



New Hollanders and Englishmen are certainly very different, their intellects are equal, we will not interfere with his attempt. "It seems impossible," says the reviewer, "that the physiologist should obtain any satisfactory evidence of the existence of the organs by the dissection of the surface of the body."

We reiterate that phrenologists do not depend on surface measurements, as the reviewer does, on his surface knowledge of this whole subject.

The reviewer declares, "no man of distinguished general ability has hitherto succeeded in adhesion to the creed." We can supply a long list of some of the greatest medical men in Europe who have "announced their adhesion to the creed," whenever it shall be called for.

Dec 23, 1836. A PARENTHOOD.

TO THE EDITOR OF THE MORNING COURIER.

DEAR SIR,—Having read in your issue of the 21st inst. a paper signed "Lizzy Gadsbary," complaining of being ill-used by the Phrenology Club, I beg leave on the behalf of the Club to vindicate them from the above charge, and show that they are very willing to afford the Ladies every gratification in their power.

It is to be regretted, that Miss Jane, Nancy, and Miss Lizzy, should have heaped their petty annoyances upon the streets during such hard frosts, with the idea of being picked up by the bits of Plunk. I should have recommended them staying at home till called for. The "jemen van drive" give those reasons for not driving the Ladies on Club days. Ie. That they can, and are willing to drive them six days out of the seven, but that seventh day, they reserve in future to themselves. As that Ladies being, by nature, not very courageous, might perhaps, frighten the nags by their screams, when any slight accident happens, or even in turning a corner quick, which screams would completely mumm the best Dragoon, whose leader heart cannot bear the slightest complaint of the softer sex, and might ultimately prove fatal to both themselves and the contents of their baskets. As that the Ladies have been constantly opposed to the Hunt Club, of which the Drive is part, and parcel—and try every means in their power to persuade gentlemen from joining it. Now, that they have converted the Hunt into a Driving Club during the winter, and are to be seen about the streets, the Ladies are anxious to participate in the drive, and add their pink ribbons to our bits of pink, in the hope that they will attract the gaze of the powers-be, and excite their admiration, which looks a little like being selfish. I must now conclude, by wishing the Ladies a very comfortable drive in a new horse and carriage, and depend upon their sweetness and amiability to induce the bits of pink to give them a drive on the other six days. I am most anxious for this attempt to set the matter right, as I am now in practice with the ribbons that I can give. With best respects to the Ladies, I remain, your's, &c.

ONE OF THE DRIVE.

Dec 24, 1836.

TO THE EDITOR OF THE MORNING COURIER.

DEAR SIR,—My modesty and diffidence have given way before the desire which I have of showing up a very silly coquette who calls herself "Lizzy Gadsbary," (what a vulgar name!) who figured in yesterday's Courier.

As she is acquainted with the pretty (unforgettable) girls of Montreal being led to suppose from her letter and that of "JULIA FARRINGTON," that all the pretty girls of Montreal were as incorrigible flirters as MARY, JANE or LIZZY GADSBARY, I beg to assure you that neither MARY, JANE or LIZZY, nor any of their kind, ever thought of "LIZZY," poor thing, (who, I suppose, is not of "Die Vernon, without Die good sense") appears much method at none of the gentlemen of the "Touche Club" having paid the least attention to her signs of flirtation, they almost think of her as a good name—for I have been told by two of the most agreeable young men in town, that these would-be-enticing gadsbarys are a perfect torment to their peace of mind, and often place in very ridiculous predicaments. The Misses GADSBARY should stay at home like my cousin "NANCY NEVERLIST," and myself, and amuse themselves with playing, singing, drawing, needle work, or reading novels, or writing poetry—anything but the time; thus shunning young men, they will flourish forth. For if they condescend to show themselves in the parson's way, they are sure to plead "tight business"—some tomorrow—or to try to tempt themselves away, and hope to meet them as a bait to know they are not invited. These are but a few of the disappointments to which they are subject; but, as in indulging myself too long upon your patience, Mr. Editor, I will conclude by hoping that the public will look upon "LIZZY GADSBARY" and "JULIA FARRINGTON" as almost the only young ladies in Montreal who obstruct themselves upon young men, and when they consider themselves slighted, they refer to the columns of a newspaper, I remain, Sir, &c.

CLEMENCIA RIVERA.

