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1849

THE
PEOPLE'S
ALMANACK
FOR
1849,

Being the first after Leap Year, the Twelfth of Queen Victoria,
and the Eighty-Eighth of British Rule in Canada.



CONTAINING, BESIDES THE USUAL CALENDAR, A COLUMN FOR
A DIARY, AND A LARGE AMOUNT OF
INTERESTING AND VALUABLE INFORMATION,

Adapted to the times,

BY ANDREW MARVEL.

TORONTO.

Printed at the Examiner Office, King Street.

TO THE PATRONS OF THE PEOPLE'S ALMANACK.

- “Tell us what shall be the Sign of thy coming and of the end of the world?”
“Nation shall rise against nation and kingdom against kingdom: and there shall be famines and pestilences and earthquakes in divers places.”
“All these are the beginning of sorrows.”
“And there shall be Signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity.”—“Men’s hearts failing them for fear and for looking after those things which are coming upon the earth.”—Matthew, chap. xxiv., Luke, chap. xxi.

The approach of another year, has called me again to assume my onerous labours in the issue of my Annual. From a vast catalogue of materials bearing on religious liberty, and thrown up to the surface by the times, I have collected some great facts and presented some important principles which are worthy of the serious and practical consideration of every member of society.

The year 1848 will be memorable in the history of the world. One of the vials of God’s wrath appears to have been poured upon the earth. It was developed, in Italy, the Seat of the Man of Sin, by a circumstance apparently trivial. The people, groaning under Austrian despotism, gave up the use of Tobacco and mightily embarrassed the revenue; the Despot furnished the troops with cigars and bade them smoke every where in the streets of Milan: the people and troops quarrelled, and the flame of revolution was thus at once lighted, and ran over the whole continent. The pent up elements of strife, confined for ages, burst forth like a volcano:—all Europe saw it. France, in Feb’y last, rose then in its fury, and in a few hours swept its faithless monarch from the throne. The whole earth was moved by the intelligence. Europe, from the Straits of Gibraltar to the Northern Ocean, quivered under the impulse. Every throne trembled—the people were moved. In June an attempt at a counter-revolution in France was put down at a fearful sacrifice of life. Liberty, crushed and broken for ages, lifted up her head and wept that by reason of the ignorance and demoralization around her she could not yet arise in her strength and dignity to bless all nations. She asked from an armed Despotism for an unshackled Press—for freedom of thought—for the freedom of conscience. These, under fear, were in many cases granted to her, and the world is now to be engaged in the strife of mind, yet, it is to be feared, with garments rolled in blood. The christian sits calm amidst the storm which has begun to rage:—he knows his “Father is at the helm.”

Rome, the focus of spiritual darkness, took the lead, under Pius IX, in following political light. Amidst its brightness and glory, she saw not that it led to the emancipation of the human mind—to the extinction of her power. The people had tasted of the sweets of freedom, under the auspices of the Pope, and like a mighty torrent moved onwards to the goal. They demanded the expulsion of the Jesuits and a Constitution. Pius consented—expelled the Jesuits from Rome, and gave a Constitution—all its members being composed of Cardinals and others, *chosen by himself!* This would not satisfy. The people demanded representative freedom—responsible government. The Pope demurred:—he had awoke to his position. At this time Austria came down in his strength to set his iron heel on the rising liberty of Italy: the enthusiasm of the people to repel the Tyrant knew no bounds. Pius the IX was asked to proclaim war against him. He refused: the people put his Cardinals under confinement—seized their correspondence: and compelled the Pope himself to flee for safety to the Fort of St. Angelo! On this occasion the POPE VIRTUALLY RESIGNED THE CIVIL POWER into the hands of the people. The *Piedmontese Gazette* of May 5th, 1848, says:

- “The Pope has yielded to the persuasions of the patriot Mauriani, who announced to the people that the Ministers remained, except Cardinal Antonelli, who was replaced by him, Mauriani. The Ministers possess full power over temporal affairs, comprising the question of War. All the private correspondence of the Cardinals, which had been seized, were read to the public on the capitol by a Senator. Mauriani, after haranguing the people made the following declaration:—
- “1st. No priest shall be appointed to fill any public employment.
 - “2d. War shall be formally declared.
 - “4th. A daily Bulletin shall be published of the War.

"5th. Encouragement shall be given to the Roman Youth to arm and drive out the barbarians from Italy."

