel, shall enter into that holy place where he dwells. But woe to the man who fancies his heart and life are good, and that he needs no Saviour! While he is in God's sight an unclean one, he is in "the way of Cain!" J. H.

MEMORY.

It is strange—perhaps the strangest of all the mind's intricacies—the sudden, the instantaneous manner, in which memory, by a signal, casts wide the doors of one of those dark store-houses in which long passed events have been shut up for years. That signal, be it a look, a tone, an order, a single sentence, is the cabalistic word of the Arabian tale; at the potent magic of which, the door of the cave of the robber, Forgetfulness, is cast suddenly wide, and all the treasures that he had concealed are displayed. Upon the memory of the traveller, rush up the visions of his youthful days; the sports of boyhood, the transient cares, the quarrels, soon forgotten, the pains which passed away like summer clouds; the pure sweet joys of youth, and innocence, and ignorance of ill, that never return when once passed away.

CULTIVATE ENERGY.

Many of the physical evils, the want of vigor, the inaction of system, the languor and hysterical affections which are so prevalent among the delicate young women of the present day, may be traced to a want of well-trained mental power and well-exercised self-control, and to an absence, of fixed habits of employment. Real cultivation of the intellect, earnest exercise of the moral powers, the enlargement of the mind, by the acquirement of knowledge and the strengthening of its capabilities for effort, the firmness, for endurance of inevitable evils, and for energy in combating such as may be overcome, are the ends which education has to attain; weakness, if met by indulgence, will not only remain weakness, but become infirmity. The power of the mind over the body is immense. Let that power be called forth; let it be trained and exercised, and vigor, both of mind and body, will be the result. There is a homely, unpolished saying, that "it is better to wear out than to rust out," but it tells a plain truth, rust consumes faster than use. Better, a million times better, to work hard, even to the shortening of existence, than to sleep and eat away this precious gift of life, giving no other cognizance of its possession. By work, or industry, of whatever kind it may be, we give a practical acknowledgment of the value of life, its high intentions, of its manifold duties. Earnest, active industry is a living hymn of praise, a never-failing source of happiness; it is obedience, for it is God's great law for moral existence.—*Madame de Wahl.*

EFFECTS OF FEAR.

The peasants of Sardinia are in the constant habit of hunting eagles and vultures, both for profit and as an amusement. In the year 1839, three young men (brethren) living near San Giovanni de Domas Novas, having espied an eagle's nest at the bottom of a steep precipice, they drew lots to decide which of them should descend to take it away. The danger did not arise so much from the depth of the precipice (upwards of a hundred feet), but the apprehension of the numerous birds of prey that inhabited the cavern. However the lot fell upon one of the brothers, a young man of dauntless spirit. He belted a knotted rope round his waist, by which his brothers could lower or raise him at will; and armed with a sharpened infantry sabre, he boldly descended the rock, and reached the nest in safety. It contained four eagles of that peculiar bright plumage called the light Isabella. The difficulty now arose in bearing away the nest. He gave a signal to his brethren, and they began to haul him up, when he was fiercely attacked by two powerful eagles, the parents of the young birds he had captured. The onset was most furious, they darkened the cavern by the flapping of their wings, and it was not without much difficulty that he kept them off with his sword; when on a sudden the rope that suspended him swung round, and on looking up he perceived that he had partly severed it with the sabre. At this fearful sight, he was struck with such a sudden terror, that he was unable to urge his companions to hasten his delivery, although he still kept his fierce antagonists at bay. His brothers continued to haul him up, while their voices endeavoured to encourage him, he soon reached the summit of the rock; but although he continued to grasp the eagle's nest, he was speechless, and his hair, which had before been of a jet black colour, was now as white as snow.—*Millengen's Mind and Matter.*

CHEAP SCHOOL-MASTERS A BAD BARGAIN.

Cheap school-masters are always a bad bargain. A school of six weeks' duration, under a competent and skilful instructor, is worth more than one of three times that period under a novice or ignoramus. Teaching is a profession, and requires also peculiar qualifications—equanimity of temper, steadiness of purpose, patience, quick discernment, and a thorough knowledge of human character, are among the indispensable qualifications of a thorough-bred school-master. The idea that every young man or young woman who can pass a satisfactory or even extraordinary examination in the branches of education required by law to be taught in our common schools can make an approved teacher, is fallacious in the extreme.—Can every body of good talents and respectable literary attainments become an expert mechanic, an accomplished merchant, or a skilful and judicious agriculturalist? Every body will answer—No! and say he must have a taste, a talent, an aptness for the business he undertakes, or he cannot expect to succeed. If this be true, why is it presumed that every one of competent literature and science can become a successful teacher?—

This is a gross mistake, and one from which our schools have essentially suffered, and they will continue to suffer unless trustees can be aroused to a juster apprehension of their duties, and be induced to employ teachers with reference to their fitness.—*Colonial Watchman.*

JOKES AND JOKING.

A joke may change the most resolute. Henry VIII. of England, having some motives of discontent with Francis I. of France, proposed to send to him as ambassador, an English bishop, whom he wished to charge with a message of gall, pride, and menace. This prelate, perceiving all the peril of his mission, sought to excuse himself. "Fear nothing," said Henry to him, "since if the King of France should take your life, I will cut off the heads of as many Frenchmen as I can lay my hands on." "True," replied the bishop, "but among all those heads there would not be one that would fit my bust as well as the one which is there now!" This jest made Henry laugh, and ended causing him to change his resolution. Without this perhaps England and France would have written the history of another war. A jest may sometimes obtain that reward which is denied to reason and importunity. A certain poet every day waited on the Emperor Augustus in a certain walk, with an epigram in hand. He hoped for a recompense, but none came. One day the Emperor, wishing a little pleasant diversion at the expense of the poet, presented him some verses which he, the Emperor, had composed in his honour. The poet, after having read them all, drew some silver from his pocket, and gave it to Augustus, saying; "What I offer you is not worthy of your merit, but I am not able to do more." Augustus, pleased with this new and piquant reply, presented him with a large sum. Here was a good lesson in morals under the veil of a jest.

QUICK WITS.

A celebrated ambassador of the fast age, when told what a clever boy his son was, claimed, "I would rather you had told me how industrious he was." Sir Henry Wotton, the famous Provost of Eton College, we are told by Aubrey, "could not abide wits." When any young scholar was commended to him as a wit, he would say, "Out upon him, I will have nothing to do with him; give me the plodding student; if I would go to Newgate for them; there be the wits." Something similar was the opinion of Hogarth; "I know of no such thing as genius," said he to Mr. Gilbert Cooper; "genius is nothing but labor and diligence." The well-known Judge Doddridge declares that he found by experience, that, "among a number of quick wits in youth, few are found in the end very fortunate for themselves, or very profitable to the commonwealth."—*Sketches and Illustrations of legal History and Biography.*

KNOWLEDGE AND IGNORANCE.

Knowledge and humility go together. Self sufficiency and ignorance are twin sisters. The boughs of the tree which contain the most fruit bend towards the earth. The meager branches flutter most in the breeze. The ripened ear of grain is always bowed, while the empty stalk peers far above it.

If you have a mind stored with true knowledge you will never be vain. You will hesitate to obtrude your advice or opinion.

Have you an empty head? It will cut quite a dash in the world and appear to those who only see you from a distance, as a man of consequence.

We have seen the effect of a little knowledge, coupled with a great deal of brass. It is apparent in our caucuses. It is prominent at the corners of our streets and where there is a small gathering. True knowledge and humility pass on, while bombastic ignorance stops to blubber and show off.

CHARACTER vs TALENT.

Ability without upright principle is a snare to the possessor, and a curse to all connected with him. Without firmness and moral courage, the kindest dispositions and best intentions may be productive of evil rather than good.—in the scale of morals, integrity holds the first place, benevolence the second, and prudence the third. Without the first, the latter two cannot exist: and without the last the two former are often rendered useless. The weight of exalted character will carry it over the want of an exalted station. Nothing will supply the want of prudence; and negligence and irregularity, long continued, will make knowledge useless wit ridiculous, and genius contemptible.

TEMPER AND ITS MANAGEMENT.

The wise King of Israel has said, "Greater is he that ruleth his own spirit than he that taketh a city." Those, therefore, who have a rebellious temper to subdue, have a task before them worthy of the highest ambition: and one which by its fulfilment, will bring a rich reward of peace and love. Still, it is a task to which not many are adequate; and all parents should endeavour to prevent the growth of evil temper among their children, lest when they become men and women they find it too hard a task "to rule their own spirits." Much may be done in infancy and childhood towards marring a naturally good temper, or mending a naturally bad one. Bring up a child among ill-tempered people, and it will become ill-tempered by force of habit and imitation and vice versa. If a child be disposed to certain faults of temper, do not dwell upon them severely; pass them over as slightly as justice to others will permit, and be careful to put out of his way all temptations to a recurrence of them; by those means they may—nay, they certainly will become weakened, by want of opportunity for action. We are so much the creatures of habit, that such a child may grow up a good tempered man because he was prevented from forming a habit of getting into ill-temper when he was a boy.—*Sharp's London Magazine.*

ANECDOTE OF KING WILLIAM III.

A scene occurred at Kensington Palace during the residence of King William, so honorable to the generosity of this monarch and the fidelity of Mr. Carstares, his confidential secretary, we are surprised it has not been the subject of a picture for its walls. The king, who had been rendered suspicious of the Scottish clergy, during the absence of their steady advocate, Mr. Carstares, was induced to issue an order that every minister should take the oath of allegiance, and sign an assurance, declaring King William to be the king *de jure*, as well as *de facto*, before he should be allowed to take his seat in the assembly. Lord Carmichael, the commissioner sent to Scotland to execute this decree, perceiving the determined spirit of the Presbyterian ministers against the measure sent despatches to the king, stating that if persisted in, it would endanger the peace of the country. Lord Carmichael's despatches arrived at Kensington a few hours before the return of Mr. Carstares, who on his arrival found that the courier had been sent back with positive orders to enforce the royal commands. He immediately hastened after the messenger, and overtaking him, demanded his despatches in the king's name, when, though late at night and his majesty in bed, he requested an audience on a matter of the utmost importance. On entering the royal chamber he found the king sound asleep, when he fell upon his knees, and gently awoke his majesty, who, with surprise, demanded his business. "Sire," said Mr. Carstares, "I come to solicit my life."—"And is it possible," said the king, "that you can have committed a crime that should forfeit it?" He acknowledged he had, and showed the despatches he had taken from the messenger. "And have you," said his majesty sternly looking at him, "presumed to countermand my orders?" "It was to save one of the pillars of your majesty's throne," said the secretary, who was graciously allowed to explain his reasons for an act of such peril; they were quite satisfactory to the amiable monarch, who ordered Mr. Carstares to throw the despatches into the fire, and prepare fresh instructions, couched in such terms as he deemed advisable, assuring him that he would immediately sign them.

A TRUE GENTLEMAN.

No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner toward them—a care of word and action, that shall lighten the burden of humility which they must necessarily feel, as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unquibcal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress we think of the ass in the lion's skin.

TO THE YOUNG.

Drive envious feeling from your minds, and keep a bridle upon that little, but unruly member—the tongue. Speak well of all, more particularly of those absent, ever presenting the good qualities, when the bad ones are spoken of by others.

The Press and General Review.

PROGRESS OF EXPULSION AMONG THE WESLEYANS.

From the British Banner.

From under the thrones of tyrants issue voices of thunder—"the world is ours—and perch the tongue that dares to impeach our supremacy! Trembling earth—tumbling stars—all—were made to minister to the glory of our empire!" There is grandeur, of a sort, in this rant and there is a species of beauty in the consistency of tyrants, even when trampling in the dust truth, righteousness, liberty, and man!—Such is the aspect in which the Methodist Conference meanwhile presents itself to all intelligent observers. There is not, in the whole Protestant world, any despotism which admits of a moment's comparison with it. Enormous as are its evils, and the deeds of its administrators, they deserve this praise—they have no respect of persons. Stewards, leaders, local preachers, travelling preachers, all share the same fate; till at length, Pope like, Turk like, they have rushed upon the Press, and, in the person of one of the best, most enlightened, most amiable and most honorable men of the body, they have expelled an Editor simply as such. That Editor is Mr JOHN HARRISON, who conducts with such ability and rectitude the *Wesleyan Times*. Mr. HARRISON has been for a period of twenty years a member of the Society, and for thirteen he has usefully filled the office of local preacher. Mr. SCOTT, his Superintendent, summoned him to appear before a leaders' meeting, on the evening of Tuesday, the 22nd ult. The sitting, which continued till about midnight, was adjourned to the following Thursday, the 24th January, when the work commenced again at half past six, and continued till near twelve o'clock. On this occasion, Mr. SCOTT expounded and explained the laws of the Connexion, and cited portions of the *Wesleyan Times*, to which he took objection, bringing to his aid also the judgment of Lord Chancellor LYNDHURST. After a world of twaddle and quibbling, things approached a crisis, and Mr. HARRISON took his stand upon the law of 1797, in opposition to that of 1835, and after a full and temperate statement of his views, intimated his resolution to retire, declaring he had never agreed to the law of 1835, and never would agree to it, after which he withdrew, and the case proceeded. Mr. HARRIS, of Barnsbury Park, Islington, signalled himself on the occasion, by a generous effort to secure justice for an injured man. After all hope was gone, and the sentence just about to be pronounced, according to the Report in the *Wesleyan Times*,

Mr. HARRIS rose, and begged permission to read the paper which he had presented at the last meeting.—

London, January 19, 1850.