P. S. PERRY FITZPATRICK had me tell you she had no objection to change her name—that she is no flirt, and had no wish to write this letter.

From my Brother, Mr. DALLAN Square, Dec. 23.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Having noticed in your issue of yesterday's Courier, signed "Lizzy Gadsbary," convincing me of the incorrectness of my solution, in your paper of the 21st inst. (in consequence of my having mistaken the position of one of the pieces) by referring me to the position in last Saturday's Courier, I beg to suggest the following corrected solution. It is a position in which the White has a forcing game throughout.

White King at King's square, taking Red King.

Red King at Red Queen's square, taking White King.

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STOCK OF LUMBER IN THE PORT OF QUEBEC, DECEMBER 17, 1836.

Table with multiple columns listing various types of lumber (e.g., Pine, Spruce, Fir, Birch, Oak) and their quantities in different units (e.g., M, C, Q, S).

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Light

Light is the emblem of its own life, which burns within for eyes; Darkness and Death twin-sisters are To dumb Oblivion and Despair.

On a Rain, Which had been omitted, at different periods, at a Nursery and a Barren Castle, by C. J. DAVIS, Esq.

A Sketch of Jewish History. As a piece of composition, the cosmogony of the Jews transcends all other in the world.

Melancholy Suicide of a Silk Merchant. Last night, at eight o'clock, Mr. Payne and a highly respectable jury assembled at the Falcon Tavern, Aldersgate Street, for the purpose of inquiring into the death of Mrs. Payne.

Parliament of Upper Canada. House of Assembly. Wednesday, Dec. 14. Mr. Cannon said that this was indeed an important session, but he for one had no desire to say it—he was not afraid to express his sentiments, although it was pretty evident how gentlemen thought to frighten and brow beat members, by telling them, that no honest man could vote for the adoption of the preamble—they endeavor thus to awaken conscientious feelings, but he did not fear their threats, nor would he shrink from expressing his opinion of the legality of such conduct, although aware he was not only speaking in the House—but by every legal gentleman in the House—by a band of Officers, whose business was ostentatious and whose profit and whose pleasure were derived from the fact of their being members of the Legislature in the preamble, that the exclusive claims of the Church of England were only provided, because he believed the Church of Scotland were had as good a right to the Reserves as the Church of England. (How Mr. C. quoted the opinions of Christ. Robinson, R. Gifford and G. S. Cooper.)

He then contended that this Colony having been obtained after the treaty of Union by the joint arms of England and Scotland, it was a violation of the rights of the Church of Scotland and of every Scotchman in Canada to say that they had not a perfect right to an equal share of the allotment. But having said this much, he did not mean to contend for the right, he believed it would be equally inequitable and injurious to the peace and happiness of the country, to give it to the two, as to one of these denominations. But before going further he would explain his views, he would go on as he commenced, to show his authority for altering the allotment which he allowed was made for a Protestant Clergy; (it was the 41st of the 51st of the King, which he read.) Mr. C. in continuation said, the whole matter resolved itself into the question, What is the meaning of the word "real"? It was to annual, real, or abstruse. If they had a right to alter the law, then surely his provisions were finally set at rest, and they might be applied in any other way, and contented that they were not only authorized, but invited to do so by Lord Glenelg, and to apply those provisions to the Reserves, he would not condescend to the peace and prosperity of the country. (Here Mr. C. read from the Dispatch.) And then asked would it promote harmony and good feeling in the country, to give all the Reserves to one Church? It would, he said, be most ruinous, and would endanger its connexion with Great Britain, and he would not be a gentleman, who got great credit for patriotism, to behave how they acted in this matter. He stated, that by every attempt to give the Reserves to one, or to four Churches, they would do more to alienate men's minds from the Government than ten thousand of those mischievous members against whom they had been maintaining war to the knife. But as to applying these Reserves to four Churches, as had been mentioned, could any thing be more incongruous. Hence members say Church of Scotland cannot be alienated from the original purpose, and yet, with woful inconsistency, argue that they may be given to a Catholic Priesthood—then they come under the denomination of a Protestant Clergy! Surely applying them to Education is not a great improvement of the situation of the Act than this. He had been told Irish Catholics would support such a proposition, because it included their Church, but he would not do them justice to believe it, and said, if such a degenerate son of Erin were in that House, he must be such a one as Byron describes.