There have been military revulsions there, but the final issue of the contest, time alone will reveal.

This period forms a remarkable era in the history of the church and of the world. The Prophecies of Revelation are being remarkably fulfilled, and in every part of the earth the race of man groans and travails amidst the wreck of his moral being, yet is borne along swifly to the age of his emancipation—the glorious period when the millenium morning shall usher in the day of rest—the day of the Lord—the holy and peaceful Sabbath of the World. Fleming, the celebrated writer on Prophecy whose language we have elsewhere quoted as to the scenes of 1848—remarks that A. D. 2000 will close the prophetic history up to the dawn of the millenium. That is, the six days of 6000 years from the creation of the world will then be complete—the Seventh being the Sabbath of the Millenium. We are now in the 5833rd year of the world, so that in 147 years, according to Fleming's computation, or earlier, the Millenium may appear.

In view of these things, with how much earnestness should we cast away all human standards of faith—every religious system which will not bear to be tried by the Bible.—with how much simplicity of mind should every christian consult the Divine Testimony; with how much earnestness should every one pray to be directed by the light of the Divine Spirit in order that they may wisely in their day and generation fill up the place which God has assigned them in the world, and that they may cooperate heartily in every plan which God is employing for the emancipation of the human soul. Among the duties specially devolving upon the christian, stands out, in bold relief, the solemn duty of labouring to release the religion of Jesus Christ from the corrupting and ruinous influences of all STATE CONNECTION. The fall of "Babylon the Great City" is determined and sure; and the fall of "the Cities of the Nations"—all STATE CHURCHES—is to precede its doom.—When this is accomplished, then,—and not till then—shall Zion, or the Church, appear—"clear as the Sun, fair as the Moon, and terrible as an army with banners."

In seconding the good purposes of God, the friends of truth and holiness and peace, may often be stigmatized as men who are "mad." Be it so. He who spake as never man spake was thus vilified; and the noblest spirit that ever laboured in the service of the Redeemer—the Apostle Paul—was also thus vilified when before Kings and multitudes he preached Christ and the Resurrection. The christian philanthropist looks not for the friendship of the world.—"Woe be unto you when all men shall speak well of you"—was given him as an index to the reception he must anticipate for his services from the weak friends or strong enemies of freedom. But he is warranted to look for friendship and co-operation from "the children of light"—from christian men. With a high aim, therefore—with a strong regard for Truth—with ardent aspirations for the emancipation of the human mind—and with a full consciousness of the imperfections which attach to every human effort, however upright and sincere—and with hope in "the good time coming"—I launch my little bark for 1849, upon the ocean of public opinion.

ANDREW MARVEL.

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750 REAMS PAPER of all sizes and qualities:—also, DRAWING, PRINTING, AND WRAPPING PAPERS of every description.

Catalogues may be had without charge. Terms liberal.

Toronto Nov. 1st, 1848.

J. LESSLIE.

1st Month.]

JANUARY.

[1849.

First Quarter,	Tuesday,	2d.	39 minutes past	2 morning.
Full Moon,	Monday,	8th,	51 minutes past	5 evening.
Last Quarter,	Tuesday,	16th,	55 minutes past	1 morning.
New Moon,	Wednesday,	24th,	4 minutes past	5 morning.
First Quarter,	Wednesday,	31st.	44 minutes past	11 morning.

Month.	Week.	SUN		MOON.	
		Rises.	Sets.	Place.	Rises and Sets.
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Mon	7 32	4 28	♄	11 48
2	Tues	7 32	4 28		morn
3	Wed	7 32	4 28		0 55
4	Thur	7 31	4 29	♌	2 2
5	Frid	7 31	4 29		3 11
6	Sat	7 30	4 30	♍	4 21
7	Sun	7 30	4 30		5 26
8	Mon	7 29	4 31	♎	6 27
9	Tues	7 29	4 31		rises
10	Wed	7 28	4 32	♏	7 23
11	Thur	7 27	4 33		8 28
12	Fri	7 26	4 34	♐	9 32
13	Satu	7 25	4 35		10 34
14	Sun	7 24	4 36	♑	11 34
15	Mon	7 23	4 37		morn
16	Tues	7 23	4 37		0 33
17	Wed	7 22	4 38	♒	1 30
18	Thur	7 21	4 39		2 34
19	Frid	7 20	4 40	♓	3 21
20	Satu	7 19	4 41		4 14
21	Sun	7 18	4 42		5 6
22	Mon	7 17	4 43	♊	5 56
23	Tues	7 16	4 44		6 43
24	Wed	7 15	4 45		sets
25	Thur	7 14	4 46	♋	6 28
26	Fri	7 13	4 47		7 30
27	Satu	7 12	4 48		8 35
28	Sun	7 11	4 49		9 40
29	Mon	7 10	4 50	♌	10 46
30	Tues	7 9	4 51		11 53
31	Wed	7 9	4 51	♍	morn