Dear Sir,—It being currently reported that certain charges, periling Church membership, are to be preferred, on Tuesday evening next, against brother John Harrison, we feel prompted, as fellow-members of the same class, to express to you, as our leader, our esteem and Christian affection towards him—our admiration of the Christian deportment manifested by him on all occasions of our intercourse with him in Church-fellowship; and that, notwithstanding his peculiar position in relation to the exciting subjects now occupying so much the attention of our Church, he has, on no occasion, broached the same in the class, but, on the contrary, his relations of experience have, at all times, been characterised by a high degree of intelligence and spirituality, which has not only contributed much to our profit, but also excited our enemies—so much so, that whenever he has been absent it has been to us a matter of regret. We, therefore, sincerely and earnestly hope, that the investigation will not result in terminating our Christian intercourse, and severing our Church fellowship, and we urgently beg you will use every possible effort to avert so unhappy and deplorable an event.—We are, dear Sir, your affectionate and attached Members,

ROBERT WILDISH, T. B. SMITHIES,
FRANCIS FOXEN, JOSEPH LLOYD,
W. M. MOXON, FRANCIS FORD,
GEORGE BUDD, ALFRED LUCKHURST
GEORGE SMITH,

To Mr. William Harris,
4, Barnsbury place, Islington.

We have never read a trial of even a Methodist expulsion, with more shame and humiliation; the thing is thoroughly at variance with the spirit of the New Testament, with the principles of British Jurisprudence, and the theory of human liberty. We cannot but pity the men whose misfortune it is to be the subjects of such an empire! Let it be observed, that this was a matter, with which character had nothing whatever to do. Mr. HARRISON'S Christian excellence was conceded even by his inquisitors. His crime was his having a conscience, which was faithful to the deductions of an enlightened and powerful intellect dealing with facts and Scripture. We doubt if it was possible exciting, interesting, and all-absorbing as this has been since last May, less offensively, and with more studied moderation. Indeed, the foregoing letter, addressed to him by a portion of his fellow-members, seems a very subdued certificate of the real truth of the case, and a

well-merited testimony to personal excellence. This case brings forth a new feature of Wesleyanism, whose subjects have the privilege of hearing, praying, singing hymns, giving money, and expending labor, but who are interdicted the use of reason, the expression of opinion, complaint of grievances, attempts at redressing wrongs, or working for mitigation even when evils have crept in. Now, there is nothing like this in any portion of the so-called Church of God upon the face of the earth. It is unequalled in the atrocity of its cruelty even in the darkest despotism. There is actually more liberty enjoyed both in Turkey and in Russia! There is nothing to be found that at all approaches it except Rome in its earlier days.—Our readers will comprehend it best by looking at it through the medium of the British Constitution. That Constitution provides for parties, Whig, Tory, Radical, Chartist, Socialist, all actual and possible parties, to whom is permitted the use of both tongue and pen, the public meeting, the hustings, and the printing press, within reasonable bounds, they may, in the use of these, deal with the Constitution,—they may impeach the claims of Monarchy,—they may assail the privileges of the Aristocracy,—they may revise the decisions of the Courts of Law,—the proceedings of Parliament and of the Privy Council,—yea, of the Cabinet and the Court itself! In opposition to that, we have only to conceive of such a state of things as this,—a Constitution without a House of Commons, or any sort of representation,—a Constitution interdicting all speaking, all writing, which, in the slightest degree, reflected upon the conduct of the authorities or the wrongs of the people, and which visited with pains and penalties, imprisonment, exile, and death, all who dared to impeach the right of the oligarchy to rule, to act, according to their sovereign pleasure! This would be a reflection of Methodism.

But, according to appearances, Mr. HARRISON will not be the only victim that will signalise the present month. It seems the Rev. JAMES BROMLEY, of Bath, for the very temperate and judicious letters which he has recently published, is called to account, and no doubt is entertained of his expulsion, which seems, indeed, to be a matter of course, since his liberal and generous views are wholly incompatible with his position. These things begin to open the eyes of the people, many of whom, for the first time, are awaking, and become conscious of the weight of their chains. The Methodists of Bristol, from the first, distinguished for spirit and energy, are moving, and, apparently, determined that the present storm shall not be suffered to pass away without something purifying the atmosphere. No fewer than 2,000 members, in the brief space of eight days, have signed a declaration of protest, as follows.—

"We, the undersigned, being members of the Wesleyan Methodist Society in the Bristol North and South Circuits, deeply deplore the recent unrighteous expulsions from our beloved Connexion by the Conference and its agents, as well as the irresponsible power over the people claimed of late years by the preachers. We protest most strongly against the unjust and cruel manifesto recently issued by the President, and now in course of signature amongst the preachers; and, believing as we do that nothing short of immediate and extensive reform in the constitution and government of the body will save the connexion from ruin, and restore the peace and harmony so much to be desired, we do cordially approve of the measures adopted by the Committee of Declarationists, chosen by the meeting of the members of society in both circuits on the 28th of August, 1849, and we pledge ourselves to give to that Committee our hearty co-operation, and support in such further measures as they may hereafter think fit to adopt, in order to effect an object so much to be desired."

This is an example worthy of imitation.—These men speak as becomes them on the subject of constitutional change. The "Constitution" is the source of all the mischief; that makes the tyrants! And whatever may be said to the contrary, the thing so called must be dealt with, if these people would be free.

Other places are speaking out with nearly as much decision as Bristol; and we see it noticed in the *Wesleyan Times*, that upwards of 600 delegates are appointed to the coming Aggregate Assembly, to be held in London next month. This, allowing an average of three to each circuit, will show a representation of no fewer than 200 circuits,—a circumstance which shows, that the labors of the illuminators have not been wholly lost—that Messrs. Everett, Dunn, and Griffith, have travelled and spoken and that the *Wesleyan Times* and *Wesleyan Banner* have written to some purpose. The result, of course, none can foresee; but, sure it is, that something will be done which will go a great way to compensate for all the care, toil, and expense to which liberal-minded men have subjected themselves to bring it about. We are greatly cheered by much we see; and yet, at the same time, we cannot but feel somewhat surprised at the continued rant of our worthy friends about their "beloved Methodism." To our taste, there is far too much of this; the following, from a leader in the *Wesleyan Times*, is an example:—"We are Methodists, and nothing but Methodists; and, therefore, we do not desire anything but Methodism. All we want

is Methodism in its purity, its simplicity, its freedom, and its power; and, in order to this, we must resolutely purge out every corruption, and cut away every trammel."

Now, this is pitiful in people who have yet to show themselves men! Is it not something greater to be Christians? We never hear Presbyterians or Independents ranting after this fashion. It is enough that they are Christians. Polity is, indeed, brought forward by them when circumstances require it, but they have no idea of shouting by the hour, and teaching their very parrots to prate and their birds to sing the glories of Presbytery and of Independency! Our friends should not deceive themselves. Talk as they please about "Methodism in its purity, its simplicity, its freedom," Methodism, in its purity, and in the person of its Founder, was despotism, and his Deed is a despotism, and with out constitutional changes, wash it and scrub it, farnigate and embalm it as they choose, it will remain a despotism, and a despotism only! The people must be admitted to the conference, lay power, that is, the power of the people, must pervade everything, and predominate in every thing. The masterhood of the preachers must give place to the legitimate influence of the people, or free they never can become, and peace they never can enjoy. It is not, therefore, merely a question of "purging out every corruption," that, to be sure, is, indeed, greatly needed, but the mischief is not, materially, a thing of corruption, but a thing of constitution." Let there be no mistake here! And the less they say about Methodism, and the more about Christianity, the less about the Poll-deed, and the more about the New Testament, the less about JOHN WESLEY, and the more about JESUS CHRIST, the better. They will take our counsel for what it is worth, and believe that, most sincerely, we bid them God speed.

IRISH ORATORS.

As an orator, Sheridan belongs to a peculiar class. He was certainly the most artificial of speakers when his ambition led him to imitate Fox in impassioned declamation, or Burke in luminous disquisition and imaginative expression. The private memoranda of Sheridan's speeches show the exact place where the "Good God, Mr. Speaker," is to be introduced, and exhibit painfully elaborated "bursts" of passion into which it was his intention to be "hurried." With regard to imagery, those figures which start up in the mind of the true orator in the excitement of a moment, instinct with the life of the occasion, were in Sheridan's case carefully fashioned out beforehand, and bedizened with verbal trappings, cold and lifeless in themselves, but made to tell upon the audience by grace and energy of manner. It has been repeatedly noticed that, in the notes of Burke's speeches, nothing is observable but the outline of the argument and the heads of the information; in the notes of Sheridan's little is seen but images, epigrams, and exclamations. Sheridan has been often classed with Irish orators, that is, with orators having more feeling and imagination than taste. Irish oratory, it is very certain, is not confined to Hibernians, neither does it comprehend all Irish speakers. Its leading characteristic is sensibility. But this sensibility is good or bad, according to the mental powers by which it is accompanied. In Burke it appeared in connexion with an understanding and an imagination greater than any other orator ever possessed, and second, if second at all, only to Bacon among statesmen. In Grattan it took the form of fiery patriotism, stimulating every faculty of his intellect, and condensing the expression of thought and fancy by pervading both with earnest passion. In Curran it quickened into almost morbid action one of the readiest and most fertile, though not comprehensive, minds ever placed in a human brain. In Shiel it is seen in the rapidity, intensity, and intellectual fierceness giving to the expression of blended argument and fancy. In all of these, sensibility is more or less earnest and genuine, penetrating thought with fire, and thus giving force to the will as well as persuasion to the understanding. In another representative, this sensibility is little more than the boiling over of warm blood, without corresponding power of thought or imagination; and it runs into all excesses of verbose declamation and galvanised common-place. Execrable as it is, however, and doomed to instant damnation in a tempest of hisses as soon as it is printed, it is still not without effect upon uncultivated or excited audiences. The style of oratory is sometimes called imaginative, although its leading absurdities are directly traceable to a want of imagination: It is no more imaginative than Swift's mock reasoning to prove that Partridge was dead, is argumentative.—*North American Review*.

SOCIALISM.

From the New York Evangelist.

I shall say very little on political subjects, for I would not condemn you to hear perpetual repetitions. We are like a carriage in the mire, and I am afraid we shall break the axle-tree in extracting the wheel from the rut. In other words, this crisis will issue in some serious catastrophe, justly inflicted by God on all parties, who have mutually treated each other with unsparring severity. The suppression of the evils with which we are threatened, seems to become

more and more difficult. In vain is the freedom of the press, the liberty of meeting, partially suspended; in vain has the country submitted to a vast system of espionage, and though the Ministry has required confidential reports concerning all the agents of the authorities, so that all who are suspected of socialism may be immediately discharged, yet it is notorious that socialism is making rapid progress in the departments. I was yesterday informed, by a banker, who is in constant communication with Alsace, that he knew from a reliable source, that almost all the workmen in this industrial Province voted en masse for the Socialist candidates. When asked the reason for this important fact, he replied that it resulted in a great measure from the guilty negligence of the employers towards their workmen. In a period of commercial embarrassment, a large majority of the manufactures discharge the mass of the workmen whose present services they do not need, employing them again when they receive fresh demands for their fabrics. These suffering people become soured in their feelings, and find an apostle of Socialism chances to come in their way, they are easily indoctrinated in his sentiments. He tells them of a social state, in which they will be independent of the changing interests of employers, and what wonder if they are easily won by these flattering promises.

That which is transpiring in Alsace, is also being enacted in the other Provinces, and from the same causes, the selfishness of the higher classes, and the demoralization of the lower, left to themselves. There is but one adversary capable of conquering Socialism, it is Christian charity. Where is it to be found in our poor France, except among the few believers dispersed over our country? This word "Socialism" continually falls from my pen. It will occur in almost all of my letters. I think it proper, therefore, to give you a picture of French Socialism, confining myself in the present letter to the description of those tenets which are held in common by all classes of Socialists, in my next I will take a rapid glance at the different schools. I believe that this is one of the surest methods of obtaining intelligence of the present movement.

