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Super-Dual Edition  
17x26 inches weight 18<sup>th</sup>

# THE PEOPLE'S ALMANACK

FOR

## 1846,

Improved and Enlarged;

*Being the Second after Leap Year, the Ninth of Queen Victoria,  
and the Eighty-fifth of British Rule in Canada.*



Containing, besides the usual Calendar, a Column for a  
Diary, and a large Amount of Interesting and  
Valuable Information.

BY ANDREW MARVEL.

—  
TORONTO:

PRINTED AT THE EXAMINER OFFICE.

52669

## LAW TERMS.--CANADA WEST.

### Court of Appeal.

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| 1st. From the 16th to 21st February. | 3rd. From the 10th to 15th August.   |
| 2nd. From the 22nd to 27th June.     | 4th. From the 16th to 21st November. |

### Court of Chancery.

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| 1st. From the 2nd to the 14th March. | 3rd. From 20th July to 1st August.  |
| 2nd. From the 25th May to 6th June   | 4th. From the 7th to 19th December. |

### Court of Queen's Bench.

HILARY TERM commences on the 2nd, and ends on the 14th February.  
EASTER TERM commences on the 3th, and ends on the 20th June.  
TRINITY TERM commences on the 27th July, and ends on the 3th August.  
MICHAELMAS TERM commences on the 2nd, and ends on 14th November.

### District Court.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 1st. From 15th to 20th December, 1845 | 3rd. From 15th to 20th June, 1846.    |
| 2nd. From 16th to 21st March, 1846    | 4th. From 26th to 31st October, 1846. |

### Surrogate Court.

- |  |                                      |
|--|--------------------------------------|
| 1st. From the 5th to the 10th January. | 3rd. From the 1st to the 6th June.   |
| 2nd. From 30th March to 4th April.     | 4th. From 28th Sept. to 3rd October. |

### Quarter Sessions of the Peace.

The Sittings of the General Quarter Sessions of the Peace, and of the District Courts, commence uniformly throughout Canada West on the 6th January, 7th April, 7th July, and 17th November.

### District Councils.

The Quarterly Meetings of the District Councils commence as follows:—February 10th, May 12th, August 11th, and November 10th.

### Spring Assizes.

Niagara and Midland, 14th April; Johnstown 23rd; Gore and Eastern 29th, Western 5th May; Dalhousie 6th; Brock 11th; London 14th; Talbot 15th; Huron 22nd; Wellington and Victoria 27th; and Newcastle 2nd June.

### Fall Assizes.

Niagara and Western, 14th September; London 22nd; Midland 25th; Johnstown 5th October; Prince Edward 7th; Home 8th; Victoria and Eastern 12th, Newcastle and Ottawa 19th; Simcoe 22nd; Dalhousie 23rd; and Bathurst 29th.

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## ECLIPSES.

The Eclipses this year are only two in number, and both of the Sun. First, there will be an Eclipse of the Sun on Saturday, the 25th of April, visible throughout Canada and the United States. It will be on the Sun's southern limb, seen from our cities and towns. It will commence at Toronto at 32 minutes past 10; greatest phase at 46 minutes past 11; end of Eclipse at one o'clock; duration two hours and twenty-eight minutes; digits 5.57.—Commences at Kingston at 47 minutes past 10, greatest phase two minutes past 12, and ends at 16 minutes past one.—Commences at Windsor at twelve minutes past 10, greatest phase 28 minutes past 11, and ends at 40 m. past 12. This Eclipse will also be visible throughout Mexico, the West Indies, Great Britain and Ireland, the southern part of Greenland, the northern part of South America, and the western parts of Europe and Africa.

The second Eclipse of the Sun will take place at the time of New Moon, on Tuesday, the 20th of October, in the morning, invisible in America and Europe. It will be visible through the greater part of Africa and Australia, in the Indian Ocean, and at the Islands of Madagascar, Sumatra, and Java.

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## TO THE PATRONS OF THE PEOPLE'S ALMANACK.

*"There are no politics like those which the Scriptures teach."*—MILTON.

In presenting before you my small annual for 1846, I have, as heretofore, endeavoured to condense the most important truths, and the greatest amount of useful information, within the smallest possible compass, and again commend the publication to the generous countenance and more extended circulation of the unfettered friends of truth and liberty. The edition of last year having sold out almost immediately after publication, and as I am thus induced to hope for the sale of a larger impression this year, I have, without increasing the price, increased the number of pages from 32 to 48, and have also enlarged the size of the paper. In all my labours in this humble department of literature I have simply sought for truth, and have often given insertion to extracts without either knowing or inquiring after their authors. Knowledge should be as free as the air and light of heaven—especially that kind of it which relates to the great foundations of the grand superstructure of human happiness, as taught in the word of God. The following abstract of a masterly article, which sometime ago appeared in Tait's Edinburgh Magazine, we commend to our readers as a gem for the season of no ordinary value. It is rich in wisdom, eloquent in thought, and powerful in expression. It was entitled

### POLITICS OF THE NEW TESTAMENT.

In the obvious, superficial sense of the Word, the New Testament has no politics. The founder of Christianity and his first followers did not interfere with forms and modes of civil government, otherwise than to teach that all governments which answer the common purposes of social union are equally legitimate and of divine right; for, "the powers that be are ordained of God." They contented themselves with announcing broad and everlasting truths, destined, in the progress of time, gradually to regenerate society, and remould governments and politics into their own likeness. Let us inquire, then, what great general truths in the philosophy of social morals—what ideas and principles, having a political bearing, are consecrated by the general tone and tenor of the volume which Christians revere as their rule of faith and practice? What moral lesson may the politician learn from that vast fact in the economy of Providence,—that stupendous spiritual revolution whose opening scenes the books of the New Testament disclose? "The Christian religion," says Novalis, "is the root of all democracy—the highest fact in the rights of man." It consecrates and sanctifies those principles from which democracy most naturally springs, on which it most securely rests, by which human rights are most effectually vindicated, and which the tyrants and oppressors of mankind most heartily detest.

Thus Christianity consecrates the principle of *appealing to the common people* on the very highest and deepest questions of human interest. The Gospel treats the popular intellect with respect and friendship. It recognizes no aristocracy of caste or class, of birth or office—no aristocracy of intellect even: it "honours all men," by addressing itself to the faculties and feelings which all men in common possess. That "the poor have the Gospel preached unto them" is adduced by Jesus as one of the most distinctive signs of his mission. It assumes that the poor have faculties for the appreciation of the profoundest of moral truths. The

Christian religion is the loftiest wisdom descending, without any parade of condescension, to commune with the deepest ignorance—lifting up its voice, not in the Schools of learning and Science, but in the highways of human intercourse, in the very streets and market places. The old Tory anti-education clamour about the danger of raising poor people's minds above their station in life, is thus rebuked by the Example of the inspired Teacher of the world. It is not only an appeal to the common people, but it is *an appeal to the many against the few*—to the people against their rulers. It was a stirring-up of the soul of the Hebrew Commonalty into protest and spiritual revolt against a vicious and Ecclesiastical Government,—and with higher—infinately higher and eternal objects in view—it was an endeavour to create in Palestine an enlightened public mind, a pure and earnest public morality, adverse to the influence of the Constituted Authorities, and to the permanency of the existing order of things: Jesus of Nazareth taught the Jewish people, with the utmost plainness, to distrust their rulers as “blind,” and to scorn them as “hypocrites.” This is no more than stating a historical fact. Again, the Gospel *consecrates the principle of moral force agitation*. It recognizes the right and duty of insurrection—the insurrection, that is, of the heart and understanding against hypocrisy and falsehood—even though they “sit in Moses Seat” environed by the *prestige* of antiquity and legitimacy. It brings human authorities, the most revered and time-honoured, to the test of eternal and divine moralities—the Word of the Living God. It speaks the plainest truths about public men in the plainest way. Hypocrites, extortioners, serpents, vipers, children of hell—such is the dialogue in which the New Testament speaks of corrupt and unprincipled rulers. The first preaching of the Gospel drove constituted authorities mad with rage; scared a guilty Tetrarch, and made a Roman Governor tremble.

The politics of the New Testament are *anti-hierarchical*. The Christian religion is an emphatic proclamation of equality—not merely of Sect with Sect, but of man with man. It knows nothing of human priesthods—other than the priesthood that is common to all good men and true, who render to their Maker the sacrifice of worthy deeds springing out of honest hearts. Not to an ordained few, but to “strangers scattered abroad” does the Gospel address the title of “a holy priesthood, to offer up Spiritual Sacrifices.” It neither recognizes nor constitutes any sacerdotal caste, any Spiritual aristocracy (Episcopalian, Presbyterian, or Confessional),—any order of men standing in *ex-officio* relations to Deity. It makes the relation of man to God individual and immediate. The Christianity that lifts a mitred front in Courts and Parliaments, is not the Christianity of Christ. Christ said in that grandly-awful *concio ad populum* which closed the series of his public preaching—“Call no man your Father upon Earth:” Yet—“Father”—“Right Reverend Father”—“Right Reverend Father in God”—is the style and title of modern Christian Episcopacy. Why do not they, for very shames sake, score out the text at once, as an heretical interpolation?

Finally, the Gospel is a *consecration of the principle and spirit* of what is called “Protestantism;” of the *principle and spirit of free inquiry* in matters of religious belief, of individual earnestness in moral conduct, of progressive reform in social institutions. Such a thing as the fastening of the Creed of one generation on the faith of all successive ones, *in secula seculorum*—hedging round Pulpits and University Chairs with subscription to dead men's articles of belief, (though the articles should happen to be all true,) is a proceeding utterly opposed to its free and onward spirit. With the New Testament in his hands, and a high honest purpose in heart, no man need ever be afraid of “heretic,” “schismatic,” “sedition-monger,” and other such missiles of the vocabulary of in-solence dressed in authority. The Gospel was once a heresy, a schism, a sedition, and a blasphemy, if authority and hard words were arguments. But it is indeed and in truth accordant with itself, “*glad tidings of great joy to all people*.”

ANDREW MARVEL.

1st Month

First Quar  
Full Moon  
Last Quar  
New Moon

DAYS OF

Day of Month.	Day of Week.
1	Thur
2	Frid
3	Sat
4	Sun
5	Mon
6	Tues
7	Wed
8	Thu
9	Frid
10	Sat
11	Sun
12	Mon
13	Tue
14	Wed
15	Thu
16	Frid
17	Sat
18	Sun
19	Mon
20	Tue
21	Wed
22	Thu
23	Frid
24	Sat
25	Sun
26	Mon
27	Tue
28	Wed
29	Thu
30	Frid
31	Sat

JANUARY

January, and of the Elders the resolution by some of the to the proph from the han

1st Month.]

JANUARY.

[1846.

First Quarter, Sunday 4th, 1 minute past 9 forenoon.  
 Full Moon, Monday 12th, 34 minutes past 8 forenoon.  
 Last Quarter, Tuesday 20th, 22 minutes past 10 forenoon.  
 New Moon, Tuesday 27th, 51 minutes past 3 forenoon.

DAYS OF		SUN.			Clock Slow.	MOON.	
Day of Month.	Day of Week.	Sun Rises.	Sun Sets.	Place.		Rises and Sets.	
		<i>h m</i>	<i>h m</i>	<i>m</i>		<i>h m</i>	
1	Thur	7 34	4 27	3	♋	9 34	
2	Frid	7 33	4 27	4		10 45	
3	Sat	7 33	4 27	4	♌	11 53	
4	Sun	7 32	4 28	5		morn	
5	Mon	7 32	4 28	5		59	
6	Tues	7 31	4 29	6	♍	2 2	
7	Wed	7 31	4 30	6		3 3	
8	Thu	7 30	4 30	7	♎	4 0	
9	Frid	7 29	4 31	7		4 53	
10	Sat	7 29	4 32	7	♏	5 42	
11	Sun	7 28	4 32	8		6 25	
12	Mon	7 27	4 33	8		rises	
13	Tue	7 26	4 34	9	♐	6 5	
14	Wed	7 25	4 35	9		7 3	
15	Thu	7 25	4 36	9		8 2	
16	Frid	7 24	4 37	10	♑	9 1	
17	Sat	7 23	4 38	10		10 1	
18	Sun	7 22	4 39	10	♒	11 2	
19	Mon	7 21	4 40	11		morn	
20	Tue	7 20	4 41	11	♓	5	
21	Wed	7 19	4 42	11		1 10	
22	Thu	7 18	4 43	11		2 15	
23	Frid	7 17	4 44	12	♈	3 20	
24	Sat	7 16	4 45	12		4 22	
25	Sun	7 15	4 46	12	♉	5 19	
26	Mon	7 13	4 47	12		sets	
27	Tue	7 12	4 48	13	♊	5 43	
28	Wed	7 11	4 49	13		7 0	
29	Thu	7 10	4 50	13	♋	8 12	
30	Frid	7 9	4 52	13		9 30	
31	Sat	7 8	4 53	13	♌	10 36	

## DAILY MEMORANDA.

JANUARY.—The eleventh month of the Jewish Sacred Year commenced in January, and was named Sebat. On the 10th of this month the Jews fast for the death of the Elders who outlived Joshua. On the 23rd they observe a fast to commemorate the resolution taken to punish the inhabitants of Gibeah, for the wickedness committed by some of them—Judges xx. On the 24th of this month, a communication was made to the prophet Zechariah under various figures, predicting the deliverance of the Jews from the hand of their oppressors, and the return of great prosperity.—Zech. i. 7, &c.

2nd Month.]

F E B R U A R Y .

[1846.

First Quarter, Monday 2nd, 39 minutes past 11 afternoon.  
 Full Moon, Wednesday 11th, 39 minutes past 3 forenoon.  
 Last Quarter, Wednesday 18th, 11 minutes past 11 afternoon.  
 New Moon, Wednesday 25th, 0 minute past 2 afternoon.

DAYS OF		SUN.			CLOCK SLOW.	MOON.		DAILY MEMORANDA.
Day of Month.	Day of Week.	Sun Rises.	Sun Sets.	Place.		Rises and Sets.		
		h m	h m	m	h m			
1	Sun	7 6	4 54	13	♄	11 43		
2	Mon	7 5	4 55	14	♅	morn		
3	Tue	7 4	4 57	14	♆	46		
4	Wed	7 3	4 58	14	♇	1 46		
5	Thu	7 1	4 59	14	♈	2 41		
6	Frid	7 0	5 1	14	♉	3 32		
7	Sat	6 59	5 2	14	♊	4 17		
8	Sun	6 57	5 3	14	♋	4 57		
9	Mon	6 56	5 5	14	♌	5 33		
10	Tue	6 55	5 6	14		rises		
11	Wed	6 53	5 7	14	♍	5 51		
12	Thu	6 52	5 8	14	♎	6 50		
13	Frid	6 50	5 10	14	♏	7 50		
14	Sat	6 49	5 12	14		8 51		
15	Sun	6 48	5 13	14		9 53		
16	Mon	6 46	5 14	14	♐	10 57		
17	Tue	6 45	5 16	14	♑	morn		
18	Wed	6 43	5 17	14		1		
19	Thu	6 42	5 19	14	♒	1 4		
20	Frid	6 41	5 20	13	♓	2 6		
21	Sat	6 39	5 22	13	♈	3 3		
22	Sun	6 38	5 23	13	♉	3 55		
23	Mon	6 36	5 25	13	♊	4 42		
24	Tue	6 35	5 26	13	♋	5 23		
25	Wed	6 33	5 27	13	♌	sets		
26	Thu	6 32	5 29	13		7 1		
27	Frid	6 30	5 30	12	♍	8 14		
28	Sat	6 29	5 32	12	♎	9 24		

FEBRUARY.—This answers to Adar, the 12th month of the sacred year of the Jews. On the 3rd day of this month the building of the Second Temple was completed, at the dedication of which a great sin offering was presented, on behalf of all Israel, and they, with great joy and gratitude for the protection and assistance granted them by God, through the king of Assyria, kept the feast of unleavened bread seven days.—Ezra vi. 15, 22. On the 7th the Jews fast for the death of Moses; on the 13th they commemorate the fast of Esther and Mordecai; on the 14th they observe the feast of Purim, in commemoration of the deliverance of the Jews from the cruel designs of Haman.—Esth. iv. 16, ix. 17. Every 3rd year there was a month formed out of the odd days, called Second Adar.

3rd Mon

First Qua  
Full Moo  
Last Qu  
New Mo

DAYS OF

Month.  
Week.

1 Sun  
2 Mon  
3 Tue  
4 Wed  
5 Thu  
6 Frid  
7 Sat  
8 Sun  
9 Mon  
10 Tue  
11 Wed  
12 Thu  
13 Frid  
14 Sat  
15 Sun  
16 Mon  
17 Tue  
18 Wed  
19 Thu  
20 Frid  
21 Sat  
22 Sun  
23 Mon  
24 Tue  
25 Wed  
26 Thu  
27 Frid  
28 Sat  
29 Sun  
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MARCH.—  
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[1846.]

3rd Month.]

MARCH.

[1846.]

First Quarter, Wednesday 4th, 1 minute past 5 afternoon.  
 Full Moon, Thursday 12th, 20 minutes past 8 afternoon.  
 Last Quarter, Friday 20th, 32 minutes past 8 forenoon.  
 New Moon, Friday 27th, 26 minutes past 12 forenoon.