DAILY MEMORANDA.

COMMON NOTES FOR 1849.

Solar Cycle,.....	10	Dominical Letter,.....	G
Epact,.....	6	Number of Direction,.....	18
Lunar Cycle, or Golden Number,	7	Roman Indiction,.....	7
Julian Period,.....	6562	Dionysian Period,.....	178

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2nd Month.]

F E B R U A R Y .

[1849.

Full Moon, Wednesday, 7th, 17 minutes past 6 forenoon.
 Last Quarter, Wednesday, 14th, 4 minutes past 11 afternoon.
 New Moon, Thursday, 22nd, 31 minutes past 8 afternoon.

DAYS OF		SUN.				MOON.	
Month.	Week.	Rises.		Sets		Place.	Rises and Sets.
		h	m	h	m		h m
1	Thur	7	8	4	52		1 1
2	Fri	7	6	4	54	II	2 8
3	Satur	7	5	4	55		3 13
4	Sun	7	3	4	57	♁	4 15
5	Mon	7	2	4	58		5 10
6	Tues	7	0	5	0	♃	6 2
7	Wed	6	58	5	2		rises
8	Thur	6	57	5	3	♄	7 11
9	Fri	6	56	5	4		8 15
10	Sat	6	55	5	5		9 17
11	Sun	6	54	5	6	♅	10 17
12	Mon	6	53	5	7		11 17
13	Tues	6	52	5	8	♆	morn
14	Wed	6	51	5	9		0 14
15	Thur	6	49	5	11	♇	1 9
16	Fri	6	48	5	12		2 4
17	Sat	6	47	5	13		2 56
18	Sun	6	46	5	14	♈	3 47
19	Mon	6	44	5	16		4 34
20	Tues	6	42	5	18	♉	5 18
21	Wed	6	40	5	20		5 59
22	Thur	6	38	5	22		sets
23	Fri	6	37	5	23	♊	6 24
24	Sat	6	36	5	24		7 29
25	Sun	6	35	5	25	♋	8 37
26	Mon	6	34	5	26		9 45
27	Tues	6	33	5	27	♌	10 53
28	Wed	6	32	5	28		morn

DAILY MEMORANDA.

MORNING AND EVENING STARS.

Venus will be Evening Star until May 12th, then Morning Star until March 2d, 1850.
 Jupiter will be Morning Star until February 6th, then Evening Star until August
 26th, then Morning Star until March 8th, 1850. Mars will be Morning Star until
 December 18th, then Evening Star until November 29th, 1850. Saturn will be Evening
 Star until March 18th, then Morning Star until September 27th, then Evening Star
 until March 31st, 1850.

EQUINOXES AND SOLSTICES.

	D		D
Vernal Equinox,.....	March 20	Autumnal Equinox,...	September 22
Summer Solstice,.....	June 21	Winter Solstice.....	December 21

3rd Month.]

MARCH.

[1849.]

First Quarter,	Thursday, 1st,	4 minutes past 7	afternoon.
Full Moon,	Thursday, 8th,	3 minutes past 8	afternoon.
Last Quarter,	Friday, 16th,	40 minutes past 7	afternoon.
New Moon,	Saturday, 24th,	7 minutes past 9	forenoon.
First Quarter,	Saturday, 31st,	59 minutes past 1	forenoon.