European Socialism has a double origin; a material industrial origin, and a philosophic origin. Our old Europe is not like your young and beautiful country, she has not hundreds of leagues of land before her to be settled, but her boundaries are contracted. The increase of population, industrial crisis, the substitution of machinery for manual labor, has brought into great misery the poorer classes, a misery, the dark picture of which, as traced by the Socialist, is not at all exaggerated. Meanwhile, the laboring classes have been released by the French revolution from the servitude in which they were held under the old regime. They feel that they possess equal rights with the other classes; from this springs a bitter contrast between their nominal equality and the great actual inequality of condition. It is evident that the classes in possession of power, ought to give their serious attention to this state of things. Profiting by a long peace, without embracing Socialism, they should grapple with the social question, and should seek within the limits of the possible, by individual and public beneficence, by a more equitable distribution of taxation, partially to resolve it. We cannot but look upon those who persist in saying that these are not social questions, that there is nothing to be done among us, as influenced by the same fatal traditions of unenlightened selfishness, which characterized the reign of Louis Philippe. Still more imprudent is it to make no attempt for the remedy of those evils. They were like straw and tow ready to be set on fire, and the spark has been applied by the materialist philosophy which is spreading throughout Germany and France. For more than fifty years a tendency has shewn itself in these two countries to entertain a bold infidel theory, which denies not only the truths of revelation, but also the truths of conscience, such as the immortality of the soul and the existence of God, and which affirms that there is no existence beyond the present, that God and the world are the same, that instead of losing time in the performance of painful duties, we should seek only for enjoyment, and the gratification of the passions.—This impious doctrine, under the name of Pantheism, has made frightful progress within the last ten years in many minds, and it has already spread among the people. It tells man that his business on earth is enjoyment, and when he finds himself deprived of earthly material pleasures, his heart is filled with blind rage against the more favored classes. The Socialists, who pretend by external, material means to create a heaven upon earth, flatter his passions, and promise him a sovereign remedy for his evils in the reorganization of society on such a basis, that all may have material enjoyment within their reach. It will be interesting to see how this primary principle of Socialism is modified in the different schools. I reserve the consideration of this subject for my next letter.

* appears from returns published by the English Postmaster General, that the entire number of letters distributed during the year 1849 had amounted to 337,550,000. In the year 1839 there were only 76,000,000 distributed.—*Express*.

Family Circle.

THE MEETING OF PARENTS AND CHILDREN IN THE JUDGMENT.

(From the American Mother's Magazine.)

Of all the solemn and deeply-affecting scenes which we are soon to witness and participate in the eternal world, few will transcend in overwhelming interest the meeting of parents and children in the judgment of the great day. Let us for a moment endeavor to anticipate the meetings of some of the different classes of parents and children.

1. The pious parent and the ungodly and lost child must meet, and oh, what a scene will that be! For it will be the parent's lot to meet his loved and longed for son and daughter arraigned for final and decisive trial at the bar of God. We have known of parents whose affliction it was to see a child of many cares, and tears, and prayers, brought before an earthly tribunal to answer the stern demand of violated human law. We have seen the white-haired father bowed down with sorrow and shame on a son's account, and ready to faint as one witness after another confirmed the truth of the charge alleged; and when the jury, after their consultation on the case, have re-entered the court, and the verdict of *guilty* was pronounced by the foreman's lips, we have seen the overwhelmed parent fall as if dead upon the floor, while the tear of pity started from the eyes of the spectators and judges.

But, ah! when parents shall stand beside their ungodly children in the final judgment—when witness after witness shall reveal the history of their impenitent lives—above all, when the parents themselves must bear testimony against their own offspring, and unfold how often they had prayed, and warned, and wept in vain, who can imagine the feelings with which the final sentence will be heard by disappointed parental love, and the last look shall be taken of the once cherished but now lost ones, as they depart from the presence of the Lord into outer and eternal darkness.

2. The transactions of the last judgment will include the meeting of ungodly parents and their ungodly children. And here again the highest imagination must fall short of the dreadful realities of such a scene. For they must meet with a distinct and bitter consciousness on the parent's part, that their children stand unsheltered from the storm, unfitted for heaven, unwashed by atoning blood, through parental neglect of their souls. How can the most callous parent at such a time, refrain from reflecting, that it was probably owing to the fact that he never taught his child to live for eternity, never prayed for his soul, but lived and taught his child to live, like a heathen, that he now finds the child in all his sins at the bar of God, awaiting his final doom? And who can doubt that the lost child will bitterly reproach his ungodly parent for having prepared him for such a doom? Will he not say, "Father Mother, authors of my earthly existence, why, oh, why, am I here? Ye fondled me in infancy, indulged me in childhood; ye caressed and pampered my body, why, oh, why, did ye neglect and abuse my immortal soul? Why suffer me to grow up in ignorance and sin, and ripen, unchecked, unwarned, for perdition? On your skirts is found the blood of my soul."

It is universally true, that evils brought upon us by the agency or criminal neglect of those whom we have loved and confided in, awaken in our breasts a more bitter and implacable resentment, than any others. If an enemy injure us, it is what we expected; but to be wounded in the house of one's friend, is hard to bear.—Cæsar, in the senate-house in Rome, was mute beneath the strokes of his enemies, but when he saw the hand of Brutus raised against him, he exclaimed, "And thou, too, Brutus!" and covering his face with his mantle, died. Brutus owed him love and gratitude, and the semblance of a blow from such a hand, was death.

This principle must operate hereafter, and cause the heart of the child to rankle against the parent who led him to destruction. He may blame the multitude whose bad example influenced him; he may reproach his giddy and corrupt companions who tempted him into sin, but his bitterest curse will fall upon those who, bound to him by the sacred parental tie, and especially charged with the care of his immortal interests, betrayed their trust, neglected and corrupted his soul, and both indirectly, and directly, contributed to his eternal destruction. Ah, prayerless, ungodly parent, think now of the awfulness of the scene, when the ruined child shall confront the betraying parent, and fling into his teeth the bitter reproaches of a spirit lost, and say "Thou didst it!"

3. We may reasonably anticipate, as among the scenes of the great day, the meeting of sainted children and ungodly parents at the judgment bar. We sometimes see that scene faintly foreshadowed here in the earthly sanctuary, when parents and children meet in the same church, but separate, when the communion-table is spread, the child taking his place among the followers of the Lamb, while the parent stands aloof.—This is painful enough to a sensitive, affectionate child, and has cost many a sigh and many a flood of fast-flowing tears. But who can imagine the solemnity of that last meeting, followed by that final separation, which must take place

in the great and terrible day of the Lord! "Children and parents there will part, Will part to meet no more."

And awfully true will prove the sentiment which we have sometimes sung amid the solemnity of earthly revival scenes—

"O, there will be mourning at the judgment-seat of Christ."

It must inconceivably to the solemnity of the event, when the child, who, through much tribulation, and unaided by the counsels, prayers, and example of his parents, has fought his way through a sinful world to the heavenly kingdom, shall be obliged to bear witness of the neglect and evil example of his own parents according to the flesh. One of the tereest elements of hell will, undoubtedly, be the mutual crimination and recrimination of the wicked, and those whom they have destroyed. But above and beyond all others in intense bitterness, will be the reproaches on the ungodly child against the ungodly parent who destroyed him.

A CHAPTER ON WOMEN.

We love to look upon a stout, healthy woman, she is a prodigy in the nineteenth century. Wherever you go you see hundreds of spleeny, sickly, feeble girls, who can hardly muster courage to make their beds, wash their faces, or drive an intruding cow from the yard. Tell them about early rising, fresh air, healthy exercise, and they heave a sigh as long as the moral law, and nearly faint away. You expect them to get up before day; to work in the kitchen; to breathe the fresh air of the morning! Preposterous and absurd. They have never seen the sun rise, and would hardly know but the sun continued to come forever, if it were not for the almanacs and their grandmothers. No wonder that every year sweeps to the grave so many young women who have been sickly and effeminate ever since they were born into the world, and death will continue to select them as his victims till they learn their duty and pursue that course which insures health, strength, and long life. Our great grand parents lived to a great age, and never thought of complaining or lying down to die till they had at least reached the meridian of life. They were stout, strong, worked like beavers, and never spent the midnight hours in dancing. Instead of being frightened at a little mouse at their feet, a beetle on their necks, or a fly's foot on their arms, in the absence of their fathers and husbands, they would load their guns, shoot bears and catamounts, and keep at bay a party of savages. How have their daughters degenerated! What female is there now-a-days who would not run from a gun, even if it had no lock? The ladies of olden times outlived their husbands years and years. How is it now? Widows are few and far between. It was no singular thing for our grandmothers to have three or four husbands in the course of their lives. Now it is the reverse. Men have about as many wives; diseases have been so fatal of late among the female sex. Do you not know the cause? It is found in listlessness, idleness, inactivity, late hours, thin shoes, muslin dresses, a horror of the fresh air, and in that detestable stuff stitched in pink and yellow covers, which is flooding our country. If they will do nothing else, young ladies will sit and read from morning till night, that sickly, sentimental, impure, we will say, licentious trash, that is thrown and in such abundance from the press. This shrivels the mind, wraps the affections, chills the better feelings, and makes life wretched beyond description. Let females look into this subject, and act like reasonable and accountable beings, and we shall soon see a different state of things.—We shall hear of no fainting away, no sickly constitutions, no affection of the lungs, no elopements, and no suicides.

CHILDREN, READ THIS.

A little girl was standing one day behind the counter in her father's shop. On the counter was a printed notice that a bible meeting was intended to be held in the town on that evening. A gentleman's servant coming in, began to converse with the master of the shop, and seeing the paper, he said, "And do you attend such meetings as these?" "Yes," replied the shopkeeper. "And I suppose you read that stupid book, the Bible," said the man; and then expressed his utter disbelief of those blessed truths contained in the Scriptures. Now the dear little girl loved her Bible so much, that she could not bear to hear it spoken of in such a manner, and she looked up in the man's face, and with touching earnestness, asked, "Do you read the Bible, Sir?" "No," replied he, "no-not I." "I thought so, Sir, or you would never speak in that way of it." The man said nothing in reply, and soon left the shop. This little child was taken very ill a few weeks after this conversation; and it soon became apparent to her mourning friends that she could not remain long in this world. A few days before she died, she said to her father, who was standing by her bedside, "Father, I want you to give me something." "My child," said her father, "you know that I can refuse you nothing, if it is in my power to give it to you." "Well, father," she said, "I want seven and sixpence." The father, astonished at the earthliness of the request, said, "And what would my child do with the money?" "I want you," said the dying girl, "to buy with it a nice Bible, and give to that wicked livery-servant who was in the shop some time ago."

Geographic and Historic.

FREEDOM IN PIEDMONT AND OPPRESSION IN SWITZERLAND.

Our readers have been well acquainted with the severe and bloody persecutions to which the Waldenses in the mountains and valleys of Piedmont, have long been subjected by the Roman Catholic powers around them. For more than six centuries, they have suffered everything short of actual extermination; but the "blood of the martyrs" has been there, as elsewhere, "the seed of the church." They have survived the tortures and fires of the Inquisition, the anathemas of popes, and the massacres of kings. Twenty thousand of them still live, and adhere, with unflinching firmness and constancy, to the pure religion of their martyred and sainted fathers. Their prospect of relief from the remorseless exactions of their oppressors was no more favorable, till the tocsin of liberty, which has recently roused all Italy and France, sounded through the wild fastnesses of the Waldenses, and inspired every heart with hope and joy. A petition, numerously signed, had been presented to Charles Albert for the emancipation of the Jews, and their admission to the rights of citizenship. That petition was granted, and in the royal proclamation announcing it, published on the 25th of February, in the official Gazette of Turin, the Waldenses were included in the act of *civil and ecclesiastical emancipation*. This unexpected news spread like lightning among the suffering Waldenses, and tears and thanksgivings and congratulations have been the exponents of their deep emotions of joy. Bonfires, kindled by night upon the summits of their mountains, and reflected upon the snows of the Alps, proclaimed far and wide their gratitude for their deliverance. The little village of La Tour, nestling among the glaciers, was illuminated, and even some of the Papists joined with the Waldenses of Pignerol, their chief town, in the public rejoicings. A national festival, in honor of the event, was held at Turin, a large procession was formed, and the committee appointed to superintend the ceremonies, decided by acclamation, that the Waldenses should have the precedence in the procession, and carry a distinct and appropriate banner. For four hours, while the immense concourse was marching through the streets of Turin, the loud acclamations, "Live our brethren the Waldenses!" "Let the Waldenses be emancipated!" thundered through the city, and reverberated among the distant hills. Windows, balconies, terraces, and the roofs of the houses, were filled by rejoicing multitudes, and the waving of handkerchiefs, and the congratulation of female voices, imparted the tenderest interest to the scene, and drew tears from eyes unused to weep. Danish intolerance, it may be hoped, is now broken forever in Piedmont, and the poor Waldenses, after long years of the most extreme oppression and suffering, now, once more, enjoy true liberty of conscience.