DAYS OF		SUN.			Clock Blow.	MOON.	
Month.	Week.	Rises.	Sets.	Place.		Rises and Sets.	
		<i>h m</i>	<i>h m</i>	<i>m</i>		<i>h m</i>	
1	Sun	6 27	5 33	12	♌	10 32	
2	Mon	6 26	5 35	12		11 35	
3	Tue	6 24	5 36	12		morn	
4	Wed	6 23	5 38	11	♍	34	
5	Thu	6 21	5 40	11		1 28	
6	Frid	6 20	5 41	11	♎	2 16	
7	Sat	6 18	5 42	11		2 58	
8	Sun	6 17	5 44	10		3 35	
9	Mon	6 15	5 45	10	♏	4 9	
10	Tue	6 14	5 47	10	♐	4 40	
11	Wed	6 12	5 48	10	♑	5 8	
12	Thu	6 11	5 50	9	♒	rises	
13	Frid	6 9	5 51	9	♓	6 48	
14	Sat	6 8	5 53	9		7 51	
15	Sun	6 6	5 54	9		8 55	
16	Mon	6 5	5 56	8	♈	9 59	
17	Tue	6 3	5 57	8		11 3	
18	Wed	6 2	5 59	8	♉	norn	
19	Thu	6 0	6 0	7		4	
20	Frid	6 59	6 2	7	♊	1 2	
21	Sat	6 57	6 3	7		1 55	
22	Sun	6 56	6 5	7	♋	2 42	
23	Mon	6 54	6 7	6		3 23	
24	Tue	5 53	6 8	6		4 1	
25	Wed	5 51	6 10	6	♌	4 37	
26	Thu	5 50	6 11	5		sets	
27	Frid	5 48	6 13	5	♍	7 8	
28	Sat	5 47	6 14	5		8 18	
29	Sun	5 45	6 15	4	♎	9 25	
30	Mon	5 44	6 17	4		10 27	
31	Tue	5 42	6 18	4	♏	11 25	

## DAILY MEMORANDA.

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 s.—Ezra vi.  
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 Esth. iv. 16,  
 econd Adar.

**MARCH.**—Abib or Nisan, the 1st month of the Jewish sacred year, corresponds to part of our March and April: the name signifies "a ripe ear of corn," and was given because in the middle of it the Jews commenced their harvest. This month was, by divine appointment, constituted the first month of the Jewish year, at the time of their deliverance from Egyptian bondage; on the 10th a Lamb was selected, and on the evening of the 14th it was slain, and eaten as the Passover, and this they were commanded to observe in commemoration of their wonderful deliverance.—Ex. xii. 3-14, Lev. xxiii. 10, 11. Some Jews fast on the 1st for the death of Nadab and Abihu, on the 10th for the death of Miriam, on 27th for the death of Joshua; on the 29th prayed for the latter rain.



4th Month.]

A P R I L .

[1846.]

First Quarter, Friday 3rd, 50 minutes past 11 forenoon.  
 Full Moon, Saturday 11th, 35 minutes past 12 afternoon.  
 Last Quarter, Saturday 18th, 7 minutes past 3 afternoon.  
 New Moon, Saturday 25th, 32 minutes past 11 forenoon.

DAYS OF		SUN			Clock Slow.	MOON.		
Month.	Week.	Rise.		Place.		Rises and Sets.		
		h	m	h	m	m	h	m
1	Wed	5	41	6	20	3	♄	morn
2	Thu	5	39	6	21	3	♃	16
3	Frid	5	38	6	23	3	♂	1 1
4	Sat	5	36	6	24	3	♁	1 44
5	Sun	5	35	6	26	2	♄	2 16
6	Mon	5	33	5	27	2	♃	2 48
7	Tue	5	32	6	29	2	♂	3 17
8	Wed	5	31	6	30	1	♁	3 45
9	Thu	5	29	6	32	1	♄	4 13
10	Frid	5	28	6	33	1	♃	4 41
11	Sat	5	26	6	35	1	♂	rises
12	Sun	5	25	6	36	0	♁	7 57
13	Mon	5	23	6	37	0	♄	9 2
14	Tue	5	22	6	39	0	♃	10 6
15	Wed	5	20	6	30		♂	11 5
16	Thu	5	19	6	42	Fast	♁	11 59
17	Frid	5	18	6	43	0	♄	morn
18	Sat	5	16	6	45	0	♃	47
19	Sun	5	15	6	46	0	♂	1 30
20	Mon	5	13	5	47	1	♁	2 8
21	Tue	5	12	6	49	1	♄	2 43
22	Wed	5	11	6	50	1	♃	3 16
23	Thu	5	9	6	52	1	♂	3 49
24	Frid	5	8	6	55	1	♁	4 22
25	Sat	5	7	5	54	2	♄	sets
26	Sun	5	5	6	56	2	♃	8 17
27	Mon	5	4	6	57	2	♂	9 18
28	Tue	5	3	6	58	2	♁	10 12
29	Wed	5	1	7	6	2	♄	11 1
30	Thu	5	0	7	1	2	♃	11 43

## DAILY MEMORANDA.

APRIL.—Zif or Jair. Those Jews who, from being on a journey or unclean, could not observe the Passover on the preceding month, were permitted to do so on the 14th of this. After the great reformation effected by Hezekiah, the Passover for that year was observed on the 14th, with great demonstrations of joy, and being supplied by the liberality of Hezekiah and the princes, the congregation continued to keep the feast an additional seven days with great rejoicing. In this month, in the 4th year of his reign, Solomon commenced the building of the Temple, which he had been divinely appointed to erect, and for which his father King David had previously made great preparations; the work was completed in about seven years.—1 Kings vi. 37-38, 1 Chron. xxix.

5th Month

First Quarter  
Full Moon  
Last Quarter  
New Moon

DAYS OF

Month.  
Week.

1 Fri  
2 Sat  
3 Sun  
4 Mon  
5 Tue  
6 Wed  
7 Thu  
8 Frid  
9 Sat  
10 Sun  
11 Mon  
12 Tue  
13 Wed  
14 Thu  
15 Frid  
16 Sat  
17 Sun  
18 Mon  
19 Tue  
20 Wed  
21 Thu  
22 Frid  
23 Sat  
24 Sun  
25 Mon  
26 Tue  
27 Wed  
28 Thu  
29 Frid  
30 Sat  
31 Sun

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[1846.]

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RANDA.

5th Month.]

M A Y .

[1846.]

First Quarter,	Sunday	3rd,	36 minutes past	6 forenoon.
Full Moon,	Monday	11th,	52 minutes past	12 noon.
Last Quarter,	Sunday	17th,	12 minutes past	8 afternoon.
New Moon,	Sunday	24th,	29 minutes past	11 afternoon.

DAYS OF		SUN.			Clock Fast.	MOON.		
Month.	Week.	Sets.		Place.		Rises and Sets.		
		h	m	h	m	m	h	m
1	Frid	4	59	7	2	3	♌	morn
2	Sat	4	57	7	3	3	♍	20
3	Sun	4	56	7	5	3	♎	51
4	Mon	4	55	7	6	3	♏	1 23
5	Tue	4	54	7	7	3	♐	1 51
6	Wed	4	52	7	8	3	♑	2 19
7	Thu	4	51	7	9	3	♒	2 46
8	Frid	4	50	7	11	3	♓	3 15
9	Sat	4	49	7	12	3	♈	3 46
10	Sun	4	48	7	13	3	♉	rises
11	Mon	4	47	7	14	3	♊	7 58
12	Tue	4	45	7	15	3	♋	9 0
13	Wed	4	44	7	16	3	♌	9 58
14	Thu	4	43	7	17	3	♍	10 49
15	Frid	4	42	7	19	3	♎	11 43
16	Sat	4	41	7	20	3	♏	morn
17	Sun	4	40	7	21	3	♐	13
18	Mon	4	39	7	22	3	♑	48
19	Tue	4	38	7	23	3	♒	1 21
20	Wed	4	37	7	24	3	♓	1 52
21	Thu	4	36	7	24	3	♈	2 24
22	Frid	4	35	7	25	3	♉	2 48
23	Sat	4	34	7	26	3	♊	3 34
24	Sun	4	33	7	27	3	♋	sets
25	Mon	4	32	7	28	3	♌	8 3
26	Tue	4	32	7	29	3	♍	8 54
27	Wed	4	31	7	30	3	♎	9 39
28	Thu	4	30	7	30	3	♏	10 18
29	Frid	4	29	7	31	2	♐	10 52
30	Sat	4	29	7	32	2	♑	11 23
31	Sun	4	28	7	33	2	♒	11 52

## DAILY MEMORANDA.

ean, could not  
n the 14th of  
that year was  
l by the liber-  
e feast an ad-  
of his reign,  
ely appointed  
preparations;  
on. xxix.

MAY.—In May commenced Sivan, the third month. On the 6th the Feast of Pentecost was observed, as a rendering of thanks for goodness experienced during and at the finishing of the harvest, and thus part of the offering presented was two loaves of new meal and the 10th part of an ephah of grain, as the first fruits. This festival was also called the Feast of Weeks, because it followed a succession of seven weeks. We learn from what is recorded in the New Testament that Jews came to Jerusalem from various and distant parts of the world to celebrate this joyful festival; and at this celebration, referred to in the Acts, we are informed many of them became the first-fruits of a harvest far more important than that they had come to celebrate.—Acts ii. 1, 9, 10, 11, 40, 41.

6th Month.]

JUNE.

[1846.

First Quarter, Tuesday 2nd, 14 minutes past 12 forenoon.  
 Full Moon, Tuesday 9th, 19 minutes past 10 forenoon.  
 Last Quarter, Tuesday 16th, 19 minutes past 1 forenoon.  
 New Moon, Tuesday 23rd, 37 minutes past 12 afternoon.

DAYS OF		SUN.		Clock Fast.	MOON.	
Month.	Week.	Rises.	Sets		Place.	Rises and Sets.
		h m	h m	m		h m
1	Mon	4 27	7 33	2	♈	morn
2	Tue	4 26	7 34	2		19
3	Wed	4 26	7 34	2		45
4	Thu	4 25	7 35	2	♉	1 13
5	Frid	4 25	7 36	1		1 42
6	Sat	4 24	7 36	1	♊	2 15
7	Sun	4 24	7 36	1		2 53
8	Mon	4 23	7 37	1	♋	3 37
9	Tue	4 23	7 37	1		rises
10	Wed	4 22	7 38	0	♌	8 39
11	Thu	4 22	7 38	0		9 27
12	Frid	4 22	7 38	0	♍	10 9
13	Sat	4 21	7 39	0		10 46
14	Sun	4 21	7 39	0	♎	11 20
15	Mon	4 21	7 39	0		11 52
16	Tue	4 21	7 39	slow	♏	morn
17	Wed	4 21	7 40	0		34
18	Thu	4 20	7 40	0	♐	56
19	Frid	4 20	7 40	0		1 30
20	Sat	4 20	7 40	1	♑	2 8
21	Sun	4 20	7 40	1		2 49
22	Mon	4 20	7 40	1	♒	3 35
23	Tue	4 50	7 40	1		sets
24	Wed	4 20	7 40	2	♓	8 11
25	Thu	4 20	7 40	2		8 48
26	Frid	4 20	7 39	2		9 20
27	Sat	4 21	7 39	2	♈	9 49
28	Sun	4 21	7 39	2		10 16
29	Mon	4 21	7 39	3	♉	10 43
30	Tue	4 21	7 38	3		11 9

DAILY MEMORANDA.

JUNE.—Part of this and of the month of July answers to Tammuz, the fourth month of the Jewish Sacred Year. On the 17th of this month the Jews fasted on account of the sin and punishment connected with the making of the golden calf. During the Babylonish captivity they observed a fast for the capture of Jerusalem and the overthrow they experienced by the king of Babylon, who slew the sons of Zedekiah before his face, and then put out Zedekiah's own eyes, bound him with chains, and carried him to Babylon.—Jeremiah xxxix. 2-7, Zeoh. viii, 19.

7th Mo

First Q  
Full M  
Last Q  
New M  
First Q

DAYS OF

Month. Week.

1 We  
2 Thu  
3 Frid  
4 Sat  
5 Sun  
6 Mon  
7 Tue  
8 We  
9 Thu  
10 Frid  
11 Sat  
12 Sun  
13 Mon  
14 Tue  
15 We  
16 Thu  
17 Frid  
18 Sat  
19 Sun  
20 Mon  
21 Tue  
22 We  
23 Thu  
24 Frid  
25 Sat  
26 Sun  
27 Mon  
28 Tue  
29 We  
30 Thu  
31 Frid

JULY.—  
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Numbers x

[1846.]

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7th Month ]

JULY.

[1846.]

First Quarter, Wednesday 1st, 1 minute past 4 afternoon.  
 Full Moon, Wednesday 8th, 48 minutes past 5 afternoon.  
 Last Quarter, Wednesday 15th, 0 minute past 8 forenoon.  
 New Moon, Thursday 23rd, 33 minutes past 2 forenoon.  
 First Quarter, Friday 31st, 38 minutes past 5 forenoon.

RANDA.

DAYS OF		SUN.			Clock Slow.	MOON.	
Month.	Week.	Rises.		Place.		Rises and Sets.	
		h	m	h	m	h	m
1	Wed	4	22	7	38	3	11 37
2	Thu	4	22	7	38	3	morn
3	Frid	4	22	7	37	3	0 7
4	Sat	4	23	7	37	4	0 42
5	Sun	4	23	7	36	4	1 22
6	Mon	4	24	7	36	4	2 9
7	Tue	4	24	7	35	4	3 5
8	Wed	4	25	7	35	4	rises
9	Thu	4	25	7	34	4	7 58
10	Frid	4	26	7	34	4	8 39
11	Sat	4	27	7	33	5	9 15
12	Sun	4	27	7	32	5	9 49
13	Mon	4	28	7	32	5	10 22
14	Tue	4	29	7	31	5	10 54
15	Wed	4	29	7	30	5	11 28
16	Thu	4	30	7	29	5	morn
17	Frid	4	31	7	29	5	0 5
18	Sat	4	31	7	28	5	0 45
19	Sun	4	32	7	27	5	1 29
20	Mon	4	33	7	26	6	2 16
21	Tue	4	34	7	25	6	3 9
22	Wed	4	35	7	24	6	sets
23	Thu	4	36	7	23	6	7 19
24	Frid	4	37	7	22	6	7 49
25	Sat	4	38	7	21	6	8 17
26	Sun	4	39	7	20	6	8 44
27	Mon	4	40	7	19	6	9 11
28	Tue	4	41	7	18	6	9 38
29	Wed	4	42	7	17	6	10 7
30	Thu	4	43	7	16	6	10 39
31	Frid	4	44	7	15	6	11 15

## DAILY MEMORANDA.

the fourth  
 ys fasted on  
 golden calf.  
 Jerusalem.  
 the sons of  
 d him with

JULY.—Ab, the 5th month of the Sacred Year, commenced in our July. On the 1st day of this month the Jews kept a fast for Aaron's death. On the 9th they observed another fast, on account of the Hebrews who murmured against God in the wilderness being debarred from entering the land promised to their fathers; and also for the fearful calamities inflicted on them by the king of Babylon, who broke down the walls of Jerusalem, spoiled the Temple, burned the house of the king and of the chief persons, and carried the great bulk of the people captive to Babylon.—Numbers xiv. 22, 23, 32, 33; 2nd Kings xxv. 8 to 15; Zech. vii. 3, viii. 19.

8th Month.]

AUGUST.

[1846.]

Full Moon, Friday 7th, 35 minutes past 12 forenoon.  
 Last Quarter, Thursday 13th, 28 minutes past 5 afternoon.  
 New Moon, Friday 21st, 4 minutes past 6 afternoon.  
 First Quarter, Saturday 29th, 59 minutes past 4 forenoon.

DAYS OF		SUN.			Clock Slow.	MOON.	
Month.	Week.	Rises.		Place.		Rises and Sets.	
		h	m	h	m	h	m
1	Sat	4	45	7	14	♃	11 58
2	Sun	4	46	7	13	♄	morn
3	Mon	4	48	7	12	♅	48
4	Tue	4	49	7	10	♆	1 47
5	Wed	4	50	7	9	♇	2 53
6	Thu	4	51	7	7	♈	rises
7	Frid	4	52	7	7	♉	7 10
8	Sat	4	54	7	6	♊	7 46
9	Sun	4	55	7	4	♋	8 21
10	Mon	4	56	7	3	♌	8 55
11	Tue	4	57	7	2	♍	9 30
12	Wed	4	59	7	1	♎	10 7
13	Thu	5	0	6	59	♏	10 46
14	Frid	5	1	6	58	♐	11 30
15	Sat	5	2	6	57		morn
16	Sun	5	4	6	56		17
17	Mon	5	5	6	54	♑	1 8
18	Tue	5	6	6	53		2 2
19	Wed	5	8	6	52	♒	2 58
20	Thu	5	9	6	50		3 55
21	Frid	5	10	6	49		sets
22	Sat	5	12	6	47	♓	6 52
23	Sun	5	13	6	46		7 19
24	Mon	5	15	6	45	♈	7 47
25	Tue	5	16	6	43		8 15
26	Wed	5	17	6	42		8 46
27	Thu	5	19	6	40	♉	9 20
28	Frid	5	20	6	39		10 0
29	Sat	5	21	6	38	♊	10 46
30	Sun	5	23	6	36		11 39
31	Mon	5	24	6	35	♋	morn

## DAILY MEMORANDA.

AUGUST.—Part of this month and of September answers to Elul, the 6th month of the Jewish Sacred Year. On the 17th the Jews fast for the evils brought upon them through the false report brought by those sent to examine the Promised Land, and through their own evil conduct consequent thereupon.—Numbers xiv. On the 21st or 22nd they feasted in commemoration of their carrying the wood to the Temple to burn the sacrifices. On the 28th of this month they commemorate Nehemiah's dedication of the walls of Jerusalem.—Nehemiah xii. 27.

9th Mo

Full Mo  
Last Q  
New M  
First Q

DAYS OF

Month.  
Week.