DAYS OF		SUN.		MOON.	
Month	Week	Rises	sets	Place.	Rises and Sets.
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Thur	6 29	5 31	♄	0 0
2	Fri	6 27	5 33	♅	1 6
3	Sat	6 25	5 35	♆	2 7
4	Sun	6 24	5 36	♇	3 4
5	Mon	6 22	5 38	♈	3 54
6	Tues	6 21	5 39	♉	4 41
7	Wed	6 20	5 40	♊	5 22
8	Thur	6 19	5 41	♋	5 57
9	Fri	6 17	5 43		rises
10	Sat	6 16	5 44	♌	8 2
11	Sun	6 14	5 46	♍	9 2
12	Mon	6 12	5 48	♎	10 1
13	Tues	6 11	5 49		10 58
14	Wed	6 10	5 50		11 54
15	Thur	6 8	5 52	♏	11 00
16	Fri	6 6	5 54	♐	0 48
17	Sat	6 5	5 55	♑	1 38
18	Sun	6 4	5 56		2 26
19	Mon	6 2	5 58	♒	3 11
20	Tues	6 1	5 59	♓	3 52
21	Wed	6 0	6 0	♈	4 31
22	Thur	5 59	6 1	♉	5 8
23	Fri	5 58	6 2		5 43
24	Sat	5 56	6 4	♊	sets
25	Sun	5 54	6 6		7 29
26	Mon	5 53	6 7	♋	8 39
27	Tues	5 52	6 8		9 49
28	Wed	5 50	6 10	♌	10 57
29	Thur	5 48	6 12		morn
30	Fri	5 46	6 14		0 1
31	Sat	5 44	6 16	♍	1 0

DAILY MEMORANDA.

ECLIPSES IN THE YEAR 1849.

There will be two Eclipses of the Sun, and two of the Moon, this year.

I. There will be an Eclipse of the Sun on the 22d of February, at the time of New Moon in the Evening, invisible. It will be visible in the Eastern part of Asia, in the North Pacific Ocean, and in Russian America. It will be central and annular on the meridian, in longitude 153° 9 east from Greenwich, and latitude 41° 22 north.

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4th Month.]

A P R I L .

[1849.

Full Moon, Saturday, 7th, 51 minutes past 10 forenoon.
 Last Quarter, Sunday, 15th, 9 minutes past 2 afternoon.
 New Moon, Sunday, 22nd, 55 minutes past 6 afternoon.
 First Quarter, Sunday, 29th, 18 minutes past 9 forenoon.

DAYS OF		SUN.		MOON.	
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets.
		h m	h m		h m
1	Sun	5 43	6 17	♈	1 53
2	Mon	5 42	6 18	♉	2 41
3	Tues	5 41	6 19	♊	3 22
4	Wed	5 40	6 20	♈	3 59
5	Thur	5 38	6 22	♉	4 33
6	Fri	5 37	6 23	♊	5 3
7	Sat	5 36	6 24	♈	5 35
8	Sun	5 34	6 26		rises
9	Mon	5 33	6 27	♊	8 49
10	Tues	5 31	6 29		9 44
11	Wed	5 30	6 30	♈	10 39
12	Thur	5 28	6 32		11 31
13	Fri	5 27	6 33		morn
14	Sat	5 25	6 35	♊	0 21
15	Sun	5 23	6 37		1 6
16	Mon	5 22	6 38	♈	1 48
17	Tues	5 21	6 39	♉	2 27
18	Wed	5 19	6 41	♊	3 2
19	Thur	5 18	6 42		3 37
20	Fri	5 17	6 43		4 12
21	Sat	5 15	6 45	♈	4 47
22	Sun	5 14	6 46		5 24
23	Mon	5 13	6 47	♉	sets
24	Tues	5 12	6 48		8 40
25	Wed	5 10	6 50	♊	9 50
26	Thur	5 9	6 51		10 53
27	Fri	5 7	6 53	♈	11 50
28	Sat	5 6	6 54		morn
29	Sun	5 5	6 55	♉	0 40
30	Mon	5 3	6 57		1 24

DAILY MEMORANDA.

ECLIPSES IN THE YEAR 1849.

II. There will be an Eclipse of the Moon on Thursday, March 8th, in the evening. Magnitude of the middle of the Eclipse, 8.55 digits on the Moon's southern limb.

III. There will be an Eclipse of the Sun at the time of New Moon, August 18th, in the morning, invisible. This Eclipse will be visible in most of the Indian Ocean, in the south-eastern part of Africa, in Madagascar, and in the southern parts of Australia. It will be central and total on the meridian in longitude 91° east from Greenwich, and latitude 36° 8' south.

5th Month.]

M A Y .

[1849.