But a scene, just the reverse of all this, has recently been enacted in the Canton of Vaud, in Switzerland. The Council of State, in their hatred of evangelical religion, issued a decree, forbidding all religious meetings to be held elsewhere than in the house of worship of the Established Church, and to be conducted by any person but pastors of that church. Evangelical Christians could not submit to such restrictions upon the liberty of conscience, nor to be deprived of their natural right to worship God in the manner they preferred, and they continued to meet together in very small companies for religious worship. But their doings were closely watched, and several of the pastors have been arrested, among whom are the Rev. Messieurs Marquet, Baup and Monnerat. At Lausanne, Mrs. Vinet, "the Chalmers of Switzerland," opened her house for religious worship, and invited in several of her friends, and also the pastor, Rev. Mr. Scholl, to conduct the services. In the midst of the exercises, a police officer entered, proclaimed the meeting illegal, and dissolved it; and the matter was brought by the Council of State before a Court of law. Mrs. Vinet was charged with the crime of opening her house for religious worship, and Rev. Mr. Scholl, a venerable evangelical pastor, was complained of for conducting religious services. Both the accused were ably defended by distinguished counsel, who eloquently pleaded the course of religious liberty against the unlawfulness and oppression of the decree of the Council of State. Mr. Scholl also defended himself, and alleged, as a minister of the gospel, and as the pastor of the Free Church of Lausanne, he could not refrain from the discharge of his ecclesiastical functions and official duties. The Court, however, sentenced both Mrs. Vinet and Mr. Scholl to pay an exorbitant fine, and banished the latter to Rossiniene, a village on the summit of a valley of the Alps! While religious oppression is being broken in most of the Catholic countries of Europe, such is the liberty enjoyed in the Canton of Vaud. The prayers of Christians in both hemispheres will, however, continue to ascend, that all connexion between the Church and the State, in every country, may be speedily dissolved, and all men be left to worship God according to the dictates of their own consciences. Such prayers will be heard.—*Alliance and Visitor*.

It is estimated that Cincinnati will show a population of 125,000, and St. Louis, one of 70,000, by the census of 1850.

THE BANDITTI OF SARDINIA.

Previously to leaving Turin and Genoa, I had been forewarned of the danger of travelling in Sardinia, from the number *fuorusciti* of all kinds; a warning given by Piedmontese who had, as well as by those who had not travelled there. Our friend recommended me to take nothing but absolute necessaries, another to leave my watch behind, a third to myself cap a pie, and a fourth to make every arrangement for a ransom; all told me of some accident which had happened either to themselves or their friends, or was likely to happen to me; and, in fact, a belief in their predictions would effectually deter the traveller from even putting his foot in a country where he is to be robbed, captured, detained, shot, or stilettoed, at every ten paces. But those whose experience and advice made their opinions more worthy of attention, assured me that, though certainly exposed to the continual chance of falling in with some of the *fuorusciti*, yet, as a stranger and foreigner, I should receive no maltreatment from them. In the Island itself, the Piedmontese authorities affirmed that they were now so few that travelling was comparatively safe, while on the other hand, the Sardes themselves, intimately acquainted with the real state of things, and having towards a stranger no object in either magnifying or concealing the dangers, gave me a very different account of them. The *Sarde fuorusciti*—for in this generic name may be included the regular bandit, the petty robber, the fugitive from the arm of the law, the avenger of an insult or an injury, and voluntary fugitive, are in many respects different characters to the Italian and Spanish outlaws. The bandito of Apuglia comes before one's mind as a romantic rogue, decorated with watches ornaments, minatures of the virgin, rings, and other spoils of his victims—with all the charms of a hero and the atrocities of a villain—as living on the pleasure & profit of plunder, and actuated to it by the necessity, as well as excitement, of gaining an existence by his course. The *ladron*, the *salteador*, and the *ratero* of Spain may be similarly distinguished from each other; the first being the wholesale professional robber; the second, the literal "pounce upon" whatever he can lay his hands, and proportionately less and magnanimous than the *ladron*; and the third is the common order of thief. But all these differ from the *Sarde fuorusciti*, for the regular bandito can only arrive at that high dignity by a lengthened exile from his house, by a series of attacks on him, and a consequent desperation in every act of defence or mode of obtaining a livelihood. Sardinia can boast but of few of them, nor do their life, habits, and customs correspond with their Italian or Spanish compeers—wealth, show, and renown, being no component in their character.—*Tyndale's Travels in Sardinia*.

ANCIENT STATUTES FOR THE PUNISHMENT OF VICE.

The following punishment for immorality, was sentenced by the Mayor of London in 1610, and is still visible on the books of the court:—*Die Veneris, xxviii, die Junii, Anno Regni Regis Henrici viii. secundo*. Forasmuch as Elyn Davy, Elizabeth Edon, Johan Michel, Agnes White, Marion Beckworth, and Westbode, that here standen, been indicted in the ward of Portsoken of this citie (the crime here named), have been lawfully convicted and atteynted. Therefore it ys adjudged by the Mayor and aldermen of this citie, after the laudable laws, and ancient customs of the same; that the said (here naming the parties) shall be brought to Newgate, and the same day in the market season to be laded from thens with basons and punns afore theym; ray hods on their hedes, and white rods in their hands, to the pillory in Cornhill, and there the cause to be proclaymed, and so from thens to Algate, and from Algate to be conveyed to and through Candlewick-strete, Watling-strete, and Flete-strete, to the Temple-barre, and there to be voided out of this city for ever. And if the said (naming the parties), or any of theym hereafter may be found within this citie, they or she so found, to be set on the pillory aforesaid three market days next following, every day by the space of an hour, and furthermore, to have imprisonment by the space of a year and a day.—The following notice also appears in the books of the Judgment, having been carried into effect on Richard Dichan, for a similar offence:—*Judde, Maior, 1550*. Quarto *Die August, Anno Edward VI, quinto*. After trial and conviction, he was sentenced to be carried back to prison, and thence, according to ancient custom, to be put into a cart clothed in a party-colored coat, and so drawn through the public streets of the city, and especially through the markets, with the sound of basons and bells and other noises, to expose him the more to mockery and shame, and so to Algate, and from thence to be forthwith expelled out of the city, and banished for ever.

ROMANISM.—In Tuscany, the Romish Priests have commenced persecutions against two printers at Florence for having, under the Government of the Republic, printed a translation of the New Testament in Italian, on the express ground of "their having published the gospel in the vulgar tongue, so that every one may be enabled to read it."

Ecclesiastical.

WESLEYAN METHODIST CHURCH IN CANADA. MISSIONARY SERVICES.

The Anniversary Services connected with the Toronto East and West Circuits, were held during the past week. On the Sabbath, Sermons were delivered by the Rev. Drs. Ritchie and Ryerson, and the Revs. E. Wood, W. Ryerson, W. Squire. On Monday evening the Anniversary Meeting was held in the Richmond Street Chapel—Hon. J. H. Price in the chair. Tuesday evening a similar meeting was held in the Adelaide Street Chapel—Rev. Dr. Ryerson in the Chair. Likewise on Wednesday and Thursday evenings respectively, Meetings were held in the Queen Street and Yorkville Chapels.

SECESSION.

One of the most singular movements bearing the name of a secession, of which we have heard, has been in progress for some time within the borders of the Goderich (Wesleyan) Mission. We are indebted for nearly all we know of this anomalous offshoot of Wesleyan Methodism, to a communication published in last week's Guardian, and signed "J Williams," doubtless the Superintendent of the Goderich Mission. If Mr. W. gives a fair account of these men, they certainly need the friendly sympathy of some one, who would efficiently perform for them, what Aquilla and Priscilla did in the case of Apollos—instruct them more perfectly. And we shall not regret if our insertion of an extract from Mr. W's letter should "increase the sympathy of a certain party for them," Mr. W. says—

"I did not intend publishing any account of the opposition party who have raised their heads on this mission. I want to be at peace with all men; besides I have all along thought that my opposing them would only make them more rampant, and tend to increase sympathy in a certain party for them. By letting them alone they will die off the sooner. But on reading the communication already referred to, I observe the subject is broached in the most pointed manner, and that your readers are still kept in the dark respecting the "Doanites" as your correspondent thinks they are called. It therefore devolves upon me to present the whole in full and open day-light by giving a sort of epitome of their rise and progress; together with the operations and peculiarities of this new sect. In doing so, I think I cannot do better than lay before your readers an extract from the original of a letter dated November 21st, 1849, sent by me to the Rev. E. Wood, General Superintendent of Missions. It is as follows:—

"There is one painful subject to which I may advert. I now refer to a very great amount of opposition kept up against Wesleyan Methodism by a party on this mission who call themselves 'Clonites.' In 1847, during the time of Brother Kennedy's Superintendency, two class leaders with some 28 or 30 others, took umbrage at the word 'Church' on our quarterly tickets, and most abruptly quitted our Society, and have kept up a perpetual warfare with us from that time to the present. And sir, I cannot convey to you the feelings of my heart, when I consider they have drawn off some scores of precious souls who were converted to God through the instrumentality of Wesleyan Methodism. At a revival meeting held in the Goderich township last spring, about 70 were converted to God; but only 45 came with us, the remainder were drawn off. At the late revival held in the Tipperary settlement, (an account of which was sent to the Christian Guardian by my esteemed colleague) about 112 were converted to God, but only 64 joined with us, the rest were enticed away. This violent party have most disingenuously fabricated charges against us: such as the pride of our preachers in aspiring to be regular ministers; and in the designation of 'Church' applied to our societies—the want of loyalty to our country; but the most successful charge is that we are trying to levy a regular tax on the people, and thus trample on their dear rights. Their proof of this grave charge is drawn from our enquiring of the members, when renewing the tickets, what they can afford to contribute for the support of their preachers. Of course their influence can effect only weak minds, or those who know no better; but their extraordinary zeal in holding opposition meetings is almost without a parallel. They leave no stone unturned in order to accomplish their purposes, and the greater the success of our cause, only prompts them to greater diligence. Though they profess to be greatly opposed to Popery, yet I never read or knew of any party who so precisely resembled the Jesuits, by their secret operations—by their clandestine insinuations against our preachers, members, and Church polity, and also by taking any advantage to build up their own party at the expense of others. Though they profess to be members of the Church of England, yet they act as independently of the Parish minister as we do, and they even hold meetings

at the same time and in the same neighborhood, as those held by their professed minister. They have no travelling or even local preacher among them, yet their two class leaders take upon them to hold what they call their 'QUARTERLY CONFERENCE,' at which meeting they appoint their subordinate leaders. They are, to all intents and purposes, a new sect sprung up in Canada. Their success is confined to those who have imbibed similar principles in the old Country. To all intelligent Christians who wish to see everything in the church of Christ 'done decently and in order,' their irregular course of procedure is even disgusting. I do sincerely pity them for their ignorance, and yet I blame them too, because of the strong party feeling they manifest. There are some among them who are simple and sincere in their attachment to Christ, and should their leaders unite with some body of Christians, these may yet do well; but if they continue to maintain their present distinct and independent position, they must ultimately fail in their efforts, however zealous and violent, in raising a new sect in the Huron District of Canada.

In addition to the above extract, I may remark that they profess to have no 'Discipline,' or rules of Church Government. They are quite liberal and accommodating to their partisans, as they may be members of the Church of England, of the Church of Scotland, of the Baptist Church, and even of the Wesleyan Church and still be united with them. This is one prominent trait among them, that of being a member of a plurality of churches. I might make some remarks on the great extravagancies used by them in conducting their meetings, but I refrain. As this article will, in all probability, come under their observation, I have no wish to hurt their feelings more than by referring to the facts necessary for description. I wish them well, and I hope that ere long they may see their folly. Now, Mr. Editor, your readers have the subject properly laid before them."

THE WESLEYAN AGITATION IN ENGLAND.

We are happy to learn that the storm which was raised by Messrs. Everett, Dunn, and Griffith is subsiding. Never, perhaps, were men more determined than they to shake the Conference to its centre; and rarely have men been so unscrupulous. The evils that must necessarily result from their unhallowed course can never be atoned for or repaired by them—Hundreds of souls will, no doubt, be turned out of the way, and many of them perish, through the agency of the triumvirate. But what reek they of this? What is the peace of the Church or what the loss of immortal spirits to the men whose vanity and ambition have hurried them on in a course unprecedented in the history of the Wesleyan Church?

It is not a little remarkable that these Reformers say not one word and take not one step towards the promotion of spirituality. They preach and lecture and address assemblies with a frequency and a fervency never previously exhibited by them, yet there is nothing about justification by faith, the witness of the Spirit, or sanctification. No vituperation and scandal, and demands upon the Conference for conceding authority and power are the prolific themes of their daily harrangues. If their mission were of God, there would be more of their master in their labors. It is not, cannot be of God, and must come to nought although we much fear that hundreds of precious souls will be eternally wrecked ere the unholy tempest subside.

The English correspondent of the Advocate and Journal in his last letter says: "The agitation raised among the Wesleyans by the expelled ministers, gradually falls lower. They made a desperate attempt to injure the funds of the Missionary Society, but failed. The accounts are not yet closed; but no doubt seems to exist that the income will equal that of last year. A new and most wonderful proof of their desperation is the fact, that their newspaper has positively recommended that the Contingent fund shall be left unsupported. This fund is already pledged to give more than £9000 towards spreading the Gospel in different parts of England, where the people are not numerous, to support the ministry. You may judge what English Methodism has to fear from adversaries whose principles are such as to permit them to propose the abrogation of such a fund."—Christian Guardian.

THE NENAGH CASE.