1 Tue  
2 We  
3 Thu  
4 Frid  
5 Sat  
6 Sun  
7 Mon  
8 Tue  
9 We  
10 Thu  
11 Frid  
12 Sat  
13 Sun  
14 Mon  
15 Tue  
16 We  
17 Thu  
18 Frid  
19 Sat  
20 Sun  
21 Mon  
22 Tue  
23 We  
24 Thu  
25 Frid  
26 Sat  
27 Sun  
28 Mo  
29 Tu  
30 We

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Lev. xvi. 1  
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[1846.]

9th Month.] SEPTEMBER.

[1846.]

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forenoon.

Full Moon, Saturday 5th, 59 minutes past 7 forenoon.  
Last Quarter, Saturday 12th, 27 minutes past 6 forenoon.  
New Moon, Sunday 20th, 22 minutes past 10 forenoon.  
First Quarter, Monday 28th, 17 minutes past 2 forenoon.

RANDA.

DAYS OF		SUN.		Clock Fast.	MOON.	
Month.	Week.	Rises.	Sets.		Place.	Rises and Sets.
		h m	h m	m		h m
1	Tue	5 26	6 33	0	♊	0 40
2	Wed	5 27	6 32	0	♋	1 48
3	Thu	5 29	6 31	0	♌	3 1
4	Frid	5 30	6 29	1	♍	4 17
5	Sat	5 31	6 28	1		rises
5	Sun	5 33	6 26	1	♎	6 58
7	Mon	5 34	6 25	2		7 33
8	Tue	5 36	6 23	2		8 11
9	Wed	5 37	6 22	2	♏	8 51
10	Thu	5 39	6 20	3		9 34
11	Frid	5 40	6 19	3	♐	10 21
12	Sat	5 42	6 18	3		11 11
13	Sun	5 43	5 16	4	♑	morn
14	Mon	5 45	6 15	4		0 5
15	Tue	5 46	6 13	4		1 0
16	Wed	5 48	6 12	5		1 57
17	Thu	5 49	6 10	5	♒	2 55
18	Frid	5 51	6 8	5		3 63
19	Sat	5 52	6 8	6	♓	4 52
20	Sun	2 54	6 6	6		sets
21	Mon	5 55	6 4	6		6 28
22	Tue	5 57	6 3	7	♈	6 58
23	Wed	5 58	9 1	7	♉	7 32
24	Thu	6 0	6 0	8		8 10
25	Frid	6 1	5 58	8	♊	8 53
26	Sat	6 3	5 57	8		9 43
27	Sun	6 4	5 55	9		10 30
28	Mon	6 5	5 54	9	♋	11 42
29	Tue	6 7	5 52	9		morn
30	Wed	6 8	5 51	10	♌	0 51

DAILY MEMORANDA.

the 6th month  
brought upon  
the Promised  
Numbers xiv.  
ing the wood  
y commemo-

SEPTEMBER.—Ethanim or Tizri, the 7th month of the sacred and 1st of the civil year of the Jews. On the 1st commenced the Sabbatical year, or year of release for the poor, and occurred each 7th year. On the 10th day the trumpet of the Jubilee sounded, liberty was proclaimed to the captive, and every man returned to his own possessions. In this month the great annual propitiation for the sins of the people was made.—Lev. xvi. 11-19. From the 15th to the 23rd the Feast of Tabernacles was observed, during which the Jews dwelt in booths, in commemoration of their journeying from Egypt through the Arabian wilderness.—Leviticus xxiii. 34-42.

10th Month.]

OCTOBER.

[1846.

Full Moon, Sunday 4th, 59 minutes past 4 afternoon.  
 Last Quarter, Sunday 11th, 3 minutes past 11 afternoon.  
 New Moon, Tuesday 20th, 40 minutes past 2 forenoon.  
 First Quarter, Tuesday 27th, 7 minutes past 10 forenoon.

DAYS OF		SUN.			Clock Fast.	MOON.		
Month.	Week.	Ri	s.	Sets.		Place.	Rises	and Sets.
		h	m	h	m	m	h	m
1	Thu	6	10	5	49	10	2	3
2	Frid	6	11	5	48	10	3	17
3	Sat	6	13	5	46	10	4	32
4	Sun	6	14	5	45	11	rises	
5	Mon	6	16	5	43	11	6	13
6	Tue	6	17	5	42	11	6	52
7	Wed	6	19	5	40	12	7	35
8	Thu	6	20	5	39	12	8	21
9	Frid	6	22	5	37	12	9	12
10	Sat	6	23	5	35	12	10	5
11	Sun	6	25	5	35	13	11	0
12	Mon	6	26	5	33	13	11	57
13	Tue	6	28	5	32	13	morn	
14	Wed	6	29	5	30	13	0	55
15	Thu	6	31	5	29	14	1	53
16	Frid	6	32	5	27	14	2	51
17	Sat	6	34	5	26	14	3	50
18	Sun	6	35	5	24	14	4	49
19	Mon	6	37	5	23	14	5	49
20	Tue	6	38	5	21	15	sets	
21	Wed	6	39	5	20	15	6	17
22	Thu	6	41	5	18	15	6	50
23	Frid	6	42	5	17	15	7	47
24	Sat	6	44	5	16	15	8	41
25	Sun	6	45	5	14	15	9	41
26	Mon	6	47	5	13	15	10	47
27	Tue	6	48	5	11	15	11	55
28	Wed	6	49	5	10	16	morn	
29	Thu	5	51	5	9	16	1	6
30	Frid	6	52	5	7	16	2	18
31	Sat	6	53	5	6	16	3	30

DAILY MEMORANDA.

OCTOBER.—This month answers partly to the 8th month of the Jews' sacred year and 2nd of the civil, named Bul. On the 15th Jeroboam ordained an idolatrous festival, for which the Divine displeasure was strikingly expressed by the denunciations uttered against the altar, and by the drying up of the king's hand, which he put forth to lay hold of the prophet who predicted the judgments.—1st Kings xii. 32; xiii. 1-4. On the 17th the fountains of the great deep were broken up, and the flood commenced: on the 27th of this month, in the year following, the flood being dried up, Noah with his family and the rest of the living creatures came forth from the ark. In this month Solomon finished the building of the House of the Lord.—1st Kings vi. 38.

11th M

Full M  
Last Q  
New M  
First Q

DAYS OF

Month.  
Week.

1	Sun
2	Mon
3	Tue
4	We
5	Thu
6	Frid
7	Sat
8	Sun
9	Mo
10	Tu
11	We
12	Thu
13	Fri
14	Sat
15	Sun
16	Mo
17	Tu
18	We
19	Thu
20	Fri
21	Sat
22	Sun
23	Mo
24	Tu
25	We
26	Thu
27	Fri
28	Sat
29	Sun
30	Mo

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[1846.]

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ANDA.

11th Month.] NOVEMBER. [1846.

Full Moon, Tuesday 3rd, 9 minutes past 4 forenoon.  
 Last Quarter, Tuesday 10th, 41 minutes past 6 afternoon.  
 New Moon, Wednesday 18th, 56 minutes past 5 afternoon.  
 First Quarter, Wednesday 25th, 25 minutes past 5 afternoon.

Month.	Week.	SUN.		Clock Fast.	MOON.	Rises and Sets.
		Rises.	Sets.			
		h m	h m	m	Place.	h m
1	Sun	6 55	5 5	16	♄	rises
2	Mon	6 56	5 4	16	♃	4 9
3	Tue	6 57	5 2	16	♂	5 29
4	Wed	6 59	5 1	16	♁	6 14
5	Thu	7 0	4 59	16	♂	7 3
6	Frid	7 1	4 58	16	♁	7 56
7	Sat	7 3	4 57	16	♁	8 52
8	Sun	7 4	4 56	16	♁	9 48
9	Mon	7 5	4 54	16	♁	10 45
10	Tue	7 6	4 53	15	♁	11 44
11	Wed	7 8	4 52	15	♁	morn
12	Thu	7 9	4 51	15	♁	0 41
13	Frid	7 10	4 50	15	♁	1 39
14	Sat	7 11	4 48	15	♁	2 38
15	Sun	7 12	4 47	15	♁	3 37
16	Mon	7 14	4 46	15	♁	4 38
17	Tue	7 15	4 45	14	♁	5 40
18	Wed	7 16	4 44	14	♁	sets
19	Thu	7 17	4 43	14	♁	5 40
20	Frid	7 18	4 42	14	♁	6 32
21	Sat	7 19	4 41	13	♁	7 32
22	Sun	7 20	4 40	13	♁	8 36
23	Mon	7 21	4 39	13	♁	9 44
24	Tue	7 22	4 38	13	♁	10 54
25	Wed	7 23	4 37	12	♁	morn
26	Thu	7 24	4 36	12	♁	0 4
27	Frid	7 25	4 35	12	♁	1 12
28	Sat	7 25	4 34	11	♁	2 25
29	Sun	7 26	4 34	11	♁	3 33
30	Mon	7 27	4 33	11	♁	4 42

DAILY MEMORANDA.

NOVEMBER.—Chisleu, the 9th month of the Jewish Sacred Year commenced in this month. The Jews, on the 6th, observe a fast for the burning of Jeremiah's roll, by King Jehoiakim.—Jeremiah xxxvi. 23. On the 15th of this month they fast for the profanation of the Temple by Antiochus Epiphanes: its dedication at the time of its purification by Judas Maccabeus was celebrated eight days, with many sacrifices, beginning on the 25th of this month: this dedication was converted into an anniversary.—John x. 22.

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Solomon



12th Month,]

D E C E M B E R .

[1846.

Full Moon, Wednesday 2nd, 38 minutes past 5 afternoon.  
 Last Quarter, Thursday 10th, 4 minutes past 4 afternoon.  
 New Moon, Friday 18th, 27 minutes past 7 forenoon.  
 First Quarter, Friday 25th, 18 minutes past 1 forenoon.

DAYS OF		SUN.		Clock Fast.	MOON.	
Month.	Week.	Rises.	Sets.		Place.	Rises and Sets.
		<i>h m</i>	<i>h m</i>	<i>m</i>		<i>h m</i>
1	Tue	7 28	4 32	10	∞	rises
2	Wed	7 29	4 31	10	∞	4 46
3	Thu	7 29	4 31	9	∏	5 36
4	Frid	7 30	4 30	9	∞	6 30
5	Sat	7 31	4 29	9	∞	7 27
6	Sun	7 31	4 29	8	∞	8 25
7	Mon	7 32	4 28	8	∞	9 23
8	Tue	7 32	4 28	7	∞	10 21
9	Wed	7 33	4 27	7	∞	11 18
10	Thu	7 33	4 27	6	∞	morn
11	Frid	7 34	4 26	6	∞	0 16
12	Sat	7 34	4 26	6	∞	1 14
13	Sun	7 34	4 26	5	∞	2 13
14	Mon	7 35	4 25	5	∞	3 14
15	Tue	7 35	4 25	4	∞	4 15
16	Wed	7 35	4 25	4	∞	5 18
17	Thu	7 35	4 25	3	∞	6 19
18	Frid	7 34	4 26	3	∞	sets
19	Sat	7 34	4 26	2	∞	6 11
20	Sun	7 34	4 26	2	∞	7 20
21	Mon	7 34	4 26	1	∞	8 31
22	Tue	7 34	4 26	1	∞	9 42
23	Wed	7 34	4 26	0	∞	10 53
24	Thu	7 34	4 26	0	∞	morn
25	Frid	7 34	4 26	0	∞	0 3
26	Sat	7 35	4 25	1	∞	1 11
27	Sun	7 35	4 25	1	∞	2 19
28	Mon	7 35	4 25	1	∞	3 25
29	Tue	7 35	4 25	2	∞	4 28
30	Wed	7 35	4 24	2	∞	5 26
31	Thu	7 35	4 24	3	∞	6 20

## DAILY MEMORANDA.

DECEMBER.—Part of this month and of January answers to Tebeth, the tenth month of the Jewish Sacred Year. The Jews observe a fast on the 8th day of this month for the translation of their law into Greek. On the 10th they keep a fast for the siege of Jerusalem by the king of Babylon, who, after a four months' siege, during which great famine prevailed, took the city.—2nd Kings xxv. 1. On the 28th day of this month a feast of joy is observed for the expulsion of the Sadducees from the Sanhedrim: this sect, under Janneus, had possessed almost the whole power in this, the chief Council of the Jewish nation.

## OUTLINE AND SKETCH OF THE GREAT IRON STEAM SHIP "GREAT BRITAIN."

This immense vessel, made of iron, and propelled by the Archimedean screw in the stern, instead of wheels at the side, left Liverpool at 4 P.M. on the 26th July last, and arrived at noon on the 10th August at New York, thus making the passage of the Atlantic in less than 15 days, by a means entirely new. The vessel is constructed of plates of iron, varying from  $\frac{3}{4}$  to 1 inch in thickness, has four decks and six masts, is of a beautiful mould, and although larger than any first-rate man-of-war, being 320 feet long by 50 feet wide, is yet managed with the greatest ease.

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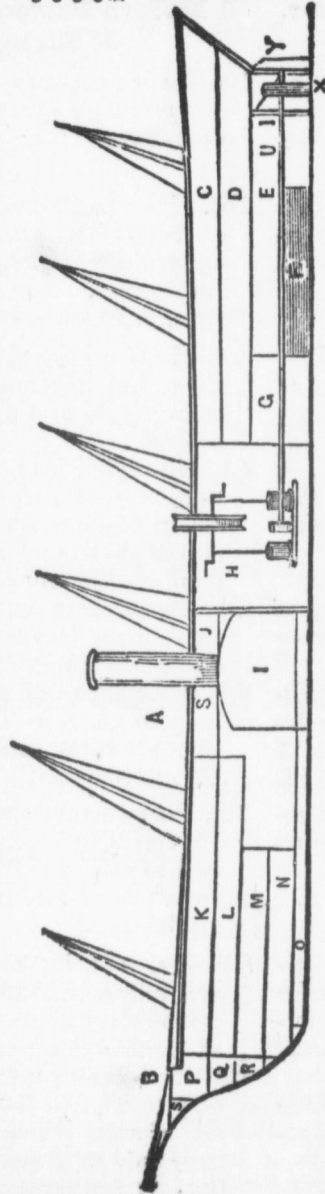
RANDA.

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**OUTLINE AND SKETCH OF THE GREAT IRON STEAM SHIP "GREAT BRITAIN."**

This immense vessel, made of iron, and propelled by the Archimedean screw in the stern, instead of wheels at the side, left Liverpool at 4 p.m. on the 26th July last, and arrived at New York, thus making the passage of the Atlantic in less than 15 days, by a means entirely new. The vessel is constructed of plates of iron, varying from  $\frac{3}{4}$  to 1 inch in thickness, has four decks and six masts, is of a beautiful mould, and although larger than any first-rate man-of-war, being 320 feet long by 50 feet wide, is yet managed with the greatest ease. The following section of the ship, and details of her construction, furnishings, and machinery, cannot fail to be interesting:—

The Archimedean screw propeller, attached to the Great Britain, is composed of six arms, or blades, 15 ft. 6 inches diameter, 25 ft. pitch, and weighs four tons."



**DIMENSIONS, &c.**

- Length of Keel..... 289 feet
- " from figure head to taffrail 325 "
- Extreme width..... 51 "
- Depth of hold from upper deck 32 $\frac{1}{2}$  "
- Rurthen, old measure, about 3443 tons
- Will accommodate about..... 360 passengers
- And dining accommodations for.. 380 "
- Crew and firemen..... 350 persons

- A. B. Surface line of upper deck.
- C. Principal promenade saloon; length, 100 feet by 48 feet at the widest part; height, seven feet; 24 berths on each side.
- D. First class saloon, or dining room; length 800 feet; greatest width, 50 ft.; height, 8 feet.
- E. The cargo deck, 65 ft. long, by 9 feet high.

- F. An iron fresh water tank; length, 40 feet.
- G. A room for a coal store, &c.
- H. Elevation of engines. I. Ditto of boiler.
- J.J. Iron deck over boiler, cooking apparatus.
- K. Fore, or second class saloon, 84 feet long, 7 feet 9 inches high.
- L. Lower fore saloon, length and height as above; 40 bed places on each side of saloons.
- M and N. Iron floored cargo decks.
- O. Air chamber from boiler to fore bulkhead, of the shape of the ship.
- P. Officers' berths &c.
- Q. Sailors' mess-room.
- R. Sailors' berths; 7 small water tank.
- S. Water closets.
- T. Ship's stern post, thro' which screw passes
- W. Shaft from engine to screw.

- V. Diagonal stay from ship's side to stern-post
- W Side view of screw stern-post, in which the end of the screw spindle revolves.
- X. Keel under the screw, uniting the stern-post to the vessel.
- Y. Hollow rudder foot, and of such thickness as to receive stern-post, which forms its pivot.

- POWER, &c.**
- Power, two engines, each 500 horse power..... 1000 horse
  - Boiler,(square)34 ft. by 22 in height
  - Furnaces, 24---12 forward & 12 aft.
  - Stroke of piston..... 6 feet
  - Displacement of water when drawing about 16 ft. (or loaded) about 3000 tons
  - Stowage for coal..... 1100 "
  - " goods additional about... 1200 "

## THE CONTRAST.

**N.B.** *The Reader is requested carefully to examine the passages of Scripture in their proper connexion.*

### An Ancient Christian Pastor, Elder, or Bishop.

1st. He was one of *two or more* appointed to preside over a Christian congregation.—Acts xiv. 23, Phill. i. 1.

2nd. He was distinguished for superior intelligence, character, experience, and fitness for office.—1 Tim. iii. 1, 7, Tit. i. 6 to 9.

3rd. He was chosen *by and from among his Christian brethren*, as their honoured *servant*.—Acts vi. 1-3, 1 Tim. iii. 4, 6, 10, Matt. xx. 25, 26, 27.

4th. He was employed in a secular calling for his temporal support.—Acts xx. 33, 34, 35.