Without one single ray of genius— Without the fancy, the unshaken fire of her race. A song which might plunge Erin in doubt, If she ever gave birth to a mercenary slave. He was a member of the Presbyterian Church, and dared affirm, as desirous of its prosperity as any member of that body, but he detested no such stumbling block to be thrown in her way; he believed her doctrine pure and orthodox, and that she would never have extended over Britain, and probably the whole world, but for State patronage. What else had divided her into so many sects and parties? He did not see the consequence to the Church of Scotland from withdrawing State patronage. She flourished in the days of the immortal Richard Cromwell, when the State virtually attempted to support her; when his forefathers were foremost to submit to prelate at the point of the bayonet— she prospered in those days, and would do so, if she were not hindered by those who would have her endeavor to prove, that even should her members extend their liberality from four to a dozen churches, by means of a State grant, it would be no loss correct, as he would show. The Church of England and episcopacy, as he stated, was her nearest right, when you proposed to admit the Kirk, she cries robbery and spoliation. Admit the Kirk, and she has vested rights to propose to admit the Methodists and Catholics, and the united churches cry robbery, spoliation, and sacrilege. Suppose the four admitted, their ministers satisfied, and their property secured, and propose to them, finally, the admission of the Quakers and Baptist—the four pure and holy established churches unite in the cry of robbery, spoliation and sacrilege. Thus it is that what might be right, you go on admitting and admitting Churches till you admit the last and the lowest of deceptions—the monstrous and unchristian and ungodly agreement of admitting the dissatisfied and robbed Protestant Churches. Mr. C. said he held the broad principle of radicalism, that the Government had no right to grant one-twentieth or one-hundredth of this Province to any one particular sect or party, that all public lands and public monies were in the hands of every citizen, and that he would apply them to their common benefit, and no support should be given to any sect or party as sectarian; although he had no objection to presents of money to Christians—as subjects, on their application to the Legislature, either to build Churches or support their ministers. Such grants he would be even found willing to support, but no grants of land, no creating churches into corporations, or making Ministers, Landlords or laborers—Mr. C. before concluding would point out the way in which he thought the subject might be disposed of to the satisfaction of the people of Upper Canada, for though they have so long differed about religion, they scarcely two can agree on the doctrines they would have taught to their children—yet all have agreed in the necessity of education, and the people of Upper Canada not only desire a system of education for those whose parents can send them to the hands of every citizen. Your system of education, religious, liberal and well ordered, and you will by this means do more for future generations and for the interests of the Province, than all your benevolence, and you adopt the bill and permanently establish and maintain a system of education, and though you may be contended by sectarians, or too much misled by the influence of the Clergy, other days and other men, will appreciate our philanthropy, and we shall thereby build a more imperishable monument to our country, than ever created by the mechanism of man or the pen of His Majesty.

EASY AND COMFORTABLE SEAVING. BACON. MAIN STREET, QUEBEC SUBURBS. Who has arrived from England with a PATENT MACHINE, to make bad Raw wool, and good Raw wool, at a moderate charge, so that the rich may have as EASY and a CHEAP SHAVE. Tailors Shavers, Barbers, Pen Knives, &c. &c. &c. with many other articles, and delivered at Montreal, June 23, 1836.

He then contended that this Colony having been obtained after the treaty of Union by the joint arms of England and Scotland, it was a violation of the rights of the Church of Scotland and of every Scotchman in Canada to say that they had not a perfect right to an equal share of the allotment. But having said this much, he did not mean to contend for the right, he believed it would be equally inequitable and injurious to the peace and happiness of the country, to give it to the two, as to one of these denominations. But before going further he would explain his views, he would go on as he commenced, to show his authority for altering the allotment which he allowed was made for a Protestant Clergy; (it was the 41st of the 51st of the King, which he read.) Mr. C. in continuation said, the whole matter resolved itself into the question, What is the meaning of the word "real"? It was to annual, real, or abstruse. If they had a right to alter the law, then surely his provisions were finally set at rest, and they might be applied in any other way, and contented that they were not only authorized, but invited to do so by Lord Glenelg, and to apply those provisions to the Reserves, he would not condescend to the peace and prosperity of the country. (Here Mr. C. read from the Dispatch.) And then asked would it promote harmony and good feeling in the country, to give all the Reserves to one Church? It would, he said, be most ruinous, and would endanger its connexion with Great Britain, and he would not be a gentleman, who got great credit for patriotism, to behave how they acted in this matter. He stated, that by every attempt to give the Reserves to one, or to four Churches, they would do more to alienate men's minds from the Government than ten thousand of those mischievous members against whom they had been maintaining war to the knife. But as to applying these Reserves to four Churches, as had been mentioned, could any thing be more incongruous. Hence members say Church of Scotland cannot be alienated from the original purpose, and yet, with woful inconsistency, argue that they may be given to a Catholic Priesthood—then they come under the denomination of a Protestant Clergy! Surely applying them to Education is not a great improvement of the situation of the Act than this. He had been told Irish Catholics would support such a proposition, because it included their Church, but he would not do them justice to believe it, and said, if such a degenerate son of Erin were in that House, he must be such a one as Byron describes.