Very interesting symptoms of independent action are appearing here. In 1830 two priests were appointed joint curates in this parish.—The one, Mr. Power, was indefatigable in every good work, while the other Mr. Kenny, was anxious only about the "contributions." On the death of the old priest, Mr. Power contrary to the wishes of the united parish, was turned adrift, while the unpopular Kenny was appointed administrator, with the promise of the parish from Bishop Kennedy. The Bishop was remonstrated with, by 700 householders, staunch non-intrusionists. The people, however, remain firm, and apparently determined not to give in—success attend them.—Banner of Ulster.

TO CORRESPONDENTS.

When going to press last week we received a communication signed "A Citizen," which as the writer's name was not given, we could not insert in the Watchman.—The subject of the communication was the attempt to consecrate the site of St. James' Church, King Street, by leasing the ground for secular purposes. To some extent we sympathize with the writer; for it is painful to the living to see the dust of departed friends disturbed. So far however, as the secularizing of the consecrated ground is concerned, our views differ widely from those of our anonymous correspondent. In our opinion, the place where by the river side, a few pious females resorted for devotional exercises, near Phillippi (Acts xvi. 13) as much deserved the appellation consecrated as the site of St. James' Church. Still, however, we respect the honest convictions of those who differ from us; and should not hesitate to insert the communication of "A Citizen," had he furnished his proper name and address, especially if we knew him to be, what we suppose he is—a Churchman.

The Watchman.

Monday Evening, March 25, 1850.

PROSPERITY OF THE PRIMITIVE CHURCH. TO WHAT ATTRIBUTABLE?

Having pointed out briefly, and yet we trust clearly, the legitimate influence of the simple gigantic piety of the primitive disciples on their efforts to evangelize the world, the next topic claiming our attention is the ecclesiastical organization of that age. We have already seen that so far as individual excellence could prepare human intelligences for the onerous duties of a high and holy calling,—the Christian Church during the first century, was admirably qualified to bear the message of mercy to the ends of the earth. The result of effort put forth by such agents (were their energies wisely directed) could not fail to be advantageous to truth and promotive of the eternal well-being of vast numbers of human beings. It cannot, however, be overlooked, that the Saviour while intending that his disciples should possess high moral excellence and wield a powerful influence individually,—never intended that Christians should be isolated nor their energies exerted in a disunited form. The Redeemer in a variety of ways and throughout the whole of his ministry on earth inculcated the essential unity of his church, and the importance of maintaining that unity in their aggressive movements. To this the Saviour solemnly directed his own attention and the minds of his disciples in the memorable intercessory prayer offered up, previous to his crucifixion—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." On this matter, no misunderstanding prevailed among the Apostles or other believers of that day. The great importance of unity of heart and mind and effort was felt and admitted by all; and we have strong reasons for concluding that its importance was more deeply felt during the first century than at any time since, not excepting even the EVANGELICAL ALLIANCE age. It might therefore be expected that great care would be taken in the organization of the primitive society, to secure harmony. In this expectation the student of ecclesiastical history will not be disappointed; although as to the means of attaining that harmony, should his views of church polity be based on the forms adopted by the several sections of the church in modern times,—he will be quite unprepared for the state of things which the history of the past unfolds. To a mind thus biased, the idea that the complicated machinery of Church organization prevalent at the present day, should be less promotive of unity than a state of things involving the absence of everything of the kind, will appear utterly preposterous. Yet to this conclusion, naked historic detail, cannot fail to lead us.

Anxious to bring before our readers an impartial view of the simple yet efficient organization of the Church as established by Christ and his apostles, we shall at once refer to the best authorities extant, for information on the subject. It is needless to point out the many passages of sacred writ, which sustain the positions assumed in the following extracts. Scarcely a chapter in the Acts of the Apostles but furnishes direct evidence of the correctness of MOSHEM, from whom we quote. He says—

"Neither Christ himself nor his holy apostles, have commanded any thing clearly or expressly concerning the external form of the church, and the precise method, according to which it should be governed. If, however, it is true, that the apostles acted by divine inspiration, and in conformity with the commands of their blessed Master, (and this no Christian can call in question,) then it follows, that that form of government which the primitive churches borrowed from that of Jerusalem, the first Christian assembly established by the apostles themselves, must be esteemed as of divine institution. But from this it would be wrong to conclude that such a form is immutable, and ought to be invariably observed; for in a great variety of events may render impossible. In those early times, every Christian church consisted of the people, their leaders, and the ministers, or deacons; and these, indeed, belong essentially to every religious society. The people were, undoubtedly, the first in authority; for the apostles showed, by their own example, that nothing of moment was to be carried on or determined without the consent of the assembly, and such a method of proceeding was both prudent and necessary in those critical times.

It was, therefore, the assembly of the people which chose their own rulers and teachers, or received them by a free and authoritative consent, when recommended by others. The same people rejected or confirmed by their suffrages, the laws that were proposed by their rulers to the assembly; excommunicated profligate and unworthy members of the church, restored the penitent to their forfeited privileges, passed judgment upon the different subjects of controversy and dissension, that arose in their community; examined and decided the disputes which happened between the elders and deacons; and, in a word, exercised all that authority which belongs to such as are invested with the sovereign power.

The people, indeed, had in some measure, purchased these privileges, by administering to the support of their rulers, ministers, and poor, and by offering large and generous contributions, when the safety or interests of the community rendered them necessary. In these supplies, each one bore a part proportioned to his circumstances; and the various gifts which were thus brought into the public assemblies, were called oblations.

There reigned among the members of the Christian Church, however distinguished they were by worldly rank and titles, not only an amiable harmony but also a perfect equality. This appeared by the feasts of charity, in which all were indiscriminately assembled, by the names of brethren and sisters, with which they mutually saluted each other; and by several circumstances of a like nature."

Here was a simple, popular form of Church government which on the one hand prevented loss of time, and those differences of opinion inseparable from the administration of a complicated system; and which, on the other, involved a freedom of thought and expression and action never enjoyed under different circumstances.

The rules which constituted the individual members of a single congregation a church, were not however more simple than those which united the several churches of Christ under their common Head. They were not connected by ecclesiastical bonds as in subsequent ages; but by that universal brotherhood, which, by making them one in Christ Jesus, united the whole in harmonious family. No intricate laws were laid down, defining the legitimate sphere and influence of each church with regard to the whole compact, or their allotted work. Each believer felt his responsibility for the world's conversion as deeply as if none but himself were addressed by the great commission, and each church as deeply as if no other church had any interest in the matter. Here was individual responsibility, personal duty, recognized with a degree of clearness and force, which, unimpeded by that forgetfulness of our own identity, too frequently indulged by the members of large communities, could not fail to produce the greatest possible effort. In support of this manly, christian, independence which characterized primitive churches, we quote again from MOSHEM. He tells us that—

"The churches, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws. For, though the churches founded by the apostles had this particular deference shown them, that they were consulted in difficult and doubtful cases; yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there even appear in this first century, the smallest trace of that association of provincial churches, from which councils and metropolitans derive their origin. It was only in the second century that the custom of holding councils commenced in Greece, from whence it soon spread through the other provinces."

In this state of things, without depending on Councils or other ecclesiastical assemblies for direction, and free from those jealousies usually connected with denominational peculiarities, the whole family of God on earth put forth individual, united, and "through God," mighty effort, to subvert the kingdom of darkness. No time was lost in making Episcopalians, Presbyterians, Baptists, Independents or Methodists of those who believed; no strength was wasted in demolishing the sentiments of brethren who on non-essential points differed from the rest. But a generous charity alike distant from manifesting indifference in matters of moment and from magnifying trifles into importance, preserved in this hallowed compact entire oneness "of heart and mind." No wonder that the sacred historian adds, "many were added to the Church."

Every member and every separate church maintained a noble spirit of independence as well with regard to the State as to other members and other Churches. Had Jesus Christ identified his kingdom with the kingdoms of this world, even the glory of the God-man would be obscured. How much more so would the glory of the church be obscured and diminished by such an unwarrantable alliance! The Church being a spiritual compact could not, without degradation be chained to the car of State; and hence not only during the Saviour's personal ministry on earth, but during the bright days of gospel progress which followed the out-pouring of the Holy Spirit, the disciples of Jesus stood aloof from State support and patronage. Cheerfully did they endure the privation, the poverty, the reproach connected with an independent position, rather than be trammelled by the interference of worldly men, however high their station, or extensive their influence. And that mind must be excessively warped by prejudice, which can peruse the history of the Church and contemplate the character maintained and the influence exerted when unendowed, in contrast with her character and influence when paid and controlled by the State, without exclaiming—"How is the gold become dim! How is the most fine gold changed! . . . The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" It is unnecessary in this place to dwell at length, on the union of Church and State. The absence, however, of this connection was unquestionably one of those items which conspired to render the primitive church successful. But it may be inquired, "why so limited success attending the efforts of non-conformist Churches?" We reply that as we have maintained in this article, so in the case proposed, accumulated causes conspire to fetter the energies of the Church. What will it avail though the church be free from the State, if the piety of her members be defective? Will the absence of one evil destroy the effect of another? In replying thus to an objection sometimes captiously alleged against voluntaries, we are not unconscious that a comparison of the prosperity of evangelical churches composed of true voluntaries, with that of their opponents, would corroborate the position we have avowed.

Possessing within herself every element indispensable to her progress, and standing aloof from whatever was calculated to damage her influence, the Primitive Church was fully prepared to triumph over every species of difficulty and opposition. No wonder that "success was the rule, defeat the exception" in her heavenly career. Other accessories to this prosperity, remain to be considered.

We are greatly indebted to those friends who have furnished missing Nos. of the Messenger; and feel pleasure in stating that we have received a full supply.

METHODISM.

We direct attention to two articles in our columns, one from the *British Banner* and the other from the *Christian Guardian*, relative to the present troubles in the English Wesleyan body. Some, doubtless will blame us for inserting them; nor would we have any imagine that we agree with the sentiments propounded by either. The spirit evinced by both contemporaries is in our opinion unwarrantable. One enters his indignant protest because men, who under God owe their all to Methodism, will not discard the very name on account of errors which may and doubtless will be remedied. The other anathematizes the expelled men because they take exception to, and labor to correct the evils of the system. Both are wrong. Methodism has its defects, but what is free from the same charge? And what is free from the same charge? Methodism, during a century past? The good done is no reason why the evils of the system should be cherished; but it furnishes a claim to our charitable consideration.—It is unnecessary to inform our readers that we think Wesleyan Methodism places too much power in the hands of the Ministry. In this conclusion the word of God leads us. Yet that form of Methodism possesses many peculiar excellencies; and its warm supporters would only be take themselves to the task, every evil might be rectified. We are astonished that our gigantic contemporary of the *Banner* could indulge such sentiments as his article propounds. In his strictures on "our beloved Methodism" we think a want of charity and liberality is manifest beyond a doubt. Congregationalists, Baptists, Presbyterians are not a whit behind the Methodists in worshipping their peculiar denominationalisms. His description of Methodism as "a despotism," however applicable to certain forms of Methodism is certainly rather too broad a censure. There are denominations of Methodists, who, we contend are legitimately styled Methodists, and whose liberality in church polity and general economy would compare favorably with that of the article alluded to.

On the other hand information from reliable sources convinces us that the *Guardian* errs as much in estimating the strength of the movement as he does in reference to the spirit, labors and motives of the expelled ministers. By a later paper we learn that the venerable BROOKLEY is suspended; his fate to be finally determined by the next Conference.

TEMPERANCE MEETINGS.

Mr. Wadsworth's Lecture on "the importance and necessity of petitioning Parliament for the suppression of the traffic in intoxicating drinks," came off according to announcement, on Friday evening; and although several other public meetings were held the same evening, we are happy to find Mr. W.'s audience was numerous and respectable. Another engagement prevented our attending else we should furnish an abstract of the Lecture in today's paper. However, we understand Mr. W. sustained his position ably; and we hope next week through the kindness of one who was present, to supply this lack. A number of names were obtained to the pledge at the conclusion of the Meeting.

Our readers will bear in mind that Mr. Wadsworth lectures to-morrow evening in the Primitive Methodist Chapel, Bay Street, at half past 7 o'clock. We hope to see a large audience on that occasion; and let none forget that a collection will be made at the conclusion. In order to carry on the Temperance enterprise, money is as necessary as lectures. Mr. Wadsworth lectures at Yorkville next Wednesday at half past seven P.M.

SOCIAL PARTY.

A very interesting Sunday School Tea Party came off in the Methodist New Connexion Chapel, Blue Bell, on the evening of the 22nd inst. Justice having been done to the excellent provision furnished by the ladies, the Rev. T. Reed took the Chair, and having addressed the meeting in a suitable manner, called on Messrs. Spears, Doel, Good, McClure and Howard to address the Meeting. On the whole the evening was spent pleasantly and profitably by the company.

REVIEW OF NEWS.