5th. He stood in the relationship of an elder brother, or as a guide.—Matt. xxiii. 8, 1 Pet. v. 2, 3.

6th. He only *assisted* in the Christian assembly in the duty of *mutual instruction*.—Rom. xv. 14, 1 Cor. xiv. 3, 31, 1 Thes. v. 11 to 14.

7th. He received no pecuniary rewards *as Pastor*, although Evangelists or Missionaries were thus sustained.—1 Pet. v. 2, Luke x. 1 to 7, 1st Cor. ix. 14.

8th. He had no jurisdiction whatever beyond the congregation over which he, with others, presided.—Acts xx. 28—"Flock," NOT FLOCKS.

9th. He was, at all times, amenable to the members of the congregation.—1 Tim. v. 19, 20.

10th. He was united to the body alone by the bonds of Christian esteem and affection.—1 Pet. v. 2, 1 Thess. v. 12, 13.

### A Modern Pastor, Minister, or Bishop.

1st. He is, contrary to Scripture, *sole presiding officer* over the congregation.

2nd. He is almost invariably appointed before the people have any opportunity of judging as to his intelligence, character, experience, or fitness for office.

3rd. He is chosen from *a distinct class*, and generally by clerical authority, to be a *master* over the people.

4th. He repudiates a secular calling, subsists most generally upon the means of the congregation or the public chest, and is very often a mere clerical drone.

5th. He stands in the relationship of a spiritually independent ecclesiastical governor or commander.

6th. He claims and exercises, contrary to the New Testament, the right of being *sole instructor* to the congregation.

7th. He generally enters into an engagement to receive a stipulated sum of money as Pastor or Minister, while performing no Missionary labour.

8th. He, with his clerical brethren generally, claim and exercise jurisdiction over *all* the congregations of the denomination.

9th. He is most generally amenable only to Church Courts, to superior clerical jurisdiction, or perhaps only to himself: the people have little, if any, power over him.

10th. He is generally united to the body by a written deed of obligation. He to preach so many discourses, and the people to pay so many dollars.

11th. Like he, by his duties as was fitted brethren spiritual

12th. His ed, gene Paul, he veted no apparel. you."

13th. His heavenly ness, wh Pet. v. 4. love to G

• Would I Paul, Were he on and own, Paul should trace His master-s design.

I would expre In doctrine un And plain in chaste, And natural in Himself, as c And anxious n May feel it to And tender in A messenger

Q. What name? A. wherein I v father-in-G do for you should rem Church of secondly, th that I shoul the days of bound to b A. Yes, ve he hath cal give me m relations to

11th. Like "the Chief Shepherd," he, by his own experience of the duties and trials of ordinary life, was fitted to sympathize with his brethren, and to minister to their spiritual necessities.

12th. His labours were disinterested, generous, and free. Like Paul, he could say. "I have coveted no man's silver or gold or apparel." "I seek not yours, but you."

13th. His anticipated reward was heavenly—"a crown of righteousness, which fadeth not away."—1 Pet. v. 4.—He was a Bishop from love to God and love to men.

"Would I describe a preacher, such as Paul,  
Were he on earth, would hear, approve, and own,  
Paul should himself direct me. I would trace  
His master-strokes, and draw from his design.  
I would express him simple, grave, sincere;  
In doctrine uncorrupt, in language plain,  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impress'd  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too; affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men."

COWPER.

11th. Unlike "the Chief Shepherd," Jesus, the son of Joseph, the carpenter; unlike Peter, the fisherman; unlike Paul, the tentmaker, he cannot enter into the ordinary sympathies of his hearers: his professional *caste* removes him far from them.—2 Cor. i. 3, 4.

12th. His labours can neither be accounted disinterested, generous, nor free; because, without a pecuniary compensation they would not be given.

13th. He may look with good hope to the future reward, but, in addition, claims unwarrantably a pecuniary one. He is a Bishop for hire.

"Behold the picture! is it like! Like whom?  
The things that mount the rostrum with a skip,  
And then skip down again; pronounce a text;  
Cry—hem! & reading what they never wrote  
Just fifteen minutes, huddle up their work,  
And with a well-bred whisper close the scene!"  
"Then, with an air most gracefully performed,  
Fall back into his seat, extend an arm,  
And lay it at its ease, with gentle care,  
With handkerchief in hand, depending low:  
The better hand, more busy, gives the nose  
Its bergamot, or aids the indebted eye  
With opera glass to watch the moving scene."

COWPER.

### A BISHOPS CATECHISM.

Q. What is your name? A. Lord Bishop. Q. Who gave you this name? A. The Queen and her Privy Council, in the Letters Patent wherein I was made a member of the Government, a right reverend father-in-God, and an inheritor of a fat sinecure. Q. What did they then do for you? A. They did promise and vow three things: first, that I should renounce all voluntary contributions, the Dissenters and Free Church of Scotland, and the rights and liberties of the common people—secondly, that I should believe and do all that they tell me—and thirdly, that I should keep my livery and lawn-sleeves, and ride in my carriage all the days of my life. Q. Dost thou not think that they and thou art bound to believe and to do as they and thou hast promised and agreed? A. Yes, verily, and so we will; and I heartily thank Sir Robert Peel that he hath called me to this state of wealth and pleasure, and I pray him to give me more money, that I may fill my purse, and supply my family and relations to their lives end.

## John Ronge, and the New Catholic Reformation in Germany.

In the early part of last year, Arnoldi, the Romanist Archbishop of the city of Treves, in Germany, published to his Diocese, and the world, that he had discovered a (*pretended*) Relic—of which there are many declared to be the same, in other places—namely, the Seamless Garment which Christ wore before his Crucifixion! and that it was to be exhibited in the Cathedral, for *the adoration* of the faithful!! The effect produced in one direction by this shameless imposture, was, that no less than 500,000 *of the blind and insatuated devotees of Popery flocked to Treves TO WORSHIP THE SHIRT*, which, for any thing they knew, had been made for and worn by the Bishop himself! The ordinary Hocus Pocus was being practised with it as in similar cases by the Hoary Priestly deceivers in charge:—many pretended miracles were being wrought by its means,—when John Ronge, a Priest under the dominion of the Archbishop, fired with a noble indignation at the daring and abominable hoax in which he and his fellows were required to participate, came out like a second Luther and openly, through the Press, lashed the guilty Prelate with the scorpion whip of truth, and exposed his falsehood and hypocrisy before the world. He was, of course, anathematized and excommunicated by the Archbishop; but his boldness, intelligence, and zeal has roused the moral energies of the German mind, and given birth to a new and important ecclesiastical reformation in that country, which is likely to be extended throughout the whole empire of Babylon the Great. In the City of Cincinnati, United States, in Nov, 1845, the German Catholics of that place declared their independence of the Pope and his Agents on this Continent, and we sincerely hope that the intelligent Catholics every where may follow their example. The resolutions which follow were adopted by Ronge and his friends as the foundation of

### “THE GENERAL CHRISTIAN COMMUNITY AT BRESLAU.”

Article 1st We declare ourselves free from the authority of the Bishop of Rome, and of all his followers.

Art. 2nd. We maintain the right to complete freedom of conscience, and renounce all restraint, deception and hypocrisy.

Art. 3d. We declare the foundation and pillar of the Christian faith to be the Holy Scriptures.

Art. 4. We declare that the searching and reading of the Scriptures ought not to be restrained by any authority.

Art. 5th. We declare the following to be a summary and symbol of our faith:

1st. I believe in God the Father, by whom the world was created, and by whom it is governed in wisdom, righteousness, and love.

2nd. I believe in Jesus Christ our Saviour, who by his doctrine, life, and death, freed us from slavery and sin.

3d. I believe in the power of the Holy Ghost, in the Holy Universal Church, in the Forgiveness of Sins, and in Eternal Life. Amen.

Art. 6th. We recognize only two Sacraments as established by our Saviour, namely, Baptism and the Lord's Supper.

Art. 7th. We hold the practice of Infant Baptism.

Art. 8th. We hold that the laity should partake of the Sacrament in both kinds, and believe that the Lord's Supper is a remembrance Feast of the sufferings and death of our Saviour. The practice of confession to the priesthood we cast away from us.

Art. 9th. We recognize marriage as a divinely established ordinance; to be

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held sacred of men, and to be blessed of the church, and we acknowledge no disqualification or hindrance to it, except those established by the state.

Art. 10. We acknowledge Christ as the only Intercessor between God and man, and cast away from us all intercession of saints, all worship of relics and images, all priestly absolution, and all religious pilgrimages.

Art. 11. We believe that good works are only acceptable to God when performed from Christian principle, and deny the merit of fasting.

Art. 12. We believe that it is the first duty of a Christian to give evidence of his faith by his works.

To a Community guided by such principles, we say in sincerity—"May grace, mercy, and peace be multiplied."

### CANADIAN SUPERSTITION IN THE 19TH CENTURY.

It will scarcely be credited that in Canada, we are not far behind the German Archbishop of Treves, in efforts to delude the masses by the mummery of Priestcraft. In June last, there was exhibited at the Romish Cathedral in Montreal, the image and relics of a Romish General, who is said to have been a martyr to the cause of religion in the 1st century, called *St. Zotique*—which had just then arrived from the Pope of Rome for the admiration and worship of the faithful in Canada! It was a full sized WAX IMAGE, dressed in ancient Roman armour, and reclined inside of a glass case upon a richly ornamented velvet cushion. Somewhere about the image two small vials had a place, and were said to contain some of the blood or other relic of the General! The populace crowded to see it! No less than 15,000 visited the Wax Figure in one day, and the arch-deceivers, the Priests in charge, were all the while waiting to guard the Image, and to convey its pretended mystical virtue to their ignorant and credulous devotees! This farce was performed by touching the glass case with their handkerchiefs and such like, and by the deceivers at the same time muttering some unintelligible jargon in Latin, over them!!

The people are thus trained up and treated by those spiritual tyrants either as religious idiots or children; and yet, with the avowed detestation of the soul-ruining artifices of Popery, many of THE SCOTTISH MERCHANT PRINCES of MONTREAL—Protestants and Presbyterians—enter periodically within the Romish Cathedral, the scene of such spiritual enormities, and pay ostensible homage to the prevailing superstition!! —SHAME UPON THE VILE TRAITORS!—the degenerate brood of an emancipated and blood-bought nation! Let them at once proclaim their real character as honest men—let them acknowledge that they are in heart Infidels.

### *Bishop Watson on the Persecuting Spirit of an Established Priesthood.*

"Who was it that crucified the Saviour of the World for attempting to reform the religion of his country? THE JEWISH PRIESTHOOD. Who was it that drowned the altars of their idols with the blood of Christians, for attempting to abolish Paganism? THE PAGAN PRIESTHOOD. Who was it that persecuted to flames and death those who in the time of Wickliffe and his followers laboured to reform the Errors of Popery? THE POPISH PRIESTHOOD. Who was it, and who is it, that, both in England and in Ireland since the Reformation—but I check my hand, being

unwilling to reflect upon the dead or exasperate the living." This good man was unwilling to complete his last Query, or to give a reply. but as we are desirous to speak out the whole truth, we shall complete it for him. "Who was it, and who is it, both in England, Ireland and the Colonies, have robbed and plundered and persecuted "Dissenters" from the National Establishment? We say emphatically, THE ENGLISH PRIESTHOOD. Perhaps in Canada alone since 1828 not less than two millions of Dollars in value has been wrung from the resources of this infant Colony to build up a system of nominal Christianity among us, little better in its practical results than a scheme of refined Infidelity, but quite efficacious to the maintenance of upwards of 100 rank and file in "the Army of the Faith" of the government of the day, with its superior officers.

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**English Quakers vs. English Priests,  
Honesty vs. Robbery.**

"Thou shalt love thy neighbour as thyself.—JESUS CHRIST.

"From hardness of heart, and contempt of thy Word and Commandment," *Good Lord deliver us.*—ENGLISH PRAYER BOOK.

In the yearly Epistle of the Society of Friends in England, it is stated that during the past year a sum amounting to £10,000, or about \$50,000 had been exacted by warrants of destraint upon their goods, by the insatiable ecclesiastical cormorants of the National Establishment, for church Rates and other similar claims! This highly respectable, moral and industrious people, originated with George Fox, in the year 1650, and obtained the name of Quakers from Justice Bennet, of Derby, who had been admonished by Fox to "tremble at the Word of the Lord." They have uniformly resisted the cruel exactions of the National church, by suffering "the spoiling of their goods" rather than sin by paying an unrighteous impost to an ungodly Priesthood.

The following prayer is sincerely presented in view of such wickedness: "That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly. We beseech thee to hear us, good Lord."—ENGLISH PRAYER BOOK.

—o—

**Pure State Church Religion Exemplified.**

\* *To visit the Fatherless and Widows in their affliction," by the ruthless Tax-gatherers.*

In Sep. 1845, among the thousand victims to the heartless cupidity of the Ecclesiastical Robbers of the National Church, a poor Widow, named Mary Masters, between 70 and 80 years old. was dragged to the Public Office in London, in pursuance of a claim for Church Rates, which she was unable to pay. This poor Widow had, for three years prior to the death of her husband, supported him by her own labour—and now upon the verge of the grave she was visited under affliction—not by the faithful Servant of God to minister to her bodily and spiritual wants, but by the ruthless Agents of the State Priests, to take the last Cow in her possession or the last bed she had in her humble abode.

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same politico-ecclesiastical scheme, is towards a similar issue—so far as the circumstances of Canada will permit. We are robbed and plundered only in a different manner—namely, of our public Lands, and of the funds of our Educational Institutions; but both here, as in England, the object is to empower and enrich the Clergy at the sacrifice of the interests of the whole population.

Every one, therefore, who countenances the payment of any class of Clergy by the Civil Government, is the enemy of his own interests—the interests of his children—the interests of *true Religion*, and the general interests of Society.

—c—

**Establishments unfavorable to the Spread of Christianity,**

*According to the testimony of Churchmen.*

“There is more religion in the United States than in England, and more in England than in Italy. The closer the monopoly, the less abundant the supply.—*Hall's Travels in America.*”

“I do not know that it is in any degree true that the influence of religion is the greatest where there are the fewest Dissenters.—*Archdeacon of Carlisle.*”

The plain meaning of this is that the influence of religion is the greatest where “Dissenters” abound,—where religion is free from State incumbrances, and *vice versa*, is least where a National Establishment prevails.

—o—

**The Lion Kicking the Jackal,**

*Or, Episcopacy trampling on British Wesleyanism.*

Some short time ago the British Wesleyans had a small Chapel burnt down at Griffin Town, in the Suburbs of Montreal. They applied for the use of another small building, belonging to the Episcopalians—as previous to its erection, they had allowed the use of the Methodist Chapel to that denomination. This, in common justice, was granted at once by the Rector, and the Methodists continued their worship regularly. The news concerning this no sooner reached Canada West, than the Scribe in charge of the Episcopal Press at Cobourg sounded the trumpet of alarm—that the unwashed disciples of John Wesley in Montreal, had actually been allowed to pollute the Walls of a Holy Episcopalian Synagogue in Griffin Town! “The Honourable and Right Reverend” successor to the chair of the Apostles in the West being, it is supposed, filled with indignation at this great wickedness, transmitted a communication to the “Honourable and Right Reverend Father in God,” his brother successor in the East, touching this *scandalum magnatum*; when, after a ghostly admonition to the erring Rector, he caused the Wesleyans to be expelled, and the doors to be closed against them! It was in vain that the plea was set up that the House had not been consecrated, and that the Wesleyans had given *them* the use of their Chapel before; for, as to the first, the Brick and Mortar had in truth been made Holy by the presence of the faithful; and as to the last, it was, and could be done by them without any violations of conscience, but it would have wounded the tender consciences of the Priesthood—to allow the unclean—“the unbaptized”—to enter their holy place!—

“My Lord!—I am their slave—they kick me oft, and, as they kick, I fawn!”



### National "Church" Brothels and Dissenting Meeting Houses.

The Dean and Chapter of Gloucester, derive large incomes from Brothels of the lowest character, situated within two minutes walk of the Cathedral and their own residences! The same is the case with the Dean and Chapter of Westminster. Yet these State Hirelings, while deliberately tolerating those sinks of iniquity, did, not long ago, by express provision in the renewal of a lease, shut up a House on that property which for 40 years had been used as a Dissenting place of worship! Hear this all non-Episcopalian Christians! Those pure and disinterested successors of the Apostles—thus declare that the existence of *Houses of Bad Fame* on the Estates of the National Church, are *less offensive*, in their estimation, *than the existence of a place of Worship*, occupied by Protestant Christians not of the National Establishment!!!

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### An Egyptian in Scarborough,

Or, Principle versus "Bread and Butter."

\*We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. --Numbers xi., 5.

When the question of the glorious disruption in the Kirk of Scotland came up for discussion before the Synod of this Province, a Minister in Scarborough came out like a Boanerges—a son of thunder—in favor of the Free Church movement. On that occasion he burst out in the following strain of impassioned Chalmesian eloquence, when Mathieson of Quebec wanted "a clear call of Providence" (*Query*, a call from 3 to 5?) before he would give his consent even to discuss the subject!—"Are we (said "Boanerges) to maintain a shameful and sinful silence, while all Scotland "was burning with the subject, and the whole world was astir? This "Synod (said he) did not always hesitate thus:—WHEN WE WANTED "MONEY, Sir, we could speak plainly enough! (*verily this was a true saying.*) "It was (he loudly proclaimed) the duty of every man to cry out his ad- "miration of the Secession until the vault of heaven re-echoed the sound!" Now, one would naturally have supposed that this "Scottish Worthy" would have been one of the Captains of the Lord's Host to lead the people out of Egypt,—but where is he? Echo answers—Where? Is he yet on the other side of the Red Sea—by the muddy banks of the Nile—near to the Brickyards of Sir James Graham and the Earl of Aberdeen—where the Slaves of Pharaoh get their Bread and Butter? Go and See.