Full Moon, Monday, 7th, 8 minutes past 2 forenoon.
 Last Quarter, Tuesday, 15th, 31 minutes past 5 forenoon.
 New Moon, Tuesday, 22nd, 38 minutes past 2 forenoon.
 First Quarter, Monday, 28th, 24 minutes past 6 afternoon.

DAYS OF		SUN		MOON		
Month.	Week.	Rises.	Sets.	Place.	Rises	Sets.
		<i>h m</i>	<i>h m</i>		<i>h m</i>	<i>h m</i>
1	Tues	5 26	58	♈	2 2	2 2
2	Wed	5 16	59		2 36	2 36
3	Thur	5 07	0	♉	3 7	3 7
4	Fri	4 59	7 1		3 37	3 37
5	Sat	4 58	7 2	♊	4 8	4 8
6	Sun	4 57	7 3		4 38	4 38
7	Mon	4 56	7 4	♋	5 10	5 10
8	Tues	4 54	7 6		rises	rises
9	Wed	4 52	7 8		9 26	9 26
10	Thur	4 51	7 9		10 16	10 16
11	Fri	4 50	7 10	♌	11 3	11 3
12	Sat	4 49	7 11		11 46	11 46
13	Sun	4 48	7 12	♍	morn	morn
14	Mon	4 47	7 13		0 26	0 26
15	Tues	4 46	7 14		1 2	1 2
16	Wed	4 45	7 15	♎	1 36	1 36
17	Thur	4 44	7 15		2 10	2 10
18	Fri	4 43	7 16	♏	2 43	2 43
19	Sat	4 42	7 18		3 17	3 17
20	Sun	4 42	7 18	♐	3 54	3 54
21	Mon	4 41	7 19		4 35	4 35
22	Tues	4 40	7 20	♑	sets	sets
23	Wed	4 39	7 21		8 36	8 36
24	Thur	4 38	7 22	♒	9 38	9 38
25	Fri	4 37	7 23		10 33	10 33
26	Sat	4 36	7 24	♓	11 20	11 20
27	Sun	4 35	7 25		morn	morn
28	Mon	4 34	7 26	♈	0 2	0 2
29	Tues	4 33	7 27		0 39	0 39
30	Wed	4 32	7 27		1 12	1 12
31	Thur	4 32	7 28	♉	1 43	1 43

DAILY MEMORANDA.

ECLIPSES IN THE YEAR 1849

IV. There will be an Eclipse of the Moon on Sunday the 2d of September, at the time of Full Moon in the afternoon, invisible. It will be visible in the opposite hemisphere. Magnitude 7.09 digits on the Moon's northern limb.

Better to do well late than never; for there is never a time that a good action will not command itself to the public.

Full Moon, Tuesday, 5th, 28 minutes past 5 afternoon.
 Last Quarter, Wednesday, 13th, 25 minutes past 5 afternoon.
 New Moon. Wednesday, 20th, 20 minutes past 9 forenoon.
 First Quarter, Wednesday, 27th, 45 minutes past 5 forenoon.

DAYS OF		SUN.		MOON.	
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets.
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Fri	4 32	7 28	♄	2 12
2	Sat	4 31	7 29		2 41
3	Sun	4 31	7 29	♃	3 12
4	Mon	4 30	7 30		3 45
5	Tue	4 29	7 31	♂	rises.
6	Wed	4 28	7 32		8 13
7	Thu	4 28	7 32	♁	9 2
8	Fri	4 27	7 33		9 46
9	Sat	4 27	7 33	♁	10 27
10	Sun	4 26	7 34	♁	11 3
11	Mon	4 26	7 34		11 38
12	Tue	4 26	7 34	♁	morn
13	Wed	4 25	7 35		0 11
14	Thu	4 25	7 35	♁	0 42
15	Fri	4 25	7 35		1 16
16	Sat	4 25	7 35		1 49
17	Sun	4 25	7 35	♁	2 26
18	Mon	4 25	7 35		3 9
19	Tue	4 24	7 36	♁	3 56
20	Wed	4 24	7 36		sets.
21	Thu	4 24	7 36	♁	8 19
22	Fri	4 24	7 36		9 12
23	Sat	4 24	7 36	♁	9 58
24	Sun	4 24	7 36		10 39
25	Mon	4 25	7 35	♁	11 13
26	Tue	4 25	7 35		11 43
27	Wed	4 25	7 35	♁	morn
28	Thu	4 26	7 34		0 14
29	Fri	4 26	7 34	♁	0 44
30	Sat	4 27	7 33		1 15

DAILY MEMORANDA.