The Steamship *Niagara* from Liverpool, arrived at New York on the 23rd inst. The Telegraphic Report of her news will be found in our columns. It appears that the affair with Greece is not ended. Increasing anxiety in the fate of Sir John Franklin is manifested. Political affairs on the Continent are not specially interesting. Like many other countries, the demand for retrenchment is uttered in France in unmistakable terms.

The United States Senate is as yet undecided respecting the Slavery question; yet the position assumed by the Hon. D. Webster, has awakened suspicion in the minds of the abolition party. A compromise, or dissolution of the Union seems inevitable; we think the former will be the result.

In Canada we have a dearth of interesting news. The principal movements worthy of note are the Rail road and Plank road projects. Parties interested in the Great Western Rail road, have been waked up by the avowed determination to apply to the Legislature at its next Session for a charter for another road uniting Niagara and Detroit rivers. Mr. Capreol and his abettors have not yet abandoned the Lottery Railroad project.

A Bill has been introduced in our City Council, for the restoration of the designation, *Temperance Street* which has been, we had like to say, maliciously supplanted by, *Alfred Street*.

The Bay is nearly clear of ice and the communication by steam with Wellington Square, and Rochester, added to that maintained during the winter with Niagara, renders the vicinity of our wharves somewhat lively and interesting. Monopolists are threatened with a brisk opposition on the lake and river during the coming season.

The concluding lecture on the Tendency of Puseyism by Rev. W. McClure will be delivered (D.V.) on next Sabbath evening. Subject, A general Summary of subjects discussed with references.

General Intelligence.



From the Toronto Daily Express Extra, of Saturday.

ARRIVAL OF THE NIAGARA.

New York, March 23, 3, P. M.

The steamer *Niagara* arrived at Halifax with dates to the 8th.

LIVERPOOL MARKET.

Cotton dull, and a tendency to decline; sales of two weeks 53,000 bales.

Corn declined 2d per quarter on white, and 6d to 9d on yellow, best Western Canal, Baltimore, and Ohio Flour 1s 6d per barrel.

Provisions improved. Money market improved. Consols for money 96 1/4, for account 96 1-8. American stocks advanced.

The *Europa* arrived at Liverpool on the 3d inst. The *Hermann* at Southampton on the 1th. The political affairs of England present little of special interest.

FRANCE.

The anniversary of the Republic, the 26th of Feb. passed off without disturbance. The Minister of Finance states that the revenue will be adequate for the public service this year without a new loan or increased taxes.

The Post-Master General opens all letters addressed to suspected persons. This conduct has given rise to a warm debate in the Assembly.

It is said that France and Russia are completely united upon this great question.

It is stated that the French fleet in the Levant had sailed for the Greek coast.

We learn from the French Budget just published, that the army is to be reduced to 408,600 men, and the expenses of the nation are to be reduced 84,000,000 francs. The conduct of Lord Palmerston in continuing the Greek Blockade is severely commented upon by all the English Journals, and were it not for a belief which exists that his Lordship has made a demonstration against Russia, his conduct would meet with general reprobation.

The Russian government has presented an energetic remonstrance against the proceedings of the English Government and public opinion is general that if necessary the Czar will give the Greeks sufficient support. The Russian note to the Minister at London says, "You will demand of Lord Palmerston to what extent he intends to employ force in the support of his claims in order that the allies of King Otho may be in a position to consider what means may be necessary for them to adopt to guarantee the independence of that monarch and his people."

The London *Gazette* says that a Queen's messenger passed through Milton on the 25th ult., with orders for Sir John Parker to cease hostilities against Greece.

Her Majesty has authorized a publication of the following liberal rewards for the discovery of Sir John Franklin, viz:—£20,000 to any one who will effectually relieve the crews of the ships; £10,000 for relieving, or information that may tend to the relief of the crew; £10,000 to any one who should succeed in ascertaining their fate.

Accounts from the manufacturing Districts are not satisfactory, and many of the mills in Manchester and other places are working short time and some stopped altogether. It is not supposed that this is more than a temporary arrangement.

NEW MEASURES.—Several new measures will necessarily be brought up for consideration during the present session of the Legislature; one of the most important will be the passing of an Act whereby the control of the Post Office Department will be transferred to the Local authorities. It appears that the uniform Postage of 3d per letter throughout the Colonies is to be established. We trust that our Legislature will also abolish all postage upon Newspapers—it is a direct tax upon knowledge. The question of Registering votes will, we suppose, also be brought up,—we perceive that St. John has sent a petition in its favour. There is no doubt but it would give additional purity to the elections.—*Fredrickton Amaranth.*

GREAT RAINS.—HIGH WATERS.—Deer Creek in Madison county was so swelled by the accumulated waters, that the Railroad bridge beyond London was swept away, and thus has stopped the running of the cars from this city to Xenia.

As the Cincinnati mail failed to arrive this morning, we are apprehensive that the Railroad on the Little Miami has also been stopped by the flood.

On the great Miami Turnpike, the Holes-creek bridge is swept away, and other damage done. On the Germantown Pike several bridges it is said, have been washed away. The stages on both these roads were obliged to return yesterday morning, on account of the destruction of the bridges on the routes. There are no less than four breaks in the Canal, North as far as Victory.—*The Columbus (Ohio) Statesman of Thursday.*

SUCCESSFUL MEETING.—The Pittsburgh Copper Co. has published a report showing the condition of its affairs on the 13th of January, 1850, from which the following facts are gathered; The company commenced operations about 5 years since; capital paid up, \$110,000. Paid a dividend of \$50,000 in 1849, another in February of this year, of \$42,000, and propose to pay a third in July next of the same amount, making a total of \$144,000 and have \$48,000 in crib besides, which pays back the whole capital stock and interest. This is the most successful experiment in mining operations which has ever been made in the United States. The number of shares is about 6000. If they are valued at \$100 each the dividend of the present year will be fourteen per cent.—*Bull. Am., Tuesday.*

A PROBABLE GREAT DEN OF COUNTERFEITERS BROKEN UP IN VERMONT. Some two or three years ago, about \$1500 worth of dies, plates, &c., were stolen from the office of an engraver in this city, and since that time he has been on the alert to discover the robbers. Lately his attention has been turned to Vermont, and within a few days, what it is supposed will turn out to be the den of a most important and dangerous gang of counterfeiters has been discovered there. In the first place Wm. Darlington, known here as "Bristol Bill," a woman named Margaret O'Connor, bailed out here before sentence for passing counterfeit money, in order, as was alleged, to testify in the Drury case, and a man named William Meadows, formerly employed as an engraver in this city were arrested. Some days after their arrest, discoveries of dies, tools, &c., of great importance were made, which led to the farther arrest of six of the first, and as was supposed previously, among the most respectable inhabitants of Groton, Vt., on charge of being members of the gang. These arrests have created great excitement, the more particularly as they were not made by police officers, but by simple citizens of Groton, aided by two citizens of this city, who had previously ferreted the matter out. The matter is now looked into by the New England Association for the detection of Counterfeiters, and the whole particulars of the affair will soon be laid before the public.—*Boston Trav.*

WATER WORKS.

Contracts are advertised for, for the commencement of these highly useful and important works. Mr. Innes, the Engineer, and we believe, Secretary to the Company, certainly deserves the thanks of our citizens for the ability and perseverance manifested by him in getting the undertaking to a beginning. Our Gas Company have provided us with the best light on the continent, and have just lowered its price. In a short period the Water Works Company will be able to supply us with pure and limpid water. The stock of the projected road from this City to Perth is nearly all disposed of. An undertaking has just been started for laying out a Park and pleasure grounds for the recreation of the wives and wee ones of our citizens. Verily, we are galloping away on the high road to "ruin and decay."—*Kingston Her.*

OPPOSITION ALL ROUND.—We learn from the *Oswego News*, that Messrs. Slenator & Co., of Boston, have established a new freight line between Oswego and Troy and Boston. They have entered into arrangements with some houses on this side to transact a share of their business. They intend to place several propellers and vessels on the lakes. They will soon forward goods to New York, Philadelphia, or any other point within the range of their business. Their accommodations at Oswego are of the most ample and commodious description.

STEAMBOAT OPPOSITION.

We are glad to learn that we are to have steamboat opposition on our waters during the coming season. Messrs. Hooker & Holton, McPherson & Crane, and the Hon. John Hamilton, have formed a line to run through from Hamilton to Montreal in 33 hours, without transshipment, leaving Hamilton every alternate day.—Three boats will form the line at first—the *Passport*, *New Era*, and *Comet*; but there is a new hull building for the engine of the *Highlander*, which will be ready by the 1st July.—The daily mail line between Kingston and Montreal will continue as usual; it will consist of the *Canada*, *Lord Elgin* and *Ottawa Chief*. Mr. Bethune will, we have no doubt, endeavour to put on a river line also, and there will then be three Canadian lines on the St. Lawrence, and two American. This is too many and must be ruinous to the parties, but there appears a likelihood that if the fares are not run down too low, both lake lines may pay their proprietors well.—*Globe.*

We understand that Mr Walker the Post-master at Brantford, has been dismissed, after a tedious inquiry, concerning several money letters that were missing, and which could not for some be traced; but at length there were some of them clearly traced to the delinquent. From what we have heard of this affair we believe it to be a black business, and that there is great credit due to Mr. Freer, the Post Office Surveyor, for the mode in which he conducted the inquiry, and finally amid the greatest difficulty, succeeded in making the discovery, assistance by several gentlemen, to whom

he communicated his disagreeable business, and who entered cordially with him into the investigation. We are not aware whether the delinquent is in custody, but from the nature of the offence with which he is charged we presume that he is. Mr James Muirhead is, in the meantime, performing the duties of Post Master in *Brantford*.—*Colonist.*

MELANCHOLY ACCIDENT.—A young man named Benjamin Livingston, was accidentally killed on Monday, the 11th instant, by the falling of a tree, while chopping in the woods, in the township of Cartwright. It would appear that the ill-fated young man, was destined to such an end as he had been made aware of his danger by two men who were chopping with him in time to have escaped 15 rods out of the way of the limb that inflicted the fatal blow. The limb had been despatched from the tree in falling and retained by another tree for a few seconds, when it fell, splitting the unfortunate man's skull. His body was attended to the grave by a procession that would have done honor to a man that had lived in higher circumstances. There were members belonging to six lodges of orderly and well conducted Orangemen, comprising about 200 men, who walked next to the bier, after them were 57 sleighs, and 7 cutters, besides a number on horseback, forming a large and solemn procession that extended a mile and a quarter.—*Port Hope Watchman.*

It is proposed to increase the pay of every Officer and man over 18 years of age, in the Royal Navy 3s. per month, and that only half of the present allowance of spirits shall be issued to them. All persons under 18 years of age not to be allowed any spirits or additional pay.—*Montreal Transcript.*

We are happy to learn that at the College at Chambly measures are about to be adopted to ensure scientific Agricultural education. A farm of 54 acres, attached to the College, will be cultivated on the best principles, and Agricultural Chemistry will be carefully studied.—This arrangement, we understand, is to take effect from the 1st of May next.—*Pilot.*

BEER SELLING IN MASSACHUSETTS.—The prohibitory laws passed by the Legislature have caused the dealers in liquors in this state to resort to all sorts of contrivances to evade them. A person was recently tried for violating the laws, and the Salem Register gives the following statement in illustration of some of the method practised; One witness testified that he bought at a certain time three quarts of "Essence of Molasses," which on trial proved to be New-England Rum. At other times he had purchased "West India Beer," and "New-England Beer." He produced a bill on which was charged, in one line, "fish," and in the next, "Essence of Molasses." The defendant was convicted on 3 counts of one indictment, and 1 count of the other.

REMITTANCES.

For 12 mos. J. Doel and J. Tyner Esqrs.; Rev. T. Reed; Messrs. J. Hunt, H. Moorhouse, W. Reed, J. Reed, J. Long, Jac. Cummings.

For 6 mos. Messrs. R. Grant, M. Stonehouse, J. Lucas.

For 3 mos. Rev. J. P.

LETTERS RECEIVED.—Revs. N. C. Gowan; J. Brennan; "A Son;" "A Citizen."

NEW SUBSCRIBERS.—Revs. T. Goldsmith, 2; F. G. Weaver, 2; Mr. R. Boyle, 3;

REMOVAL.

The *Watchman* office is removed to the building lately occupied by Mr. Cleland's Printing establishment, Post Office Lane.

Toronto Market Prices, March 25.