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### The African Negroes in advance of the State Bishops.

An African Missionary writes,—“One peculiarity of Caffreland is that as soon as a Caffre is converted to the faith, he thinks it his bounden duty TO PREACH THE GOSPEL. He has no idea of keeping his religion to himself, but he will assemble his countrymen together, and tell them what he has learned and experienced, and such has been the influence of this kind of preaching and teaching that the great bulk of the Caffre people are now believers in Christianity.” The poor Christian Africans in this follow the example of the early Christians (See Acts viii., 4) and obey the command of their Master, who taught by His Apostles—“Let him that heareth say COME.” Now in this the Negroes are more enlightened and consistent than our national State Bishops; for the latter claim

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a monopoly to preach, or rather, we should say, to license others to preach, of "Divine Right!" when many of them have no right even to the Christian name,—far less to empower any one spiritually to preach, or to restrain any one from preaching. The negroes in this are manifestly in advance of the Bishops. "The publicans and harlots enter into the kingdom of heaven before you."

—o—  
THE BIBLE,

*"The glory of the rich, the inheritance of the poor, the guide to the way-worn pilgrim, the messenger of grace, and the means of knowledge, holiness, and joy to millions."*

The price of a Bible in the year 1274, fairly written with commentary, was from \$150 to \$250; while in 1240, such was the value of labour, that two Arches of London Bridge were built for \$125! How great are the privileges of the present age, when a copy of the Bible can be had for 2s. 6d., and the New Testament alone for less than half that sum! Yet alas! how few realize their responsibilities to God for the abundance of light he has given concerning the things which pertain to a future world—and the liberty they now enjoy to use it!

In 1408, Arundel, Archbishop of Canterbury, published a decree prohibiting unauthorized persons from translating any text of Scripture into English, or even reading a translation until approved by the Bishops or a Council, and several persons were burned alive for reading the Word of God!!! In the reign of Henry V. a law was passed, "That whoever should read the Scriptures in their mother tongue should forfeit Lands, Cattle, Body, Life, and Goods, from their heirs forever; and be condemned for heretics to God! enemies to the Crown! and most arrant traitors to the Land!"

The first printed edition of the Bible in any modern language was in German in the year 1461. Luther's translation of the New Testament came out in 1522, and William Tyndale's edition in English was printed at Antwerp in 1523. Those who sold it in England were condemned by Sir Thomas Moore, the Lord Chancellor, to public disgrace, and were required to cast their books into the flames. Tyndale was strangled and burned, with his companions, John Fry and William Roye. The dying prayer of Tyndale was, "*Lord, open the King of England's eyes.*"

In 1506, the students at Oxford, who had even obtained the degree of Doctor of Divinity, had not read, and were not allowed to read, the Scriptures!

The present version was translated by 46 learned persons, and published in the year 1611. Yet, after the lapse of 234 years, and when the price is now so low, and societies distribute so many copies gratis, how many have not a copy of the Sacred Book—how many who have it do not read it—and how many more that read do not obey its instructions! In the city of London alone, in 1842 (this grand focus of the National Establishment), it was proved that nearly 40,000 persons had not a single page of the Holy Scriptures; and many persons were found who did not know what the Bible meant!

READERS!—"While ye have the Light believe in the Light, that ye may be the children of Light."

## PRIESTLY PLOT AGAINST THE EDUCATION OF THE PEOPLE.

*"Ignorance is the Mother of Devotion."*—PRIESTCRAFT.

There is no fact more apparent in our Provincial History, than that it has been the policy of the Government, heretofore guided by the Clergy of the Episcopal denomination, to keep the people in ignorance. The munificent provision for Common School instruction, made in the infancy of the Colony, before the Hydra of Priestism had raised its head amongst us, has never been devoted to its legitimate object, but has been notoriously wasted and destroyed to the present day; and the little light of instruction which had been meted out to the population, before the passing of the late School Bill, was, as far as it could be done, put under the management of a favored and pensioned Sect. This party determined, if possible, to keep the people perpetually in leading-strings to the 'God-fathers' and 'God-mothers' appointed for them by their political Chief Priests, and to educate "the herd" only in the literature of despotism and High-churchism. Hence the Catechism of the Sect was found interwoven with all our elementary School Books, and every possible difficulty thrown in the way of Trustees or Teachers of Schools who were Non-conformists. Among the blessings of our first Responsible administration, under Mr. Baldwin and his colleagues, the present School Bill, with its wise, free and liberal provisions, was obtained; and, it should be engraven upon the heart of every freeman in the Province, that no sooner had the mechanism of this new and admirable means to raise the standard of popular intelligence, been put in motion, than the Clergy of that Sect every where rose in arms against it. *Shortly after the sitting of last Session of Parliament, 'THE CHURCH SOCIETY OF TORONTO,' under Bishop Strachan and his familiars, got up petitions from all parts of the Province, TO REPEAL THE SCHOOL ACT!* And they will, without any doubt, follow up their iniquitous purpose more determinedly next Session. They complain of the measure *because it is not religious!* or in other words, because the Paw of the Priests, cannot now with success be laid upon the People, to keep them both in religious and political ignorance and bondage; and they, *very religiously and CRAFTILY, want the money to be divided! in order that, under the covert of law, they may appropriate the LION'S share to their own despotic purposes.*

**FRIENDS OF CIVIL AND RELIGIOUS FREEDOM**—awake! and ward off the calamity which is pending over you and your children! The vitalising atmosphere of sound knowledge, arising from a free and unfettered system of education, has just begun to be felt in the Colony;—go not back again as willing slaves, amidst the poisonous miasma—the deadly malaria—of the Schools of a corrupt, mercenary, and anti-christian Priesthood. The School Bill has, of course, like all new measures, its defects; which, time and experience will have removed. But that man would be a fool indeed, who would countenance the cutting down of a sound and vigorous tree, because there were a few rotten branches which required to be removed by the pruning knife. Petitions should be got up in every locality against this dark plot against the liberties of the country.

### **"The Schoolmaster is Abroad."**

Our readers should also remember that EGERTON RYERSON, *the hired tool of the party now in power*, has been sent to examine *the Educational Systems of the various DESPOTISMS OF EUROPE*, and, Judas-like, may soon attempt to introduce them into this Pro-

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vine. Watch his movements! Their main feature is, that the Government controls everything—not popular opinion; and such has been the effect of the famous "Prussian System," that few men will dare to utter a free religious or political sentiment in that country! This is just what the High Church Tories want. We say, therefore, again to the people, WATCH THE MOVEMENTS OF EGERTON RYERSON.

## The University Question.

*Unsectarian Colleges opposed by the Roman Catholic Bishops in Ireland, and by the Episcopalian Bishops and Methodist Cardinals in Canada.*

The Chameleon and serpentile character of Priestcraft has been developed and forms a prominent part in the history of every age, and it adjusts itself always to circumstances, in order to secure its own pre-eminence and power. In the case of the Maynooth grant this trait in its character was clearly developed. Prior to that period, State connexion and endowments were always repudiated by the Roman Catholic Priests in Ireland; but, when the time came that a price for political peace was to be given by an alarmed government, they at once grasped the prize! Again, "liberality"—"justice"—"no Sectarial monopoly," had been their cry in opposition to the cruel oppression of the Irish "Church;" but, when the Government, in its wisdom, had projected an enlarged scheme of Collegiate Education for Ireland, free from all Sectarial trammels, they rose in arms against the measure, and made the following *modest* demands. 1st. That the Professors and Office-bearers should be elected by a Board of which the Romanist Bishops should be ex-officio members! 2nd. That Romanist Professors should be appointed to the chairs of History, Logic, Metaphysics, Moral Philosophy, Geology, and Anatomy, in each College! 3rd. That every College should have a salaried Romanist Chaplain under the controul of the Bishops! 4th. That if any office-bearer should attempt to shake the faith of any student (*by advising him, it may be, only to read the Bible and think for himself*) he should immediately be expelled from office!!! Why those demands for Priestly interference? Why! Simply because they dread the light of intelligence: they fear that even the free study of the strata of the earth, or of the bones and muscles of the human frame, may so enlarge the mind as to endanger their power! Our readers should be aware that THE UNIVERSITY BILL of Mr. Baldwin was in principle similar to the measure of Sir Robert Peel, and that, because of this, the Episcopalian Bishops and their adherents rose also in arms against it; and that, it was upon this question, aided by Sir Charles Metcalfe, that the best Provincial Administration Canada ever had was broken up. Thus, Priestcraft in both countries is alarmed least the people should be educated free from its pernicious influence; and its agents craftily and falsely declare that Education, where *they* have not the controul, is "Godless" or "Infidel"! While they themselves are the chief cause of infidelity, and many of them are bold, heartless, and polluted Infidels.

FARMERS! they would not, if possible, allow you to learn to analyse or cultivate the soil without your teacher were a well paid Sectarial teacher, under the management of a person *blasphemously* taking to himself the title of a "Right Reverend Father in God!" MECHANICS! They would not allow you to study the Mechanical powers, Mensuration, or Figures, without some ghostly appendage to your Schools! Yet,—will it be believed? that the Leaders in the Canada Methodist Conference have seconded the abominable schemes of those men—this infamous plot

against Canadian freedom? *They* also want their hands in the Educational purse! *They* want their full share as *Sectarians*, and therefore they oppose the establishment of one noble Literary Institution, free to all classes, without any Theological or Divinity Chairs, leaving each denomination to teach its own dogmas at its own cost.

PEOPLE OF CANADA! LOOK TO YOUR ECCLESIASTICAL GOVERNMENTS, and correct them according to the New Testament, for *there* is the secret source of all your educational and political difficulties. Sir C. Metcalfe has resigned his Government, and, we lament sincerely to say, by the affliction of Providence, may soon be called away to his long home. He will soon be succeeded by another, in all probability by Lord Morpeth, a distinguished nobleman of high and liberal character. In prospect of this change, your enemies, the Episcopal Priests and their retainers, are roused to intense activity: Petitions and Memorials concerning COMMON SCHOOL EDUCATION, THE UNIVERSITY, and THE CLERGY RESERVES, are being sent throughout the length and breadth of the land, to enslave you and your posterity. *Sign none of them without reading them, and reflecting upon their contents.* And let every Township in the Colony be prepared to send its Memorials to Parliament in favor of FREE AND UNSECTARIAN EDUCATION; *against the conveyance of THE CLERGY RESERVES in fee to any denomination whatever, to be a curse to itself and a curse to the Colony; and that those Lands should all be brought into market and sold, according to the oft expressed wishes of Parliament, for the benefit of General Education.*

### THE PRIEST AND SLAVE MARKET OF CANADA WEST.

CONFERENCE PRICE, "*they that will give us the most.*" GOVERNMENT RATE, *The office of Superintendent of Education for St. Egerton, and, The hope of the £5000 in abeyance.*

INTRODUCTORY CONVERSATION BETWEEN SIR CHARLES METCALFE, MR. MARVEL, AND ST. EGERTON.

SIR CHARLES: my dear Egerton, I am in political difficulty, and am told you are a Reverend writer on politics;—can you do any thing for us?—I promise you nothing, of course—your service must be free; nevertheless, I have a kindly feeling towards Methodism,—have a vacant office, and £5000. ANDREW MARVEL: Your Excellency has surely forgotten the Despatch which you sent from Jamaica to the Colonial Office, against the Missionaries, in which you repudiated Ministerial interference with politics—allow me to read your own language from it,—"*It is an evil when the Ministers of religion deviate from their purely religious functions, to take part in the strife and broils of political parties.*" SIR CHARLES: Ah! how did you discover that? I acknowledge, Sir, the correctness of the quotation—but my course now is perfectly consistent,—then I was opposing the Baptist Missionaries—the enemies of slavery; now, I am but hiring the enemies of freedom. ST. EGERTON: This fellow is the Author of the People's Almanack, and doth exceedingly trouble the Priesthood, and oppose our craft; let not your Excellency listen to him. SIR CHARLES: I will send for you, Mr. Marvel, at a more convenient season. ANDREW MARVEL: Your Government, Sir, cannot prosper; it will be *weak and contemptible*—it must go down.

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retarded by the abominable traffic which has been established and sustained between an artful and corrupt Government, and organized bodies of Religious Teachers,—indeed, all our political difficulties may be traced to this cause. The Executive has bribed and bought the Priests, and the Priests have managed and sold the people. This cannot be denied by any honest mind conversant with our Provincial history, but it is, and has been denied by those who are rightfully charged with the crime of thus selling their people—their country and its liberties, for a stipulated reward. We give one fact in proof of this; and, as the grand-iloquent Mr. Maffitt said of a Sermon of Mr. Wesley’s,—“*it should be engraven upon a tablet of brass, and hung upon the horns of the Moon!*”—to be seen and reflected upon every month in the year by the people of this Colony, particularly the Methodist body; whose good sense, and virtue, have certainly been estimated at a very low figure by the crafty Despots who could be guilty of such a foul libel upon their character. Shortly before the last General Election, at a meeting of Official Members of that Church in Toronto—one of the Preachers remarked, with reference to the political course to be taken on that occasion,—by the Leaders of Conference—their tools—and slaves—

**“Before the Election comes on, we will throw out our Feeler!  
and the party that will take us up!! or will give us the most,  
shall have our Support!!!**

A more barefaced and iniquitous declaration never, we suppose, escaped the lips of a man making any claim to moral character or the feeling of religious obligation; yet, although the fact was published and reprobated by the intelligent and virtuous among the members through the Press, and could not be denied; and although the foul treachery had been consummated to a demonstration by the hiring of Egerton Ryerson to oppose the return of the friends of the Baldwin Administration—and the people had appealed to their slave-holders in Conference for redress of such grievances—they were answered by the almost unanimous induction into an important office of the very author of “*THE FEELER!!!*” We say, without fear of successful contradiction, that the Methodist people are under as thorough a spiritual despotism as can be found in the world, and that the liberty of representation in Conference, which they have been seeking after, will never be obtained under the present dynasty of men. Like the Catholics of Germany, they must not appeal to the central despotism—they must, would they be free,—*scripturally, religiously, and politically* free—shake themselves loose from Conferential bondage, and form themselves anew into INDEPENDENT METHODIST CHURCHES. Thus will the evils to which we have referred be corrected—thus will liberty, intelligence, and righteousness prevail throughout the land to an extent now unknown. THE NEW TESTAMENT teaches *no other form* of church government than that of *the entire INDEPENDENCE OF EACH CONGREGATION* to choose and remove its own officers, and fully to manage its own affairs. And until Christians sincerely and simply follow Christ and his Apostles with respect to such and all other religious things, they must expect to be exposed to humiliation—to difficulty and loss:—they will assuredly be made, as they have been, the prey of weak, artful or wicked men.

### Church Establishments condemned by Churchmen.

"We find in His (the Saviour's) religion *no scheme of building up a Hierarchy, or of ministering to the views of human governments.*"—"Our religion, as it came out of the hands of its Founder and his Apostles, exhibited a complete abstraction from all views either of ecclesiastical or civil policy."—Paley.

The Bishop of Norwich remarked on the discussion of the Maynooth grant,—“We see within our own Church fearful oscillations,—from the confines of Calvinism on the one side, to the very gates of Popery on the other. Could both these be true? Could there be equal truth throughout both these extremes?” This man was honest. What a conservator of truth is a national Establishment! What a curse has it been to the cause of true religion! Why then did Paley—Why does this pretended Successor to the Apostles continue to remain members of the national establishment which they both acknowledged to be anti-Christian? and why do many good men now remain in it? JUST BECAUSE IT GIVES THEM BREAD, and they have never been taught how otherwise they might provide for their families, or from worldly policy.

### THE CHURCH OF ENGLAND NOT PROTESTANT;

*Yet professedly “the bulwark of Protestantism!”*

A clergyman of this Church, the Rev. Mr. Oakley, who had, like all others, subscribed to the 39 articles, boldly admitted, as a Puseyite, that he did “hold all Roman Catholic doctrine,” and could do so consistently as a Minister of the National Church. The Bishop of London applied to Dr. Lushington, his Chancellor and Law Adviser, to know whether Mr. Oakley, who had acknowledged he was a Roman Catholic in principle, could be deprived, by the Bishop's Court, of his living in the Church? The answer of the lawyer was that he could not, for, in law, “*the English Church is not PROTESTANT, nor does she require her Members to profess PROTESTANTISM!*” Dr. Newman, the leader of the Tractarians, and a multitude of Priests, have lately all gone home to their mother—the Church of Rome. This is quite right—the mother and daughter should dwell together.

### Mohammedanism passing away.

The Mohammedans are making no effort to sustain their system—are building no new mosques nor repairing old ones, and assign as a reason for it, that, according to the Koran, Mohammedanism is to pass away, and, therefore, it is of no use to do ought to maintain it. Important changes are taking place in the Turk's Empire, and the Sultan is now pressing on his Ministers the duty of providing for the education of the people. They have a hard task to accomplish—much like raising the dead to life. But it will be accomplished, though not by the power and might of the Sultan, but by the Spirit of the Lord, through the light of his Word. It is said that the Great Imposter predicted that his religion should prevail “*until iron should swim against the current of the river Euphrates;*” and that, when the British expedition, under Colonel Chesley navigated that river in an iron steamer, about six or eight years ago, the Mohammedans, with alarm and despondency, acknowledged that the era of the downfall of their religion was nigh at hand! Be this as it may, this vast delusion is evidently passing away.

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### The Methodist Conference a Despotism.

"As for my people, children are their oppressors, and women rule over them." Isai. liii, 12.  
 "My people are destroyed for lack of knowledge." Hosea iv. 6.