GOOD SENTIMENTS.

Agriculture is the nursery of patriotism.

A wise government will not be slow in fostering the agricultural interests.

Let every farmer who has a son to educate, believe and remember that science lays the foundation of every thing valuable in agriculture.

Science must combine with practice to make a good farmer.

The opposition against book-farming rests on the shoulders of two monsters, ignorance and prejudice.

7th Month.]

J U L Y .

[1849.

Full Moon, Thursday, 5th, 30 minutes past 8 forenoon.
 Last Quarter, Friday, 13th, 21 minutes past 2 forenoon.
 New Moon, Thursday, 19th, 16 minutes past 4 afternoon.
 First Quarter, Thursday, 26th, 36 minutes past 7 afternoon.

DAYS OF		SUN		MOON		DAILY MEMORANDA.
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets.	
		h m	h m		h m	
1	Sun	4 27	7 33		1 47	
2	Mon	4 28	7 32	†	2 22	
3	Tues	4 28	7 32		3 0	
4	Wed	4 29	7 31	♊	3 44	
5	Thur	4 29	7 31		rises	
6	Fri	4 29	7 31		8 28	
7	Sat	4 30	7 30	♋	9 6	
8	Sun	4 30	7 30		9 42	
9	Mon	4 31	7 29	♌	10 15	
10	Tues	4 31	7 29		10 46	
11	Wed	4 32	7 28		11 18	
12	Thur	4 32	7 28	♍	11 49	
13	Fri	4 33	7 27		morn	
14	Sat	4 33	7 27	♎	0 25	
15	Sun	4 34	7 26		1 2	
16	Mon	4 34	7 26	♏	1 46	
17	Tues	4 35	7 25		2 36	
18	Wed	4 36	7 24	♐	3 34	
19	Thur	4 37	7 23		sets	
20	Fri	4 38	7 22	♑	7 47	
21	Sat	4 38	7 21		8 31	
22	Sun	4 40	7 20	♒	9 9	
23	Mon	4 41	7 19		9 43	
24	Tues	4 41	7 19	♓	10 16	
25	Wed	4 42	7 18		10 46	
26	Thur	4 43	7 17		11 17	
27	Fri	4 44	7 16	♈	11 49	
28	Sat	4 44	7 15		morn	
29	Sun	4 44	7 14	†	0 24	
30	Mon	4 44	7 13		1 6	
31	Tues	4 44	7 12		1 41	

If you separate science from Agriculture, you rob a nation of its principal jewel.
 Agriculture, aided by science, will make a little nation a great one.
 All the energy of the hero, and all the science of the philosopher, may find scope in
 the cultivation of one farm.
 A skilful agriculturist will constitute one of the mightiest bulwarks of which civil
 liberty can boast.—*Maine Farmer.*

A few books well chosen are of more use than a great library.

Full Moon, Friday, 3rd, 53 minutes past 10 afternoon.
 Last Quarter, Saturday, 11th, 34 minutes past 8 forenoon.
 New Moon, Saturday, 18th, 34 minutes past 0 forenoon.
 First Quarter, Saturday, 25th, 57 minutes past 11 forenoon.

DAYS OF		SUN		MOON	
Month.	Week.	Rises.	Sets.	Place	Rises and Sets
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Wed	4 49	7 11	♊	2 27
2	Thur	4 50	7 10		3 18
3	Fri	4 51	7 9	♋	rises
4	Sat	4 52	7 8		7 44
5	Sun	4 53	7 7		8 17
6	Mon	4 55	7 5	♌	8 50
7	Tues	4 57	7 3		9 21
8	Wed	4 58	7 2	♍	9 54
9	Thur	4 59	7 1		10 26
10	Fri	5 07	0	♎	11 2
11	Sat	5 16	59		11 42
12	Sun	5 26	58	♏	morn
13	Mon	5 36	57		0 28
14	Tues	5 56	55	♐	1 20
15	Wed	5 66	54		2 20
16	Thur	5 76	53	♑	3 24
17	Fri	5 86	52		4 33
18	Sat	5 96	51		sets
19	Sun	5 106	50	♒	7 29
20	Mon	5 126	48		8 13
21	Tues	5 136	47	♓	8 46
22	Wed	5 146	46		9 17
23	Thur	5 156	45	♈	9 48
24	Fri	5 176	43		10 22
25	Sat	5 186	42	♉	10 58
26	Sun	5 206	40		11 38
27	Mon	5 216	39		morn
28	Tues	5 236	37	♊	0 22
29	Wed	5 246	36		1 10
30	Thur	5 266	34	♋	2 11
31	Fri	5 286	32		2 59

DAILY MEMORANDA.