Corrected weekly for the Watchman.

	s.	d.	s.	d.
Flour per bbl. 196 lbs.	15	0	20	0
Wheat per bushel, 60 lbs.	3	6	4	4
Barley per bushel, 48 lbs.	1	8	2	0
Rye per bushel, 56 lbs.	2	0	2	3
Oats per bushel, 34 lbs.	1	5	1	4
Oatmeal per bbl. 160 lbs.	15	0	17	6
Pease per bushel, 60 lbs.	2	0	3	0
Potatoes per bushel,	1	4	2	0
Beef per lb.	0	2	1	3
Beef per 100 lbs.	15	0	25	0
Veal per lb.	0	2	0	3
Pork per lb.	0	2	0	3
Pork per 100 lbs.	22	6	27	6
Bacon per cwt.	30	0	40	0
Hams per cwt.	40	0	50	0
Lamb per quarter,	6	3	7	6
Mutton per lb.	0	2	1	4
Fresh Butter per lb.	0	7	0	10
Firkin Butter per lb.	0	6	0	7
Cheese per lb.	0	3	0	5
Lard per lb.	0	3	1	4
Apples per bbl.	5	0	15	0
Eggs per dozen,	0	5	1	7
Turkeys each,	2	0	5	0
Geese each,	1	6	2	0
Ducks per pair,	1	8	2	0
Fowls do.	1	3	2	0
Straw per ton,	30	0	40	0
Hay per ton,	35	0	45	0
Fire Wood,	11	2	15	0

MR. WEBSTER'S SPEECH

From the Albany Evening Journal.

We shall publish Mr Webster's Speech to-morrow. It will be extensively and attentively read. Its aim is to tranquilize the public mind and to calm the elements of discord.

But, in his opening, Mr Webster gave notice that he did not, that day, "speak as a Massachusetts man, nor as a Northern man, but as an American."

Conceding both to Mr Clay and to Mr Webster, a patriotic and praiseworthy desire to preserve the Union—a Union under which they have stood as strong pillars, for forty years—

But Mr Webster favors the organization of a Territorial Government for New Mexico without any Prohibition of Slavery. This, in our judgment, is an impossibility.

Slavery was prohibited in certain territory of the United States by an Ordinance of 1787.—The Prohibition prepared such Territory for admission into the Union as Free States.

THE BANKERS IN LONDON.

The oldest banking-houses in London are:—Child's, at Temple Bar; Hoare's, in Fleet Street; Strahan's (formerly Snow's), in the Strand; and Gosling's, in Fleet Street.

FIRE AND DEATH.—On Monday night last, about 11 o'clock, Mr John Allan, residing near Mr McDougall's Mills, discovered his house to be on fire.

The St. Lawrence Route.—We have heard of a transaction which affords most satisfactory proof that the St. Lawrence route will prove much cheaper than the Erie Canal.

AN IMPOSTOR CAUGHT.—A fellow answering to the name of Walter Belleville, and perhaps a score of other names, was detected in this town on Wednesday, whilst attempting to play off some of his pranks before the astonished "natives."

FIRE.—A fire broke out in a small building, used as a blacksmith's shop, on York Street, about twelve o'clock on Tuesday night last.

RECIPROCITY OF TRADE.—We learn from Washington that the British Ministry, and the American Cabinet, are in frequent communication on the subject of Reciprocity of trade between the British Provinces, and the United States.

A meeting has been held in the township of Emily, to raise a subscription, to be offered as a reward for the apprehension of the person or persons who have several times attempted to set fire to the premises of Mr. James Mitchell of that township.

A public Meeting has been held at the Mechanics Institute, Kingston, for the purpose of taking steps to establish in that city, an Annual Provincial Fair, or exhibition of Manufactures and Works of Art.

We observe, that by a decision given by the Court of Common Pleas last Friday, Mail-carriers throughout this province are considered to be exempt from tolls, under the Imperial Statutes on this subject.

INCENDIARISM.—On Sunday morning about half-past four o'clock, a fire broke out in an unoccupied brick building, on Market Street.

BURNING OF THE STEAMBOAT ORLINE ST. JOHN.

From the New York Herald.

The Orline St. John steamboat, as has been previously announced in our telegraphic accounts, left Mobile on Monday, the 4th inst., at 5 P. M., for Montgomery, Alabama.

It is supposed that there was not a living being in the boat after the lapse of two minutes from the alarm, though many had jumped into the water, and some were clinging to the rudder.

The conduct of Abram, a slave of Judge Bridges, is said to have been truly noble. By a small canoe, he was enabled to save nine persons, six of whom gave him a purse of about \$150.

ANOTHER ERUPTION OF MOUNT VESUVIUS.

From the Corres. of the London Athenæum.

Naples, Feb. 8, 1850.

Never surely did the elements of confusion and combustion abound in any one place to such a degree as in Naples. For two years past have we been looking backwards and forwards with political convulsions; and though we can now keep our seats, still we feel that we are on dangerous ground.

Whilst the sea looked like a mass of liquid fire. The report of a guide who was on the mountain at the time, and which is now before me, is as follows:—"In the middle of the mountain toward Somma in an instant a grotto was formed full of stalactites of salt and marine salt.

Boston, 19th.

This morning at half past seven o'clock, Professor Webster was removed from his prison cell in Leverett street gaol in a hackney coach with female prisoners and a guard of police.

Fletcher was too ill to attend. For a few moments death like silence prevailed, which was first broken by Justice Shaw. He ordered the Clerk to read the list of jurors summoned there, whereupon he rose and enquired if any of the jurors had any excuse to make as to their detention.

PROSPECTUS OF "THE WATCHMAN."

RELIGIOUS AND LITERARY JOURNAL, PUBLISHED WEEKLY IN THE CITY OF TORONTO.

This Journal will vindicate the great principles of Protestantism; but especially that form of Protestantism termed dissent or non-conformity.

The Watchman will not be the official organ of any religious community; yet the undersigned will feel great pleasure in inserting brief notices (if furnished) of the progress of evangelical denominations.

Great care will be taken to render the Watchman not only unobjectionable, but interesting and instructive as a family newspaper. It is intended that this periodical shall maintain a position equally distant from the airy region of romance and the spiritless monotony of an uninteresting compilation.

- 1. THE MISCELLANY—containing original and selected articles—religious, moral, literary, scientific, &c.
2. THE FAMILY CIRCLE—in which the duties, responsibilities, advantages, &c., &c., of this most ancient compact will be discussed.
3. THE GEOGRAPHIC AND HISTORIC—which will furnish notices of the position, history, habits and customs, &c., of the various nations of the earth.

4. THE PRESS AND GENERAL REVIEW.—Here the sentiments of the leading periodicals on the great topics affecting the interests of the Church and the world, will be inserted; also occasional reviews of late works.

5. ECCLESIASTICAL.—of an index of the progress or decline of evangelical Christianity in the world.

6. THE WATCHMAN or principal editorial department—containing a faithful testimony for the truth, a solemn protest against the prevailing errors in the doctrines, practice, polity, &c., of professedly Christian Churches; also a review of news.

7. GENERAL INTELLIGENCE—containing Provincial, American, British and Foreign news. Special attention will be paid to the proceedings of the Canadian parliament.

8. THE AGRICULTURAL department will contain general selections, notices of the latest improvements, &c., in this most important branch of Canadian industry.

By engaging in this enterprise, the undersigned places himself under heavy responsibilities—moral, literary and financial; and he is fully aware that without divine assistance and the hearty co-operation of brethren in Christ and personal friends, those responsibilities will be extremely burdensome.

The Watchman will be published every Monday evening, by and for the undersigned.

TERMS:
 Annual subscription for a single copy, in advance, 10s.
 Ditto ditto, not in advance, 12s. 6d.
 12 papers to one address, per ann., each, in advance, 8s. 9d.
 Each Agent furnishing ten subscribers, who pay in advance, will be entitled to a copy for one year gratis; and for every additional five pounds, remitted in advance, a copy of the Watchman will be furnished.
 Ministers of the Gospel, and other responsible parties, are respectfully requested to act as Agents.
 Communications to be addressed to T. T. HOWARD, Box, 321, Toronto, P. O., and invariably post paid, unless from parties who act as Agents gratis, or who furnish literary articles for publication.
 For rates of advertising, see last page.
 T. T. HOWARD,
 Proprietor and principal Editor.
 Toronto, Jan. 21, 1850.



**DR. JAMES HOPE'S
 VEGETABLE PURIFYING HEALTH
 PILLS.**

Dear Sir,—You may very safely and with every confidence recommend the above PILLS, as a very superior Medicine in cases of Indigestion, Bilious Attacks, Sick Headache, Giddiness, Loss of Appetite, Lowness of Spirits, with sensation of Fullness at the Pit of the Stomach, Pains between the Shoulders, Acidity in the Stomach and Bowels, Flatulency, Spasms, Heartburn, Dimness of Sight, Drowsiness, and the Distressing feeling arising from Debility and Indigestion.

All these diseases have each something in common, each some principle of CONTINUITY, which, amid all their apparent variety, establishes their unity of type, one remedy alleviates or cures them all; and that remedy is **DR. HOPE'S PILLS.**

They are the very best remedy, and can be taken at any time, without any danger from wet and cold, requiring no restraint from business or pleasure; they act mildly on the bowels, without pain or griping, giving strength to the stomach, and promoting a healthy action of the liver, by which they prevent and cure Jaundice and Dropsy, clear the skin, remove Sallowness and Pimples, purify the Blood, brace the Nerves, and invigorate the whole system. Females at a certain age should never be without them.

BUTTLER & SON, Cheapside, London.
 From what I know of the above PILLS, I can unhesitatingly recommend them as a valuable Medicine, especially for the diseases mentioned above.

S. F. URQUHART, YONGE STREET, TORONTO,
 General Agent in British North America.

**SIR HENRY HALFORD'S
 IMPERIAL BALSAM,
 FOR
 THE CURE OF RHEUMATISM,
 ACUTE OR CHRONIC,
 RHEUMATIC GOUT, NEURALGIA,
 AND
 DISEASES OF THAT CLASS.**

THIS extraordinary and potent compound is made according to a favorite prescription of the above eminent Physician. Sir Ashley Cooper, also, frequently referred his students to the compound as eminently calculated for the cure of Rheumatism, and other diseases of that class,—its ingredients are entirely from the Vegetable Kingdom, and if any medicine could legitimately be denominated a specific, this remedy is preeminently entitled to that appellation. But the Proprietor does not believe in INFALLIBLE SPECIFICS for the cure of any disease; yet his confidence in this medicine is such from personal knowledge, as to supply it, when taken under his own supervision, on the condition of "NO CURE NO PAY." Its success, in almost every case where it has had a fair and honest trial, fully confirms its general reputation, of being the very best medicine in the world, for the cure of RHEUMATISM, GOUT, NEURALGIA, &c., TORONTO, 14th December, 1848.

Sir,—Having for a considerable time severely suffered from an attack of Rheumatism, in my right arm and side, I applied to one of our respectable Physicians; but his treatment was of no permanent benefit to me. I was, therefore, induced to procure a bottle of your IMPERIAL BALSAM, which has completely cured me, having now been perfectly free from any kind of pain for twelve months. You may use this communication as you think proper, and refer enquirers to

Yours, very gratefully,
GEORGE CLEZIE,
 Cabinet-Maker, No. 4, Adelaide Street, East.
 Price 2s. 6d., 3s. 9d. and 5s. per Bottle.
 The above Medicine is for Sale by
S. F. URQUHART,
 General Agent, 69, Yonge Street, Toronto.

Dear Sir,—Being for the last four years subject to severe attacks of Rheumatism, Gout, or Rheumatic Gout,—I know not which; and having tried many remedies, prescribed by different parties, I have now no hesitation in stating that your Medicine, called SIR HENRY HALFORD'S IMPERIAL BALSAM, has stopped the complaint in the preliminary stages, four times over, in a few hours. Indeed, although you prescribe it to be taken four times a-day, I have never had to resort to it more than twice. Not only myself, but some friends to whom I have given some, were similarly relieved,—and in no case have I found it to fail. This is the first FALL, for four years, I have escaped the affliction, and which I attribute, under Providence, to the use of your Medicine.

JOHN CRAIG,
 Painter and Glazier,
 76, KING STREET, WEST,
 Toronto, 16th December, 1849.

A Case of Chronic Rheumatism of fifteen years standing, cured by Halford's Balsam and Hope's Pills.
 TORONTO, 14th December, 1848.

DR. URQUHART:
 Dear Sir,—I hereby certify, that I have been afflicted with Rheumatism for fifteen years; for a considerable time I was confined to bed, and the greater part of that time I could not move myself; some of my joints were completely dislocated, my knees were stiff, and all my joints very much swelled; for the last three years, I was scarcely able to do three months' work without suffering the most excruciating pains, I was doctored in Europe by several physicians of the highest standing in the profession as well as in this province, I was also five months in the Toronto Hospital, and, notwithstanding all the means used, I could not get rid of my complaint, indeed I was told by a very respectable physician that I never could be cured, so that at the time my attention was directed to your SIR HENRY HALFORD'S IMPERIAL BALSAM, for the cure of Rheumatism, and Rheumatic Gout,—and **DR. HOPE'S PILLS,** I was despairing of ever getting cured; when I called on you, I was hardly able to walk, and what was almost miraculous, in three weeks from my commencing to take your medicine, I gained fourteen pounds in weight; my health was much improved, and in about three weeks more my Rheumatism was completely gone and my health perfectly restored. I now enjoy as good health as any man in Canada. Since my recovery I have walked forty-two miles in one day with perfect freedom, and I assure you, Sir, that I feel truly thankful. You can make any use of this your pleasure; my case is known to several individuals of respectability in this city their names you know and can refer to them if necessary.
 Yours, truly and gratefully,
THOMAS WRIGHT.