"Spiritual despotism in Methodism is a mere chimera, and no reality. Where the voluntary principle reigns the people have no cause to fear. A priest-ridden people are to be pitied; but a people-ridden priest deserves more pity!"—*The Christian Guardian*, No. 798, 19th February, 1845.

The author of the foregoing paragraph should have known, that what he was writing was partly utterly false—partly unquestionably true. He knows that the Conference of the Methodist church is an unmitigated spiritual despotism—altogether as irresponsible to the people as any Council of Romish Cardinals is to the subjects of their power. One man in Conference may authoritatively control, at his will, the whole of the movements of the body, and sell them like a flock of sheep to other masters—as has been done;—but the whole membership united, could not by its voice, remove that one man, or thwart any of his favorite schemes—however hostile to the people and injurious to the cause of religion. This must be so, as popular choice and ministerial responsibility form no element in the system. There is indeed a semblance of deference to the opinions of members—a semblance of power in their hands;—but it is only the liberty which the tyrant gives his slave—the liberty to dig his little garden patch—to raise and sell its little products—(the money arising from which he may at any time demand)—and to go to church on Sunday. All the play-things of committees to raise money, to be ultimately managed by the Preachers without controul—and for such like purposes—are adjusted so as to trench not in the smallest degree upon the power of Conference, nor to unnerve in the minutest function, the iron-arm of the Leaders. Did not the author of the foregoing extract insert a paragraph in the Journal of Conference, immediately after its last Session, to the effect that, PETITIONS FROM THE PEOPLE, although not sanctioned by its rules, had in some cases been graciously tolerated! by the Conferential Cardinals! And, is it not a fact, beyond all question,—that no meeting of members, however numerous, intelligent, and pious, is allowed even humbly to petition Conference without the consent of a Preacher—a member of that Conference presiding at such meeting? But "where the voluntary principle reigns, the people have no cause to fear," says this Solon of the *Guardian*:—doubtless this is the case—But let any man, outside of an insane Hospital, say, whether "the voluntary principle" reigns" in the one case to which I have referred, and it is only one of a thousand—unless indeed he means by it, the *voluntaryism of the Preachers*,—their will—in defiance of the will of the people! "A priest-ridden people are to be pitied," says he:—verily, this cannot be denied!—and he is one who is guilty of the crime of riding them. But, says Solon, "a people-ridden priest, is more to be pitied!" That is—it is pitiable when the will of one man, or a few Preachers, authoritatively claims the submission of all the Christian congregations—but tenfold more pitiable when the will of the Christian congregations commands the respect and deference of that one man, or of a few Preachers! This is *sound Romish logic*, and the people should study it. Call "no man your Father upon earth," said Christ,—yet, the sinners in Conference—who, but a few years ago, were all Farmers and Mechanics, like other men—(and we commend them as such—for going out to preach the Gospel)—now "Lord it over God's heritage," make a prey of the people—and are addressed in public



documents as "VENERABLE FATHERS!" However scriptural may be the doctrine taught generally in the body, its ecclesiastical government is utterly opposed to the plainest dictates of the New Testament. The Preachers must know that every Church, or single congregation of believers, established by the Apostles of Christ, had not only its own chosen officers, but was complete in itself, and independent of all others. If not they should prove it to their brethren from the word of God; but if it be so, how dare they, or any body of men, professing to respect Divine authority, not only usurp jurisdiction over all the congregations in the connexion, but a jurisdiction which is perfectly absolute and irresponsible? This is Spiritual Despotism—the government of Popery under the name of Methodism:—not the mild and free and beneficent administration established by the Son of God for the government of Christians.

### SCRAPS WORTHY OF REMARK;

*Or, Nuts to crack, by the Successors of the Apostles.*

*Innovations in the "Church."*—The Vicar of Leigh, (the 'Rev. James Irvine) having, by his innovations, driven the respectable part of his congregation to worship in the neighbouring Churches, has served notices on all neighbouring clergy, threatening them with legal proceedings if they administer any sacrament of the Church to any of his parishioners!!

*Consecrated Ignorance and Folly in "the Church."*—The Rev. W. H. Henslowe, of Tottenham, says, in a published letter, in March, 1845.—"An Anglo-Catholic in holy orders I shall be for ever; but, of the Church Establishment of England I foresee that I, and every faithful priest or bishop, of the order of Melchisedec! must one day cease to be." *Query*—Did this man ever read the New Testament?

*Stolen Property by "the Church."*—A great quantity of property, such as sugar loaves, gown pieces, cheeses, &c., seized from different tradesmen for Church Rates, were put up by public auction, at Leicester, in March, 1845. The cry of "stolen goods" was raised, and there was not a single bid for any one of the lots!

*A Priest, who says he has no principles, seeking his Bread and Butter from "the Church."*—A clergyman advertising in the "Clerical Registry" for the next presentation to a living, states, by way of recommendation, that his opinions are "neither evangelical on the one hand, nor tractarian on the other."!

*Popish Auricular Confession in "the Church."*—Some sensation was produced in the Scotch Episcopal congregation in Brechin, by the junior minister intimating, on a late Sabbath, (March, 1845), that he was ready to receive auricular confession from all who chose to take advantage of it!

*"The Church—one & indivisible!"*—'His Grace the Archbishop of Canterbury' has announced his intention to summon a meeting of the Bench of Bishops, in consequence of the unhappy schism which at present agitates the Church of England—*Better dissolve the confederacy.*

*A Turk in "Holy Orders" in "the Church."*—The Rev. J. W. Jervis, a son of Lord Jervis, lately published a series of sermons,

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one object of which was to prove that MAHOMET was no impostor; but, on the contrary, was *divinely appointed* to diffuse such religious light as the people were capable of receiving! A man may thus subscribe to the thirty-nine Articles, and be, after all, a true Mussulman!

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## CONVERSATION BETWEEN A SHOEMAKER AND A DOCTOR OF DIVINITY,

*About Priestly Titles, and the Age at which "a Child of God"  
should be "Confirmed."*

"The Lord Bishop of Toronto, in announcing the following appointments for Confirmation, requested that it may be understood that candidates are not admissible to that rite until they shall have attained the full age of 15 years."—*The Church Newspaper.*

**B.** Good morning, Friend! I see you have brought your boy with you: doubtless you intend that he shall be "confirmed" to-day, with others.

**S** This was my intention, certainly, when I last saw you, Sir; but having lately directed my attention to the Bible upon this matter, I have had very serious misgivings about it, and other subjects also.

**B** I can easily suppose that it would be so with an illiterate mind, for you had no religious instructor by you at the time, to explain the passages aright—that is, spiritually.

**S** Well, I don't know; I have the idea that the Bible appeals to one's common sense; and that Jesus Christ, and his Apostles, who were plain hard-working men, could explain spiritual things to me as well, if not a great deal better, than the Parsons, who are sometimes, you know, very carnal men.

**B** Carnal! They are the alone channel of spiritual good to the world;—the blessing descends wondrously in one chain, even "though the ordinance be administered by evil men." Read your Prayer Book, Sir, a little more carefully. Your manner and language are, I must say, offensive. Do you know in whose company you are?

**S** I believe, Sir, you are called the "Lord Bishop;" and this reminds me of the notice in the Church Newspaper about the age of confirmation, in which you assume that title. Pray, Sir, can you tell me when Lord Bishops were first created? Did Jesus Christ create any "Lords" among the Apostles, or the Apostles any Lords among the Primitive Bishops?

**B** The question is an impertinent one, coming as it does from a Layman; nevertheless, I direct you to one fact, that Peter was honoured with the Keys of the Kingdom.

**T** True, Doctor: but this is the argument of the Romish Priests; and, let me ask, does the fact that you give the keys of the Cathedral to the Sexton, give him pre-eminence over others who go in at the door, or entitle him to be called "My Lord?" The supposition is ridiculous. Besides, did not the Saviour positively condemn all supremacy among his Apostles? So I read in Matthew xx. 25, 27, and many other places.

**B** I perceive, Sir, that you are not learned in the mysteries of national religion, nor have you ever read "the Fathers" of our Church, who lived nearer the Apostles' age than we do. They clearly teach that those honorable distinctions did exist among the Clergy at a very early age.

**S** This may be, Sir; but, if I may be allowed the expression, I have read the lessons of "the Grand Fathers"—the Apostles, which you must admit to be more ancient, as well as infallible; and there I learn nothing of such things. Do we ever learn that Peter was addressed as "His Holiness," "His Lordship," "The Reverend," "The Right Reverend," "The Most Reverend," or that Paul or his associates were ever addressed as "Lords" or as "Honourable," and "Venerable?" Besides, when the great Apostle addressed the Bishops of the Ephesian church (Acts xx. 28) would he not, upon your principle, have said, "Take heed, 'My Lords,' unto yourselves, and to all the flock over the which the Holy Ghost hath made you 'Lord Bishops.'" And finally, when telling them, as honest men, to work for their bread, he would have said, "I have shown you all things, 'My Lords,' how that *so labouring* (at some honest handicraft, as you have seen me do at tentmaking), ye ought to support the weak," &c. But no such titles are employed. From these facts I conclude that true Bishops then were plain hard-working men, and that there were no Lords among them; now, however, they are all Lords, and *live upon the labour of others!*

**B** Thus reasoning, Sir, away goes our venerable Hierarchy! sunk are all our Formularies and Standards! and the Ministry of the Succession would be no more!! Alas! alas! what an infidel age we live in!

**S** Yes, Doctor, all should be infidels as to the opinions and teachings of men upon religious things—even although such Teachers may be called Right Reverend Fathers and Lord Bishops,—if their opinions and lessons are not sanctioned by the Word of God; so it seems to me, at least, from reading the Bible: and you know that all men (or what you call *the Laity*,) are therein commanded to “Beware of false prophets or teachers,” (Matt. vii. 16) and to “Believe not every Spirit, but try the Spirits, whether they are of God,” namely, by the light of God’s Word.—1 John iv. 1.

**B** We will waive this subject. I thought, Sir, that you wanted to be taught concerning “Confirmation?”

**S** It is true. I therefore beg to be informed as to the age appointed by the Apostles, for “Confirmation,” for the circular in “The Church” newspaper limits it to *the full age of 15 years*.

**B** The question, Sir, is impertinent; very.

**S** Is it possible, Doctor, that you are a Successor of the Apostles?

**B** Undoubtedly I am; and could trace my genealogy in a right line to Peter.

**S** Yet, withal, you cannot say, from Apostolic testimony, at what age ‘a Child of God’ should be confirmed!

**B** Scripture enters not, I aver, into such details: they are evidently left to Episcopal judgment and convenience.

**S** I can’t agree with your assertion, Doctor. I believe the Bible does teach us, clearly and fully, upon this subject; and although a plain mechanic, I think I could prove it.

(*The Bishop, laughing heartily at the idea of a Shoemaker teaching a Doctor of Divinity,*) said, Well, go on, go on; give us proof.

**S** I will most cheerfully; but, first, we must understand the plain common-sense meaning of the word “Confirm.” I presume you will admit that it just means in Scripture what it does in ordinary conversation, otherwise the Bible would be no guide to *the poor*. We speak of one man being a confirmed scholar, of another as being a confirmed sceptic or infidel, meaning, in both cases, that the individuals have, by a course of training, been *confirmed*—the one in learning and the other in scepticism. Now, it is most evident that every case of *Confirmation* referred to in the New Testament had reference to persons who had before believed the Gospel, and had been baptized, upon a profession of their faith; and their Confirmation, in the truth believed, followed *immediately* after by every true lesson they received, every miracle they saw, every spiritual gift they exercised. Apollos, for instance, the eloquent teacher, was *Confirmed* by the better teaching of a poor mechanic and his wife, immediately after preaching—not by the hands of a ‘Right Reverend Father in God,’ when he had arrived at the full age of 15 years.—See Acts xviii. 24, 26.) The Christians at Antioch were *confirmed* by the *exhortation* of Judas and Silas.—(Acts xv. 32.) Paul and Barnabas went to certain cities, and there confirmed the souls of the disciples, by *exhorting* them.—(Acts xiv. 22.) Men were also led to believe the truth of God, or were established or *confirmed* in their belief by the miracles, wonders, and signs which were wrought in their presence, to confirm it.—Mark xvi. 20, Heb. ii. 3, 4 They were also confirmed in the truth by receiving spiritual gifts—such as the power to speak foreign languages (Romans i. 11); but, ordinarily, by the study of the Revelation of God they were built up, established, or *confirmed*—Acts xx. 32, Col. ii. 7. But what resemblance has all this to the phrenological operation—the *hocus pocus* of *Lord Bishops* upon the skulls of those who have arrived “at the full age of 15 years?” I appeal, Doctor, to your own judgment, WHETHER SCRIPTURE IS NOT DEAD AGAINST YOU; and to your own conscience, whether the *Confirmation* of Episcopacy is not CONTRARY TO COMMON SENSE—a sort of Priestly Legerdemain—a GRAND SPIRITUAL DECEPTION! With these convictions, Sir, I certainly shall not encourage my boy to submit to the delusion. I will teach him to read his Bible—to think and pray; and, when he understands and believes its wondrous facts, and desires gratefully to enter into the service of Christ, I hope he will put on the Lord, as the early Christians did, by being baptized into his name. Thus will he intelligently enter the Church of the Living God, where, by diligence and fidelity in the use of the means provided for enlarging his understanding and impressing his heart, will he be Apostolically *Confirmed* at once, and, I trust, unto the end, and be prepared for immortality.

**B** You are, Sir, a very dangerous fellow in society, and would fairly turn the world upside down. I fear, Sir, you have been reading that wicked print “THE PEOPLE’S ALMANACK.” (*The Bishop, ringing the bell with violence, orders the servant to show the Shoemaker and his boy to the door.*)

### State-Craft CUM Priest-Craft.

*The Christening of an Indian Boy preparatory to the cutting of a Ship Canal.*

On the 7th of May last, the Bishop of Jamaica, with great pomp and show,—“christened,” “confirmed,” and “consecrated,” at Honduras, in S. America, the King of the Mosquito Indians—a boy ten years old. A Havana paper, the “Diario,” more than hinted that this attempt by England to erect this savage tribe into an independent nation, had some latent design of making it tributary to the construction of a Ship Canal across the Isthmus of Darien, in order to shorten the passage to India. The power of priestly legerdemain seems almost incalculable.—Ordinarily

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the priestly christening process is designed to shorten the priestly passage to Heaven; but on this occasion it was designed to shorten the passage to the Chinese market! SHAME UPON THOSE VILE DESPOILERS OF AN ORDINANCE OF THE CHRISTIAN FAITH!

CHURCH AND STATE CONNEXION IN CANADA IS CRAFTILY ACKNOWLEDGED BY THE ROYAL SUMMONS TO LEGISLATIVE COUNSELLORS.—The language of the Summons to which we refer is—“for the purpose of obtaining your advice and assistance in all weighty and arduous affairs which the State and defence of our Province and CHURCH THEREOF demand.” There is evidently the insertion of the point of the wedge here, and if public intelligence be not awakened to the imminent peril to which their religious liberties are exposed under the present administration, and to the necessity of prompt and combined action among all non-conformists, there can be no doubt that ere long we shall have riveted upon us in reality the iron fetters of an Episcopal Establishment.

SCOTLAND AN EXAMPLE OF THE RESULT OF FORCING A NATIONAL ESTABLISHMENT. OR HOSTILE INSTITUTIONS UPON A PEOPLE.—A Lesson to Canadian Rulers and Ecclesiastics in 1846, in connection with the remembrance of the Rebellion of 1837:—

“Institutions are made for men, and not men for Institutions.”

“In Scotland, where our attempts to force our Establishment upon the people were first made, the great rebellion was fostered, which ended in the downfall of the Church and Monarchy together; and when the Restoration took place, the same system of trying to force the Anglican Church upon the Scottish nation was resorted to; and what was the result? For the space of 23 years there was an uninterrupted series of attempts which rendered that country the scene of the most frightful government that was ever beheld. Then it was that Lauderdale on the Bench, and Viscount Dundee in the field, exercised ferocities and cruelties to which even Ireland could furnish no parallel. The horrible torture of the Baot was succeeded on the morrow by the assassination on the highway, and the excited and savage recusants were seen to attack the coach of the highest Prelate in the kingdom, and, dragging him from it, they cut his throat in the presence of his daughter, while she was screaming for mercy. Peasants attacked dragoons one day, and were slaughtered by them the next. Such was the state of Scotland during 23 years: when, at last, it was discerned that “Institutions are made for men, and not men for Institutions.”—*Macaulay.*

#### Anticipated Public Robbery.

N.B. Application is now being made by the Episcopal Priests to the Government to despoil the country of the PUBLIC GROUND AND BUILDINGS IN TORONTO, formerly occupied by the Legislature, in order to the erection of a great Episcopal Cathedral! Query.—Did not the submission of Government to a similar line of policy in the old Colonies to that which is here anticipated, secure the erection of Faneul Hall, in Boston? As a LOYAL SUBJECT I would urge this consideration.

THE GREAT BATTLE OF THE WORLD.—This, says Dr. Merle D'Aubigne, is no longer between infidelity and faith—that was the battle of

last century. The contest now is between popery and spiritual religion—a battle of the word of God against the word of man: a battle between forms and life—between error and truth.

**PULPIT ECONOMY;**

*Or, the right application of Church finances in contrast with Priestism.*

The congregation of a St. Andrew's or St. George's Church raises, we shall suppose, annually, the sum of £400 currency, and disburses it in one of two ways, either as bondmen or freemen.—

1st MODE.