It is not too late to plant trees about the dwelling, or upon the farm. "The shade of trees is highly grateful to man, whether reposing under a single tree, or in a state of recreation under the shadow of a row, or in an avenue, grove or woodland path."
 —London.

Constant occupation prevents temptation and begets contentment; and content is the true philosopher's stone.

9th Month.]

SEPTEMBER.

1849.

Full Moon, Sunday, 2nd, 19 minutes past 0 afternoon.
 Last Quarter, Sunday, 9th, 56 minutes past 1 afternoon.
 New Moon, Sunday, 16th, 3 minutes past 11 forenoon.
 First Quarter, Monday, 24th, 25 minutes past 6 forenoon.

DAYS OF		SUN		MOON.	
Month.	Week.	Rises.	Sets.	Place.	Rises and Sets
		<i>h m</i>	<i>h m</i>		<i>h m</i>
1	Sat	5 29	6 31		3 58
2	Sun	5 30	6 30	☾	rises
3	Mon	5 31	6 29		7 23
4	Tues	5 33	6 27	♄	7 25
5	Wed	5 34	6 26		8 28
6	Thur	5 36	6 24	♃	9 3
7	Fri	5 37	6 23		9 42
8	Sat	5 38	6 22		10 26
9	Sun	5 39	6 21	♂	11 15
10	Mon	5 40	6 20		morn
11	Tues	5 41	6 19	♁	0 11
12	Wed	5 42	6 18		1 12
13	Thur	5 44	6 16	♂	2 17
14	Fri	5 45	6 15		3 24
15	Sat	5 46	6 14	♃	4 32
16	Sun	5 48	6 12		sets
17	Mon	5 50	6 10	♁	6 43
18	Tues	5 52	6 8		7 14
19	Wed	5 53	6 7	♂	7 45
20	Thur	5 55	6 5		8 19
21	Fri	5 57	6 3		8 54
22	Sat	5 59	6 1	♄	9 33
23	Sun	6 0	6 0		10 15
24	Mon	6 1	5 59	♁	11 1
25	Tues	6 2	5 58		11 52
26	Wed	6 4	5 56		morn
27	Thur	6 5	5 55	♃	0 47
28	Fri	6 6	5 54		1 44
29	Sat	6 8	5 52	☾	2 44
30	Sun	6 10	5 50		3 48

DAILY MEMORANDA.

"In a country so eminently favored as this, by the vast number of the beautiful and magnificent varieties of trees which embellish our forests, compared to those which are indigenous to Europe, it is not a little surprising, that a deeper interest has not been developed, for rendering them tributary to the health, comfort and pleasure of the people, by considering them as indispensable to the completeness of a country residence, and the public edifices, squares, grounds and highways, as are any of the appendages which are deemed useful, ornamental or agreeable in either."—Dearborn.

Knowledge of our duties is the most useful part of philosophy.

10th Month.]

OCTOBER.

[1849.

Full Moon.	Tuesday,	2d,	34 minutes past 0 forenoon.
Last Quarter,	Monday,	8th,	45 minutes past 6 afternoon
New Moon.	Tuesday,	16th,	14 minutes past 0 forenoon.
First Quarter,	Wednesday,	24th,	5 minutes past 2 forenoon.
Full Moon,	Wednesday,	31st,	48 minutes past 11 forenoon.