Parties referred to, William Gooderham, William Osborne, Samuel Shaw, Esquires.

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THE SUBSCRIBERS beg to intimate to their Friends and the Public generally, that they have commenced Business as **MERCHANT TAILORS**, and will keep on hand a very large Stock of

READY-MADE CLOTHING, DRY GOODS, HATS, CAPS, FURS, CLOAKS, AND BONNETS,

The Corner of King and Church Streets, joining the Court-Exouse.

GARMENTS MADE TO ORDER, OF EVERY DESCRIPTION.

READY-MADE CLOTHING:

Men's Eloff Over-Coats, from 20s 0d upwards	Men's Corduroy Trowsers from 7s 6d upwards
do Pilot, do do 12s 6d do	do Vests do 4s 4d do
do Beaver, do do 25s 0d do	Boy's Vests do 3s 0d do
do Whiney Trav'ng do do 45s 0d do	do Trowsers do 6s 3d do
do Shooting Coats, do do 16s 3d do	do Coats do 10s 0d do
do B. C. sack and Tag do 30s 0d do	Red Flannel Shirts do 4s 4d do
do B. C. Frock & Dress do 32s 6d do	Cotton do do 2s 3d do
do Cassimere Trowsers do 13s 9d do	Cotton shirts, Linen Fronts do 4s 4d do
do Eloff & Tweed do do 8s 9d do	Cloth Caps do 2s 9d do
do Doeskin & Cloth do do 13s 9d do	Glengarry Bonnets do 7s 1d do
do Buckskin do do 7s 0d do	Fur Caps do 3s 9d do
do Moleskin do do 7s 6d do	

DRY GOODS:

250 Saxony Wool Scarf Sharws, from 15s 0d upwards	White Cottons from 3d per yd. do
Velvet Bonnets do 4s 4d do	Striped Shirting do 5d per yd. do
Cloaks do 9s 6d do	Ginghams (very heavy) do 7d per yd. do
Prints (fast colors) do 5s 1 per yd. do	Flannels (red & white) do 1s 3d per yd. do
Gala Plaids do 11d per yd. do	Blankets do 12s 6d per yd. do
Factory Cottons do 2d per yd. do	Cotton Warp do 4s 6d per Bundle.

Shot, Checked, Striped, and Plain Alpaca and Orleans; Saxony; Plain, Checked, and Flowered Lama Cloths; Striped Crape Cloths; Plain and Shot Cobourgs; Camellion Stripes and Checks.

Ribbons, Laces, Edgings, Gloves, Hosiery, Fingings, Flowers, Muslins, Veils, Collars Velvets, Shawls, Handkerchiefs, Muffs, and Boas.

The Subscribers would say to all, come and see the Goods and the Prices for yourselves.

NO SECOND PRICE.

BURGESS & LEISHMAN,

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Toronto, January 21st, 1850.

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Under the Patronage of His Excellency the Gov.-General.

ANNUAL EXHIBITION.

THE THIRD ANNUAL EXHIBITION of Objects of Science, Art, Manufacture, &c., &c., will be held in SEPTEMBER next, commencing one week after the close of the Provincial Agricultural Fair, and will continue for three weeks.

The following is a LIST of PRIZES which will be awarded:—

- For the best specimen, combining Ingenuity and Mechanical Skill:—
 - A GOLD MEDAL of the value of £12 10s., given by His Excellency the Governor General.
 - For the second best do—
 - A WORK OF ART, value £5, by the Institute.
 - For the third best do—
 - A DIPLOMA, by the Institute.
 - For the best Specimen of Decorative Art, manufactured in the Province—combining taste and original design—
 - A WORK OF ART, value £4, by the Institute.
 - For the second best ditto—
 - A DIPLOMA, by the Institute.
 - For the best Geometrical colored Mechanical Drawing, by a Mechanic or Mechanic's Apprentice—
 - A WORK OF ART, value £3, by a member of the Institute.
 - For the second best ditto—
 - A DIPLOMA, by the Institute.
 - For the best Original Water Color Drawing—
 - A WORK OF ART, value £3 10s., by the Institute.
 - For the second best ditto—
 - A DIPLOMA, by the Institute.
 - For the best Specimen of Mechanical Dentistry—
 - A SILVER MEDAL, value £2 10s., by a member of the Institute.
 - For the second best ditto—
 - A DIPLOMA, by the Institute.
 - For the best Specimen of Ladies' Needle Work—
 - A WORK OF ART, value £2 10s., by the Institute.
 - For the second best ditto—
 - A DIPLOMA, by the Institute.
 - For the best Specimen of Modelling or Sculpture—
 - A DIPLOMA, by the Institute.
- The Committee will also award a few discretionary Diplomas, not exceeding six in number, for superior Specimens not herein enumerated.
- The above prizes are open to the competition of the Province. All Specimens for competition must be the bona fide production of the Exhibitor.
- Any further information may be had on application to the undersigned committee of management.
- J. E. PELL,
 V. PARKES,
 W. H. SHEPPARD,
 S. A. FLEMING AND
 JOHN DRUMMOND,
 Wm. EDWARDS,**
 Secretary.
- Toronto, January 30th, 1850.

FOR SALE.

THEOLOGY. By the Rev. W. Cooke. 6s. 10d.
 The Principles of Total Abstinence, by the same author, 0s. 4c.
 Jubilee Sermon, by the same, 0s 5d.
 Lectures on Church Government, by Rev. T. Goldsmith, 7d. each, or 6s. the dozen.
 Discipline of the C. W. M. N. Connexion Church, 1s. 3d. each.
 Class Books adapted to ditto, 1s. 3d. or 12s. 6d. the dozen.
 N. B.—As the supply of the above Works is very limited, those who wish copies for their own use, or for sale, should send their orders without delay.

T. T. HOWARD.
 Toronto, Jan. 21st, 1850.

The York Paper Mill.

AND WHOLESALE AND RETAIL

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THE Subscribers having leased the York Paper Mill, and purchased the entire Stock-in-Trade, Types, Presses, Bookbinding Tools, &c., &c., of the late firm of EASTWOOD & CO., are now able to supply the Trade, Country Storekeepers, School Teachers, &c., &c., with Writing and Wrapping Paper, School and Account Books, Stationery, &c., at the lowest price, and on the most liberal terms.

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Warehouse, same place as occupied by Eastwood & Co.

J. Eastwood, Jr., the managing partner at Toronto, has for several years past conducted the business of the late firm of Eastwood & Co., and will endeavor to merit a continuance of the support given to that firm.

J. EASTWOOD, Jr., & Co., Toronto;
C. L. HELLIWELL, & Co., Hamilton.
 Toronto, Jan. 21, 1850.

KNOW THYSELF.

THE AMERICAN PHRENOLOGICAL JOURNAL FOR 1850.

EDITED BY O. S. & L. N. FOWLER.

TO REFORM AND PERFECT OURSELVES and our race, is the most exalted of all words. To do this, we must understand the human race. This, Phrenology, Physiology, Physiognomy, and Vital Magnetism embraces; hence fully expound all the laws of our being, and conditions of happiness.

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Each number will contain the analysis and location of some Phrenological faculty, illustrated by an engraving, of an article on their combination, with instructions to learners.

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Who does not long earnestly, and would not strive assiduously, to cultivate his natural powers, and render himself better and more happy? To such each number will be a prompter and a text-book.

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will be published monthly, containing thirty-two large octavo pages, on good type and paper, with a variety of engravings, and much practical instruction to learners, on the following very low

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Clinton Hall, 131 Nassau street, New York.

Volume Twelve commences in January 1850. subscribers will commence and close with the year.

ADVERTISEMENTS.

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SEAT OF GOVERNMENT!
 DO NOT MISTAKE

**J. SWAIN & Co's
 CHEAP, GENUINE
 TEA AND GROCERY STORE,**

Opposite the Market, in the Mammoth House.

NOTICE THE BIG GREEN T OVER THE DOOR!

ALL who wish to lay out their money to the best advantage are invited to call and examine their Goods, as they are determined that no House in Toronto shall undersell them.

J. SWAIN & Co., Sign of the big Green T, Mammoth House, opposite the Market, King Street Toronto.

NOTICE!—The Subscribers have just received, from New York and other Markets, in connection with their own HYGIENIC MEDICINES, a choice selection of Perfumery, Fancy Soaps, Genuine Patent Medicines, &c., all of which can be had, on the Second Story, over their Grocery Establishment, both Wholesale and Retail.

J. SWAIN & CO.
 Mammoth House, opposite the Market,
 Toronto, January 21, 1850

Wm. McDougall,
 ATTORNEY-AT-LAW, CONVEYANCER, &c. &c.,
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 Office, King Street, Two Doors West of
 Yonge Street.
 Toronto, Jan. 21, 1850.

JAMES FOSTER,
 BOOT AND SHOE ESTABLISHMENT,
 No. 4, City Buildings, King Street,
 TORONTO.
 January 21st, 1850.

BIBLE AND TRACT SOCIETY.
 UPPER Canada Bible and Tract Society, No. 74,
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MESSRS. EWART AND HELLIWELL.
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 NO: 83, YONGE STREET,
 Sixth Door North of Adelaide Street.
 Toronto, January 21, 1850.

N. R. LEONARD,
 House, Sign, and Ornamental Painter; Gilder
 Glazier, and Paper, Hanger; Looking-
 Glass and Picture-Frame Maker,

BEGS respectfully to inform his friends and the Public, that he continues in his old stand on Yonge Street, second door South of Queen Street; where he keeps constantly on hand a general assortment of Looking-Glasses and Picture-Frames, and a quantity of Paper Hangings.
 N. R. L. embraces this opportunity of expressing his thanks to his Friends and the Public for the share of patronage he has hitherto received; and, by constant attention to the orders of those who may favor him, he hopes to secure, as formerly, in the various parts of his business, public support.
 N. B.—A fresh supply of Paper Hangings, of various Patterns, English, French and American, cheap for cash.
 Toronto, Jan. 21st, 1850.

Agricultural.

REMEDY AGAINST MOTHS.

It is an old custom with some housewives to throw into their drawers every year, a number of fit cones under the idea that their strong resinous smell might keep away the moth. Now as the odour of these cones is due to turpentine, it occurred to Reaumur to try the effect of this volatile liquid. He rubbed one side of a piece of cloth with turpentine, and put some moths on the other; the next morning they were all dead, and strange to say, they had all voluntarily abandoned their sheaths. On smearing some paper slightly with the oil, and putting this into a bottle with some of the grubs, the weakest were immediately killed; the most vigorous struggled violently for two or three hours, quitted their sheaths and died in convulsions. It was soon abundantly evident that the vapor of oil, or spirits of turpentine, acts as a terrible poison to the grubs. Perhaps it might be said that even this remedy is worse than the disease, but Reaumur justly observes, we keep away from the newly painted room, or leave off for a few days a coat from which stains have been removed with turpentine, why therefore can we only once a year keep away a day or two from rooms that have been fumigated with turpentine? It is however, surprising how small a quantity of turpentine is required. A small piece of paper or linen just moistened therewith and put into the wardrobe or drawer a single day, two or three times a year, is a sufficient preservative against moths. A small quantity of turpentine dissolved in a little spirits of wine (the vapor of which is also fatal to the moth) will entirely remove the offensive odor, and yet be a sufficient preservative. The fumes of burning paper, wool, linen, feathers, and of leather, are also effectual, for the insects perish in a very thick smoke, but the most effectual smoke is that of tobacco. A coat smelling but slightly of tobacco is sufficient to preserve a whole drawer. We trust our fair readers will not scold us for this affording their husbands or lovers an additional excuse for perpetuating a bad habit. The vapor of turpentine and the smoke of tobacco are also effectual in driving away spiders, ants, earwigs, bugs and fleas. The later tormentors are so abundant on the continent as frequently to deprive the weary traveller of his night's rest. If he would provide himself with a phial containing turpentine and spirits of wine in equal parts, and would sprinkle a few drops over the sheets and coverlid before retiring to rest, he would probably have reason to be grateful for the hint. Foreigners are in the habit of smoking in their bed-rooms—a habit which excites surprise and disgust in England; it will be seen, however that there is reason for the practice.—Sharpe's London Magazine.

BOILING POTATOES.—A correspondent of the London Times, says.—"The following method of dressing potatoes will be found of great service at this season of the year when the skins are tough and potatoes watery. Score the skin of the potato with a knife length ways and across quite round, and then boil the potatoes in plenty of water with salt, with the skin on. The skin readily cracks where it is scored, and lets out moisture, which otherwise renders the potatoes soapy and wet. The improvement to bad potatoes by this method of boiling is very great; and all who have tried find a great advantage in it, now that good potatoes are very difficult to be obtained."

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TENDERS will be received at this Office, until the 16th APRIL next, for the performance of the following services, by a sea-going Steamer of sufficient dimensions, viz.—

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To lift the Buoys, and tow the Light-ship up, at the close of the navigation; and

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E. B. LINDSAY, C. T. H. Q.

Trinity House, Quebec, } February, 1850. }

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