**As Priestly Bondmen, thus--**

1st. To the outfit and expenses of a young man from College,	£75 0 0
2nd. To salary of the Minister for one year, per bond .....	300 0 0
(Being for 52 weeks' service, less, absence on business and pleasure 7 weeks, making, in all, 45 Sundays of two Sermons=90 at 66s. 8d. each.)	
3rd. To paid Minister's Travelling expenses, and other contingencies.....	25 0 0
RETURN :—By 90 Sermons at 66s. 8d. each=£300 0 0	
Profit and loss .....	100 0 0
	400 0 0

P.S.—The above we believe to be a fair and honest calculation of the return usually given, in such cases, for the money; not taking into account *the moral disadvantages* of a body having one member always in action, (even if the duties were faithfully performed), while the other members are, for the most part, in a state of inactivity. Moreover, it cannot be denied that 4 or 5 days every week are generally spent by HIRELINGS in literary ease and recreation instead of active missionary labour. Where is the man who *faithfully and honestly occupies his time* in visiting the abodes of the poor, the ignorant, the neglected, the sick, aged and infirm, in ministering to their good?—*We know of none.*

2nd MODE.

**Or, as Christian Freemen, thus--**

1st. To the Church Library Fund, for 200 volumes of Standard Divinity, including all the best Sermons and Discourses ...	£75 0 0
2nd. To the Poor Fund, for relief of the Poor for the year....	75 0 0
3rd. To the Foreign Mission Fund for the year .....	75 0 0
4th. To the City Mission Fund for the year .....	50 0 0
5th. To the Sunday School Fund for the year .....	25 0 0
6th. To the Bible Fund, for English and Gaelic Bibles and Testaments, issued under "the Colonial Board" .....	50 0 0
7th. To the Tract Fund, for tracts distributed by the City Society, and under "the Colonial Board".....	25 0 0
To Reading Fund, being to the Committee of 12 for reading 3 discourses every Lord's Day, and one on every Wednesday evening .....	375 0 0
	*25 0 0
	£400 0 0

\* This sum would never be exacted, and might pay the charges of a Teacher of Sacred Music.

We ask our whether the se than the first, would be all th preaching, (an this), without chinery ordinar

*Thought*

Electricity is physical world recent applicat era in the age stretched up by this means, tween Baltimo Southampton, probably, bef the Lakes! V be known, in

They were s show how lif FATHERS," list acter. We giv The Governor's a The Assembly o dismissed by th The judges shall No man shall ho No Quaker or Dis No food or lodg If any person tu No Priest shall a return. Priest No one shall run reverently to a No woman shall A Drunkard sha from the liber No one shall read dance, play ca jews-harp. No Gospel Minis Every Male sha With the love in these lows th themselves had f liberty. The S meridian.

LIFE AND P thousand nlic fore, in 33 ear number of ca

We ask our readers as men of calculation, wisdom and prudence, whether the second of the modes supposed would not be infinitely better than the first, both as to individual benefit and general results? There would be all the moral benefits arising from organization, association, and preaching, (and with intelligent Christians there would be more than this), without any of the deadning, unscriptural, and costly popular machinery ordinarily employed—namely—a £300 or £500 SERMON READER.

**Electricity applied to the Telegraph.**

*Thought transmitted 10,000 miles in a Second of Time.*

Electricity is one of the most universal and wonderful agents in the physical world; yet, of its nature and powers little is yet known. Its recent application to Telegraphic communication forms a remarkable era in the age we live in. By two plain and exposed continuous wires stretched upon uprights, a conversation by intelligible signs can, by this means, be kept up between two points, however distant! Between Baltimore and Washington, Buffalo and Lockport, London and Southampton, these lightning messengers are in full operation; and, probably, before the close of this year, they will extend from Boston to the Lakes! When this is done, the arrival of an Atlantic Steamer will be known, *in less than five minutes*, 1000 miles from the Seaboard!

**The Blue Laws of Connecticut.**

They were so called from being done up in Blue Covers. These Laws show how little reliance is to be placed upon the opinions of "THE FATHERS," distinguished though they were by many noble traits of character. We give a few items by way of curiosity:—

- The Governor is amenable to the voice of the People.
- The Assembly of the People (namely, the Governor and Magistrates) shall not be dismissed by the Governor, but shall dismiss itself.
- The judges shall determine controversies without a jury.
- No man shall hold any office who is not sound in the faith.
- No Quaker or Dissenter from the Established worship of this Dominion shall have a vote.
- No food or lodging shall be afforded to a Quaker, Adamite, or other Heretic.
- If any person turn Quaker he shall be banished: if he return he shall suffer death.
- No Priest shall abide in this Dominion, but shall be banished, and suffer death if he return. Priests may be seized by any one without a warrant.
- No one shall run on the Sabbath-day, or walk in his garden or elsewhere, except reverently to and from Meeting.
- No woman shall kiss her child on the Sabbath or fasting-day.
- A Drunkard shall be a Master appointed by the Selectmen, who are to debar him from the liberty buying and selling.
- No one shall read Canon Prayer, keep Christmas or Saints' Days, make minced pies, dance, play card or play on any instrument of music except the drum, trumpet, or jews-harp.
- No Gospel Minister shall join people in marriage; but Magistrates only.
- Every Male shall have his hair cut round according to his cap.

With the love of liberty, and a very high estimate of moral order, there is evinced in these laws the strong bearing of the persecuting spirit of the age, of which they themselves had merited been the victims. It was then, however, but the morning of liberty. The Sun of freedom shines brighter now; although it is yet far from the meridian.

**LIFE AND DEATH.**—The population of the earth is estimated at one thousand millions, and a generation lasts thirty-three years. Therefore, in 33 years the 1,000,000,000 must all die! Consequently, the number of deaths will be, by approximation, each year 30,000,000.

55-10-22 x 18/3

each day 82,101 ; each hour 4,421 ; each minute 57 ; each second nearly 1. If, on the other hand, as has been calculated, the number of births is to that of deaths as 12 to 10, there will be born each year 36,000,000 ; each day 98,895 ; each hour 4098 ; each minute 68 ; each second over 1.

### LAWS TO BE KNOWN BY THE PEOPLE.

**BRIDGES.**—By a late Statute of the Province, any person driving or riding over any public bridge, exceeding 30 feet in length, shall be liable to a fine of from 5s. to 20s.—a notice to this effect must be put up near or on the bridge.

**GAME.**—No person can lawfully take or kill any Wild Swan, Goose, Duck, Teal, Widgeon or Snipe between the 10th of May and 15th of August ; nor at any time trap or hunt them at night, under a penalty of from 5s. to £5, and costs.

**SALMON.**—No person can lawfully catch, kill, sell or use Salmon, or Salmon Fry, between the 10th September and the 1st March—nor at any time fish nearer than 200 yards of the mouth of any Creek running into Lake Ontario, or nearer than 200 yards up from the mouth of the Creek—but the law says that from the 1st February to the 1st of August, the fish may be taken *at any place* on the Lake Shore with a seine. The spearing of Fish by Torchlight, is forbidden within 100 yards of any mill. Penalty, from 5s. to £10.

**LORD'S DAY BILL.**—All sales, purchases, contracts, agreements, &c., made this on day are null and void. No person shall trade, work, or attend political meetings on this day ; fishing and fowling, playing of games, running and racing, tipping in Inns and goggeries,—being drunk or using profane language, in the Streets, and bathing within sight of a House or Chapel, on this day are punishable by Law.

**ABSURDITIES OF THIS STATUTE.**—Under it, **THE GRANDEE**, who perhaps has not been once at church on Sunday, may, with impunity, have his private party—his bacchanalian carousal—his fashionable drive—his cards, dancing and music ;—while **THE POOR MAN**, who may have travelled 10 miles to meeting with his family—is liable to a fine of from 5s. to £5, if he should kill a fish or fowl to supply their want. Besides, it is worthy of notice, that this Bill was brought into Parliament by a man who publicly scorned the Temperance reformation, who eulogised the virtues of "good Cogniac or Whiskey," and laughed at the idea of "saying grace over a cup of cold water!"

The conscientious Jew, and the Sabbatarians, (Christians who hold to the perpetual obligations of the Sabbath,) are unjustly punished under this Act.

Certain offences also, which are at all times against the peace and good order of Society, are reckoned penal only when committed on this day.

Attending a political meeting is punishable, but to attend a meeting for any other secular purpose is not!

If Legislators would provide amply for Education, would cease to make Religion contemptible through making it an instrument of State-Craft and political expediency—and would themselves set a good moral example, we should want no Lord's Day Bills, which form dangerous ground at all times for Legislation.

**THE FATHER**  
—The father of a man who lived the first two hundreds of re-mense harvest the 73rd year of a shoemaker cultivation, he wards became with a salary of keep school, a ciency of his re-

**THE BIBLE**  
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**VERNMENT.** Th-firmly believ-the New Tan-is, that thur-the male mb-of one ma D-principles th-ral centu the-into seri con-exhibited i-gradual amu-this essele

## RELIGIOUS AND MORAL.

**THE FATHER OF MODERN MISSIONS TO THE HEATHEN A SHOEMAKER.**  
 —The father of modern Missions to the Heathen is WILLIAM CAREY, — a man who lived to see the field of christian enterprise, into which he was the first to enter, extended to every great division of the globe, and hundreds of reapers engaged, each in gathering a few sheaves of the immense harvest. Mr. Carey died at Serampore, India, June 9, 1834, in the 73rd year of his age. He was first a poor boy, who learned the trade of a shoemaker, but by the force of native talent and industrious self-cultivation, he rose to the situation of village schoolmaster, and afterwards became pastor of a small Baptist congregation in Moulton, England, with a salary of ten or eleven pounds per year. By still continuing to keep school, and occasionally labouring at his trade, he supplied the deficiency of his revenue, so as to maintain his family.

**THE BIBLE.**—“The American Colonists brought with them from the old world a full portion of all the riches of the past, in science, in art, in morals, religion, and literature. The Bible came with them. And it is not to be doubted that to the free and universal use of the Bible in that age men were much indebted for right views of civil liberty. The Bible is a book of faith and a book of doctrine; but it is also a book which teaches man his individual responsibility—his own dignity and equality with his fellow-men.—Bunker Hill Address.

**THE INDEPENDENCE OF CHRISTIAN CHURCHES.**—The New Testament supposes a church to be a body of believers in Christ, voluntarily united together for the worship of God, and the observance of the Christian ordinances. Every such church it regards as competent to manage its own affairs: that is, to admit, dismiss, and discipline its members, elect its own officers, and maintain its own ordinances. It holds that the churches are dependent in such a sense; that no power, civil or ecclesiastical, has right to interfere with their internal affairs, without their request so to do; but that they are bound to maintain an intimate and endeared connexion with each other: and, in cases of extreme difficulty, to give and receive such counsel and advice as superior numbers are, by the laws of Christ's house, supposed to possess. Romanists, Episcopalians, Presbyterians, and Methodists are all, on the contrary, dependent upon, and controlled by organized bodies of religious teachers; hence the prevalence of priestly power throughout the world.

**GLANCE AT THE HISTORY OF THE INDEPENDENCY OF CHURCH GOVERNMENT.** This system of church polity commenced, as its advocates firmly believe, with the Christian dispensation. Its elements are found in the New Testament. The great distinctive feature of Congregationalism is, that churches are governed by a popular vote—by the votes of all the members, in distinction from the votes of a few men, or the will of one man. During the first century of the Christian era, this popular principle was the prevalent principle in church government, but for several centuries thereafter it was called in question, and, finally, it came into serious conflict with the growing spirit of clerical ambition, which exhibited itself in various sections of the Christian world, until, by the gradual accumulation and concentration of clerical influence at Rome, this essential element of purity and vitality was overwhelmed and near



ost. Through the dark ages—dark, because the interests of the many, both in the Church and the State, were sacrificed to the ambition and worldliness of the few—the popular element in church government was barely preserved from extinction among the Waldenses and Albigenses. It was revived and reinvigorated by Wicliff, and Zwingle, and Knox, and Luther; and the Great Reformation was little else than a re-assertion of the right of private judgment in matters of faith, in opposition to the claims of the Pope and of his subordinate ecclesiastics, to lord it over the conscience. The right and the ability of the members of the churches, in their collective capacity, to govern the churches, in obedience to the rules laid down in the New Testament, were matters of constant discussion and of increased elucidation, till the complete idea was fully developed and practically adopted in the organization in the first modern Congregational Church at Plymouth, England, in 1602, under the pastoral care of the Rev. John Robinson, *clarum et venerabile nomen*. The Puritans of England were the grand embodiment and exponent of the popular principle of government, both in civil and ecclesiastical affairs. Hume acknowledged that to them England owes whatever of freedom there is in her constitution. The universal spread and adoption of this simple but mighty principle will disenthral the world from civil and ecclesiastical oppression and misrule, and place the human race in the best possible external condition, to discharge the duties incident to their brief residence on earth, and their preparation to enjoy the liberty of the sons of God in heaven.

INCIDENT IN AMERICAN HISTORY.—On the ever-memorable 4th of July, 1796, when that band of enlightened patriots and sages, called the Continental Congress, with sad hearts and dejected countenances, were deliberating on the Declaration of American Independence, they reached a point pending these deliberations when all hearts were faint, and all countenances deeply sad, and it was feared by many that the decision would be against that instrument. The destiny of the man being in even balances, the slightest influences would have thrown it one way or the other. We had reached the point that was to decide our fate either for weal or woe. At that solemn, awful, yet gloriously eventful crisis, that patriot, sage, statesman, philosopher, and, we trust, Christian, Benjamin Franklin, rose in his place and moved “*that we have* *plac*.” The motion was carried without a dissenting voice. Dr. John Witherspoon, a Scotch clergyman, a member of that Congress, was called upon to offer up the prayer. While that prayer was offered up, American Independence was born. These noble men rose from their benches, and signed, in solemn silence, the declaration that sealed our independence, and made us a free people.

BRITISH AND FOREIGN BIBLE SOCIETY.—The income for that year was, in donations, &c., £49,856, on the purchase account, £47,900; the expenditure, £85,818. The issue of the Scriptures has been, at home, 605,600; abroad, 310,211; total, 915,811.

WISE MAXIMS.—Which is the best Government?—Where the laws have no superior. Where the inhabitants are neither too rich nor too poor. Where virtue is honoured, and vice detested. Where whose dignities are always conferred upon the virtuous, and never upon the base. Where an injury done to the meanest subject is an injury upon the whole constitution. Where the public officers are responsible to the people for the trust reposed in them.

The value of less than \$500 the weather for about 120 days would be a fair estimate of its daily average, considering the preceding the value of our agriculture the very common be overlooked, would soon be and void.”

To an inhabitant it does to us. proportion to the Mercury will be Uranus, 122 days equal to that of rarest, has velocity without intermission in traversing the rate of motion times greater than cannon. The rate of motion is 10 miles an hour. we give them bones, 9 kinds of muscles or tendons. Riley asserts that tree is full grown 100 years old. the severe frosts

THE FIRES OF many great fires this continent in classes experienced Barbadoes. . . Pittsburgh, . . London, Canada, Fayetteville, Quebec, . . Matanzas, . . New York, . . St. John's, I

is aggregate sum then about \$20,000

## MISCELLANEOUS.

## DAILY VALUE OF SUNSHINE.

The value of the agricultural products of the United States cannot be less than \$500,000,000 annually. The perfection of this is depending on the weather for four months—June, July, August, and September; or about 120 days. Every one knows, that without sunshine the crops would be a failure, either totally or partially; and hence we can estimate its daily average value at about \$4,000,000. There can be no doubt that, considering the nature of the previous weather, the beautiful days preceding the 20th July added from \$10 to \$15,000,000 daily to the value of our agricultural products; yet, like many other good things, the very commonness of this invaluable and powerful agent causes it to be overlooked, and its results undervalued. Without sunshine, the earth would soon become another chaos, destitute of order, "without form, and void."

## MANY FACTS IN FEW WORDS.

To an inhabitant of Mercury the Sun appears seven times larger than it does to us. If the degrees of heat upon the different planets is in proportion to their distance from the Sun, the average temperature of Mercury will be 333 degrees, 121 degrees above boiling water; that of Uranus, 122 degrees below the freezing point. Mercury's density is equal to that of lead, being the densest planet in the system; Saturn the rarest, has very nearly the density of cork. A locomotive, moving without intermission at the rate of 20 miles per hour, would be 542 years in traversing the distance between our Earth and the Sun. Mercury's rate of motion in its orbit, is 30 miles per second, a velocity two hundred times greater than that of a cannon ball, when it leaves the mouth of the cannon. The mite makes 500 steps in a second, or 30,000 in a minute. Allowing the horse to move at an equal rate, he would perform 1,022 miles an hour. The Persians give names to every day in the month, just as we give them to days of the week. The human body consists of 240 bones, 9 kinds of articulation or joinings, 100 cartilages or ligaments, 400 muscles or tendons, and 100 nerves, besides blood, arteries, veins, &c. Riley asserts that Arabs, in the desert, live 200 years. The mahogany tree is full grown in 200 years. Cyprus trees are known to be 800 or 1000 years old. There are no solid rocks in the arctic regions, owing to the severe frosts.

THE FIRES OF 1845.—We do not remember ever to have heard of so many great fires in any one short period of time, as have happened on this continent in the first six months of 1845. We annex a list of the losses experienced, in the order in which they occurred:—

Barbadoes.....	\$2,000,000
Pittsburgh, Pa.....	3,500,000
London, Canada.....	500,000
Fayetteville, N. C.....	500,000
Quebec.....	7,500,000
Matanzas.....	1,000,000
New York.....	6,000,000
St. John's, N. B.....	200,000
	—————\$21,200,000

This aggregate surpasses the loss by the great fire at New York, in 1835, when about \$20,000,000 of property was destroyed.