Without one single ray of genius— Without the fancy, the unshaken fire of her race. A song which might plunge Erin in doubt, If she ever gave birth to a mercenary slave. He was a member of the Presbyterian Church, and dared affirm, as desirous of its prosperity as any member of that body, but he detested no such stumbling block to be thrown in her way; he believed her doctrine pure and orthodox, and that she would never have extended over Britain, and probably the whole world, but for State patronage. What else had divided her into so many sects and parties? He did not see the consequence to the Church of Scotland from withdrawing State patronage. She flourished in the days of the immortal Richard Cromwell, when the State virtually attempted to support her; when his forefathers were foremost to submit to prelate at the point of the bayonet— she prospered in those days, and would do so, if she were not hindered by those who would have her endeavor to prove, that even should her members extend their liberality from four to a dozen churches, by means of a State grant, it would be no loss correct, as he would show. The Church of England and episcopacy, as he stated, was her nearest right, when you proposed to admit the Kirk, she cries robbery and spoliation. Admit the Kirk, and she has vested rights to propose to admit the Methodists and Catholics, and the united churches cry robbery, spoliation, and sacrilege. Suppose the four admitted, their ministers satisfied, and their property secured, and propose to them, finally, the admission of the Quakers and Baptist—the four pure and holy established churches unite in the cry of robbery, spoliation and sacrilege. Thus it is that what might be right, you go on admitting and admitting Churches till you admit the last and the lowest of deceptions—the monstrous and unchristian and ungodly agreement of admitting the dissatisfied and robbed Protestant Churches. Mr. C. said he held the broad principle of radicalism, that the Government had no right to grant one-twentieth or one-hundredth of this Province to any one particular sect or party, that all public lands and public monies were in the hands of every citizen, and that he would apply them to their common benefit, and no support should be given to any sect or party as sectarian; although he had no objection to presents of money to Christians—as subjects, on their application to the Legislature, either to build Churches or support their ministers. Such grants he would be even found willing to support, but no grants of land, no creating churches into corporations, or making Ministers, Landlords or laborers—Mr. C. before concluding would point out the way in which he thought the subject might be disposed of to the satisfaction of the people of Upper Canada, for though they have so long differed about religion, they scarcely two can agree on the doctrines they would have taught to their children—yet all have agreed in the necessity of education, and the people of Upper Canada not only desire a system of education for those whose parents can send them to the hands of every citizen. Your system of education, religious, liberal and well ordered, and you will by this means do more for future generations and for the interests of the Province, than all your benevolence, and you adopt the bill and permanently establish and maintain a system of education, and though you may be contended by sectarians, or too much misled by the influence of the Clergy, other days and other men, will appreciate our philanthropy, and we shall thereby build a more imperishable monument to our country, than ever created by the mechanism of man or the pen of His Majesty.

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Vol. II. Bortry

From Blackwood's Magazine. I saw a little merry maid, With laughing eyes and feet so free as morning dew.

And hand and foot active went, Darning, darning, darning went; Deflated old—darning went; All spinning strong in hope and will.

I saw her bounding in her glances, Her wily looks of deep dismay, Weaving a glossing web of truth, With chutes from the loom of truth.

I saw her, "snuggled of from bed, With a bright gown, she said, "Oh happy hour! Oh happy hour!"

I saw a fine-dressed dark haired woman, Douching in the vain of youth, This snuggled gown she deep with tears.

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