**THE VALUE OF THE WILLOW.**—In France and Germany the Golden Willow is required to be planted on the banks of rivers, mill dams, races, stagnant and unhealthy streams, not only to promote health, that tree being a greater absorbent of unhealthy miasma than any other, but also to prevent the banks being washed by the current, tide, or otherwise injured, and for revenue from the annual clippings of the twigs for making baskets, the bodies of light carriages, sleighs, &c. The same custom is prevalent in many parts of New England. It is no unfrequent sight to observe a mill dam across many of their mountain streams lined on each side with thick set rows of the willow, the branches of which meeting above, form a beautiful arch, impervious to the sun. The tree grows rapidly near the water, and its numerous roots strengthen the dam.

#### SCRAPS FOR THE LADIES.

**TO CLEAN COLOURED SILKS.**—Dissolve white soap in warm water until you form a strong lather, at about heat put in the article. If strong, it may be rubbed as in washing; rinse it quickly in warm water—then in another vessel of warm water add a little oil of vitriol to give it a sourish taste for bright yellows, crimsons, maroons and scarlets;—for pinks, rose colours and their shades use lemon juice instead of oil of vitriol; but for bright scarlet use the solution of tin and after rinsing squeeze gently with the hand and then roll in a coarse sheet and wring it out—hang in a warm room to dry, and finish by mangling. For blues, purple, and their shades, use a little pearlsh in the last water and it will restore the colours. Wash the articles like a linen garment, but do not wring them. For oranges, fawns, browns, or other shades, the last washing should be pure water, without any acid or alkali. For black, take oxgall and add boiling water sufficient to make it warm, and with a clean sponge rub the silk well on both sides, then rinse repeatedly in pure spring water; dry in the air, and finish by applying glue or isinglass water on the wrong side.

**TO EXTRACT STAINS,** use 1 part essence lemon to 5 of spirits turpentine, and apply with a linen rag.

**BALL FOR REMOVING GREASE SPOTS FROM CLOTH.**—Fullers' earth 3 parts, French chalk 1 part, yellow soap 20 parts, Pearlsh 15 parts—mix into a paste with spirits turpentine, and cut into cakes to be dried for use.

**A HINT TO THE LADIES.**—We have always considered it an unerring sign of innate vulgarity, when we hear young ladies take particular pains to impress us with an idea of their ignorance of all domestic matters, save that of sewing lace, or weaving a net to encase their delicate hands. Ladies, by some curious kind of hocus pocus, have got into their heads that the best way to catch a husband is to show him how profoundly capable they are of doing nothing for his comfort. Frightening a pianist into fits, or murdering the king's French, may be good baits for certain kinds of fish, but they must be of that small kind usually found in very shallow waters. The surest way to secure a good husband is to cultivate those accomplishments which make a good wife.

**A MODERN KNITTING LOOM.**—In Connecticut, a machine of the most perfect kind has been invented, which knits all kinds of cotton, woolle and silk with amazing rapidity. It will knit a sock in an hour, and one girl can easily oversee ten machines. The weight of the machine is only about 3 pounds, and it may be placed on a centre-table in any lady's sewing-room.

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**BEST TIME TO CUT TIMBER.**—It has been proved by repeated experiments, made in different sections of the United States, that the timber from trees cut in the month of May or June, when the trees is full of sap, lasts much longer than that cut in December, January, or February. This is vouched for by the best authorities. In some cases, timber of the same kind (oak) cut in May, lasted twice as long, with the same exposure, as that cut in February. This is an important fact, and well worth remembering.

**EARTHQUAKES IN BRITAIN.**—Few persons are aware that from 1700 to 1844 there are on record 101 shocks of earthquakes in England, 138 in Scotland, and 117 in Wales.

**SALTING MEAT.**—A Patent has lately been taken out in England for a short process of salting meat. It is placed in a strong iron vessel, and the air being then exhausted by an engine, the prepared brine is admitted and passes through the meat thoroughly in about fifteen minutes.

**VELOCITY OF WIND.**—Smeaton, the celebrated Engineer, gives the following as the results of long experience :—

Light Airs, from 1 to 3 ms. per h.	Strong Gale from 30 to 35 ms. per h.
Breeze, " 4 to 5 "	Hard Gale, " 40 to 45 "
Brisk Gale, " 10 to 15 "	Storm, " 50 to 60 "
Fresh Gale, " 20 to 25 "	Hurricane, " 80 to 100 "

**A VERY USEFUL COMMITTEE.**—It is proposed, in a Boston paper, that every man should constitute himself a self-examining committee, to inquire into his own conduct. It is believed the business each committee would have to transact would keep it constantly and usefully employed.

**WEIGHT OF THE NATIONAL DEBT.**—Supposing it to be put up in £10 Bank Notes, it would weigh 47,650 pounds, and would require nearly 300 men to carry it! Its weight upon an impoverished people is greater than can be reckoned by figures.

**SCIENCE AND THEOLOGY.**—In 1779, when Captain Cook was preparing to sail on his second voyage, Mr. Banks, who took a great interest in it, from having been engaged in the first, invited Dr. Priestly to accompany the captain, as astronomer to the expedition. Advantageous terms were proposed, including a provision for his family. He entertained the proposal, and then agreed to it; but objections were taken by the clerical members of the Board of Longitude, not to his ignorance of astronomy and of natural history, but to his Socinian principles in religion, which one might have supposed, could exercise but a limited influence upon his observations of the stars and of planets. I know not if the same scientific authorities objected, on like grounds, in the council of the Royal Society, to receiving papers upon his chemical discoveries. It is certain, that a like influence prevented Professor Playfair from afterwards proceeding to India, where he had designed to prosecute his inquiries into the science of the Hindoos. Such passages stamp the history of a great nation with indelible infamy in the eyes of the whole world.—*Men of Letters and Science, of the time of George III, by Lord Brougham*

**MODESTY OF A GREAT MAN.**—Sir Isaac Newton would never dispute in company. When he had delivered an opinion which any one chose to controvert, he would not be at the pains to defend it, but contented himself by saying, "I believe, sir, if you will be at the trouble of examining my opinion, you will find I have very good reason for it."

## AGRICULTURAL.

**SIMPLE AND EFFECTUAL REMEDY FOR HOVE IN CATTLE.**—Try the remedy of an egg-shell full of tar, before you attempt the barbarous practice of sticking. If two men hold the animal's head straight, a third, by moving the tongue to the right side, can easily put down its throat egg-shell and tar, and in ten minutes relief will usually take place; but a second dose has never failed. Cattle to be kept at a brisk walking pace through the yard until relieved.

**THE GLANDERS.**—Messrs. Editors,—While writing, I will mention a fact for your Veterinary department. More than thirty years since the glanders of the most virulent kind was amongst the horses of the neighbourhood in which my father lived. Great numbers died off. His horse was taken ill, and under the belief that he also would die, my father commenced an experiment on him with a strong decoction of tobacco juice, given internally. In a short time the horse broke out all over his body in sores. These cured up in a month or so, and the horse was sound, soon fatted, and was, as long as I knew him afterwards, a sound and healthy animal. This was the only horse in all the neighbourhood that recovered. Some farmers in this vicinity, noted for fine sleek horses, give occasionally Scotch snuff to their horses.—*Albany Cultivator*.

**REMEDY FOR BOTS.**—Having seen many horses die with bots, and many remedies given without effect, I was induced by a merchant in Cambridge to try the following for a horse of my own, after I had tried most of the remedies in common use without effect, and had given them up for lost:—Half pint vinegar, half pint soft soap, half pint gin, and half pint molasses, well shaken together, and poured down while foaming. To my great surprise, he was in five minutes wholly free from pain, and ate very freely—the next morning I was on my journey. I have since recommended and given the same in perhaps fifty cases, with the same good effect; not in one instance has it failed to effect a perfect cure.—*Cor. Albany Cultivator*. To take about a gallon of blood from the animal, and give it in a warm state, as medicine, affords also instant relief.

**CARE OF WORKING OXEN.**—In summer oxen need particular care; they should not be driven hard in hot days, and the whip should not be often used. When they have once acquired the habit of running out the tongue, to cool it, you will find it difficult to stop their mouths. Oxen must not be worked in wet weather, for, among other bad consequences, you will make their necks sore. You will sometimes be caught out in the rain when you supposed it would be fair; in such case ardent spirits is the best thing you can apply to prevent soreness. Wash the neck well where the yoke bore, and you will avoid trouble. But if you have neglected this precaution, and the necks of your oxen have broken out in sores, no spirits should be used; tallow, or something of an oily nature will be found better.—*Mass. Ploughman*.

**JAW IN HORSES.**—It is said that pouring water along the back, from a watering-pot, for a considerable time without intermission, will effect a cure.

**GAPES IN CHICKENS** may be easily cured by giving them small crumbs of dough impregnated with a little soft soap; once or twice is sufficient.

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## CURE FOR DISEASES OF CALVES.

**NAVAL ILL.**—The best treatment for this dangerous disease is, 1st, to administer two or three doses (about a wine-glass full) of castor oil (linseed oil does just as well, and is much cheaper); and, 2ndly, cordials, which can be made of two drachms of caraway seeds, two do. of coriander seeds, two do. powdered gentian; bruise the seeds, and simmer them in beer or gruel for a quarter of an hour; give these once or twice a day.

**CONSTIPATION OF THE BOWELS.**—For this, doses of castor oil (or linseed oil), of two or three oz., are the best remedy.

**SCOURING.**—The farmer may rely on the following mixture: let him keep it always by him; it will do for all sucking animals:—Prepared chalk 4 oz., Kanella bark, powdered, 1 oz., Laudanum 1 oz., water 1 pint. Give two or three table spoonful, according to the size of the animal, two or three times a day.

**HOOSE, OR CATARRH.**—Good Nursing, bleeding, and then a dose of Epsom salts, with half an ounce of ginger in it.

## CURES FOR DISEASES OF COWS.

**CLEANSING DRINK.**—One oz. of bayberry powdered, one oz. of brimstone powdered, one oz. of cummin seed powdered, one oz. of diapente. Boil these together for ten minutes; then give them cold in a little gruel.

**COLIC.**—The best remedy is, one pint of linseed oil mixed with  $\frac{1}{2}$  oz. of laudanum.

**FEVER.**—Bleed, and then give 1 oz. of powdered nitre and 2 oz. of sulphur in a little gruel. If the bowels are constipated, give  $\frac{1}{2}$  lb. of Epsom salts in three pints of water daily, in need.

**HOOSE.**—See Calves, diseases of—only double the doses.

**HOOVE OR HOVEN.**—Use the elastic tube; but, as a prevention, let them be well supplied with common salt, and restrained from rapid feeding, when first feeding upon rank grass or clover.

**MANGE.**— $\frac{1}{2}$  lb. of black brimstone,  $\frac{1}{4}$  pint of turpentine, 1 pint of train oil. Mix them together, and rub the mixture well in over the affected parts.

## RECIPES.

**TO CLEAN BLACK SILKS.**—To bullock's gall, add boiling water sufficient to make it warm, and with a clean sponge rub the silk well on both sides; squeeze it well out, and proceed again in like manner. Rinse it in spring water, and change the water till perfectly clean, dry it in the air, and pin it out on a table; but first dip the sponge in glue water, and rub it on the wrong side: then dry it before a fire.

**TO CURE SHEEP-SKINS WITH THE WOOL ON.**—Take two spoonful of alum, and two of saltpetre; pulverize and mix well together: then sprinkle the powder on the flesh-side of the skin, and lay the two flesh sides together with the wool outside; then fold the skins as tight as you can, and hang them in a cool place. In two or three days, as soon as they are dry, take them down and scrape them with a blunt knife, till clean and supple. This completes the process, and they make an excellent saddle cover. If, when you kill mutton, you treat your skins in this way, you can get more for the wool and skin separately, than if disposed of otherwise. Other skins which you desire to cure with the same may be treated in the same way.—*Albany Ag.*

**To WASH WOOLLEN GOODS.**—The art of washing woollen goods so as to prevent them from shrinking, is one of the desiderata in domestic economy worth recording, and it is, therefore, with satisfaction that we explain this simple process to our readers. All descriptions of woollen goods should be washed in very hot water with soap, and as soon as the article is cleansed, immerse it in cold water, let it then be wrung and hung up to dry.

**To CLEAN BLACK VEILS.**—Pass them through a warm liquor of bullock's gall and water; rinse in cold water; then take a small piece of glue, pour boiling water on it, and pass the veil through it; clap it, and frame to dry.

**GINGER BEER.**—Bruised ginger 2 ounces, water 5 gallons. Boil for one hour, then add when sufficiently cool, lump sugar  $3\frac{1}{2}$  pounds, cream of tartar  $1\frac{1}{2}$  ounce, essence of lemon 1 drachm, yeast  $\frac{1}{2}$  pint: strain, bottle, and wire down the corks.

**BURNT RHUBARB IN DIARRHOEA.**—It may be useful to know the value of burnt rhubarb in diarrhoea. It has been used with the same pleasing effects for more than twenty years. After one or two doses the pains quickly subside, and the bowels return to their natural state. The manner of preparing it, is to burn rhubarb powder in an iron pot stirring it until it blackens; then smother it in a covered jar. It loses two-thirds of its weight by incineration. It is nearly tasteless. In no case has it failed where given. It may be given in port wine, or milk and water.

**SIMPLE CURE FOR THE CROUP.**—We find in the *Journal of Health* the following simple remedy for this dangerous disease. If a child is taken with the croup, instantly apply *cold water*, ice water if possible suddenly and freely to the neck and chest with a sponge—the breathing will be almost immediately relieved; as soon as possible let the sufferer drink as much as it can, then wipe it dry, cover it up warm, and soon quiet slumber will follow.

**SIMPLE CURE FOR CONSUMPTION.**—Empty an ounce of Iodine into an earthen or glass vessel, with a wide aperture at the top—say a tumbler or flat dish—place it in a room where there is a stove, and during the day place your head over the dish and take three or four inhalations of the vapor which readily arises from the Iodine in a common temperature. Do this as often as may be convenient, and the good result will follow. The peculiar properties of the vapor of Iodine, it is said, absorb or dissolve the tubercles which form the disease of the lungs in Consumption.

**COOLING FEVER DRINK.**—Vinegar a pint, honey 2 pounds, water quarts,—mix.

**INDIAN PUDDING.**—Take eight table spoonfuls of fine Indian meal, pour into it one quart of boiling milk, with six eggs, one nutmeg, and six ounces of butter. Bake this quantity in three dishes.

**APPLE PUDDING.**—(*Very good.*)—A pound and a half of stewed apples, rubbed through a sieve, one pound of butter, one pound of sugar, seven eggs, the juice of an orange, and one nutmeg.

**RASPBERRY VINEGAR.**—An excellent and very pleasant medicine for coughs, and incipient croup, very fine for children, a teaspoonful or two at a time. Put a pound of raspberries into a bowl, and pour upon them a quart of the best vinegar; next day, strain the liquid on a pound of fine

raspberries, fruit, but let through canvas put it into a sieve to every pint pan of water. When cold, b

**DOMESTIC YEAST** bread can easily be made in the following directions:—Take 1 pound of sugar, and a little warm, bottle it. One pound of

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raspberries, and the following day the same; at no time squeeze the fruit, but let it drain only, as dry as possible. The last time pass it through canvass, previously wet with vinegar, to prevent waste. Then put it into a stone jar, with a pound of sugar, broken into large lumps, to every pint of juice; stir it when dissolved, and put the jar into a saucepan of water on a hot hearth or *stove top*; let it simmer and skim it. When cold, bottle it. Be careful to use no glazed or metal vessel for it.

**DOMESTIC YEAST.**—Persons who are in the habit of making their own bread can easily manufacture their own yeast by attending to the following directions:—Boil one pound of good flour, a quarter of a pound of brown sugar, and a little salt, in two gallons of water, for an hour: when milk-warm, bottle it, and cork it close, and it will be fit for use in 24 hours. One pound of this yeast will make eighteen pounds of bread.

**CURE FOR A SORE THROAT.**—Mix one penny worth of pulverized camphor with a wine-glass full of brandy; pour a small quantity upon a lump of sugar, and hold it in the mouth till dissolved; repeat every hour till cured. Another remedy, more in accordance with teetotalism, and perhaps equally as good, is to boil half a pound of figs in a quart of water till the water is reduced to one pint; strain the liquid, and add two table-spoonsful of yeast and the same quantity of honey. Gargle the throat with this liquid, and a cure is almost certain.

**CURE FOR A SORE MOUTH.**—Mix together honey and white borax, equal parts, and with a linen rag tied to the end of a skewer rub the mouth three or four times a day.

**HOW TO TREAT CHILDREN IN CONVULSIONS.**—Deluge the head with cold water and put the feet into warm water, till medical assistance can be fetched.

**SUPERIOR WHITEWASH.**—There is nothing which so much improves the appearance of a house and the premises as the painting and whitewashing the tenement and fences. The following recipe for whitewashing has been found by experience to answer the same on wood, brick, or stone, as oil paint, and is much cheaper: *Recipe.*—Take half a bushel of unslacked lime and slack it with boiling hot water, covering it during the process. Strain it and add a peck of salt dissolved in warm water, three pounds of ground rice boiled to a thin paste, put in boiling hot, half a pound of powdered Spanish whiting, and a pound of clear glue, dissolved in warm water. Mix, and let it stand for several days. Then keep it in a kettle on a portable furnace, and put on as hot as possible, with a painter's or a whitewash brush.

**FIRE AND WATERPROOF CEMENT.**—Pour a pint of vinegar with a pint of milk, when the latter has fully congealed, clear off the lumps, and let it settle, then mix the whole together: now sift into the liquid quick lime, till upon stirring the whole we obtain a thick paste. This cement will permanently unite china, earthenware, marble, &c.

**WASH FOR TREES.**—The best wash for the bodies of young trees is lye made of ashes or potash: one pound of potash will be enough for one gallon of water. This should be applied with a brush or swab to the body of the tree in the month of July: for this is the season when insects lay their eggs on the body, and at the roots of the trees. This wash will destroy all the moss on the body, and all the lice and eggs and young worms that come in contact with it.



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