Month.	Week.	SUN		Place.	MOON	
		Rises.	Sets.		Rises	and Sets.
		<i>h</i>	<i>m</i>		<i>h</i>	<i>m</i>
1	Mon	6 11	5 49		4 52	
2	Tues	6 12	5 48	☾	rises	
3	Wed	6 14	5 46		7 3	
4	Thur	6 15	5 45	♌	7 41	
5	Fri	6 17	5 43	♍	8 24	
6	Sat	6 19	5 41	♎	9 11	
7	Sun	6 20	5 40	♏	10 6	
8	Mon	6 21	5 39	♐	11 5	
9	Tues	6 22	5 38		morn	
10	Wed	6 24	5 36	♑	0 8	
11	Thur	6 25	5 35		1 13	
12	Fri	6 27	5 33	♒	2 20	
13	Sat	6 29	5 31		3 26	
14	Sun	6 30	5 30	♓	4 30	
15	Mon	6 31	5 29		5 32	
16	Tues	6 32	5 28		sets	
17	Wed	6 34	5 26	♈	6 16	
18	Thur	6 36	5 24		6 51	
19	Fri	6 37	5 23	♉	7 27	
20	Sat	6 38	5 22		8 8	
21	Sun	6 40	5 20	♊	8 54	
22	Mon	6 41	5 19	♋	9 43	
23	Tues	6 43	5 17		10 34	
24	Wed	6 45	5 15	♌	11 30	
25	Thur	6 46	5 14		morn	
26	Fri	6 47	5 13		0 29	
27	Sat	6 48	5 12	♍	1 30	
28	Sun	6 50	5 10		2 33	
29	Mon	6 51	5 9	♎	3 38	
30	Tues	6 53	5 7		4 46	
31	Wed	6 54	5 6	♏	rises	

DAILY MEMORANDA.

"Shelter is not more useful in cold seasons, than the shade of trees is gratifying to cattle in hot ones. In an exposed open field, and under a burning sun, the torture which cattle often endure is truly distressing."—Lang.

There is no man who planted a single tree in his youth, which lives and thrives, but looks back to that act of his youth with pride and self-gratulation; and there is hardly one such that does not regret that he had not planted more.

11th Month.]

NOVEMBER.

[1849.

Last Quarter, Wednesday, 7th, 24 minutes past 3 forenoon.
 New Moon, Wednesday, 14th, 14 minutes past 4 afternoon.
 First Quarter, Thursday, 22nd, 25 minutes past 9 afternoon.
 Full Moon, Thursday, 29th, 26 minutes past 10 afternoon.

Month.	Week.	SUN		Place.	MOON	
		Rises.	Sets.		Rises	and Sets
		<i>h</i>	<i>m</i>	<i>h</i>	<i>m</i>	
1	Thur	6 55	5 5	♌	6 16	
2	Fri	6 57	5 3	♍	7 4	
3	Sat	6 58	5 2	♎	7 58	
4	Sun	6 59	5 1	♏	8 58	
5	Mon	7 05	0	♐	10 0	
6	Tues	7 14	59	♑	11 6	
7	Wed	7 34	57	♒	morn	
8	Thur	7 44	56	♓	0 12	
9	Fri	7 54	55		1 18	
10	Sat	7 64	54		2 21	
11	Sun	7 84	52	♈	3 25	
12	Mon	7 94	51		4 27	
13	Tues	7 104	50	♉	5 29	
14	Wed	7 114	49		sets	
15	Thur	7 124	48	♊	5 25	
16	Fri	7 134	47		6 5	
17	Sat	7 144	46	♋	6 46	
18	Sun	7 154	45	♌	7 34	
19	Mon	7 164	44		8 25	
20	Tues	7 174	43	♍	9 18	
21	Wed	7 184	42		10 16	
22	Thur	7 194	41	♎	11 14	
23	Fri	7 204	40	♏	morn	
24	Sat	7 214	39		0 16	
25	Sun	7 224	38	♐	1 18	
26	Mon	7 234	37		2 23	
27	Tues	7 244	36		3 21	
28	Wed	7 254	35	♑	4 38	
29	Thur	7 264	34		rises	
30	Fri	7 274	33	♒	5 41	

DAILY MEMORANDA.

A GOOD OLD CUSTOM.—It was a custom with the early Dutch settlers in the old American Colonies, to plant a tree at the birth of their children. These mementoes of so important an event must afford peculiar pleasure in after years, to the person whose birth they commemorate. Why should not this beautiful old fashioned custom be revived? What more appropriate monuments could be reared in honor of agreeable events, than splendid maple shade trees, if not Fruit Trees in the ground reserved for an Orchard?

Abundance is a trouble, but competency brings delight.

12th Month.]

D E C E M B E R .

[1849.

Last Quarter, Thursday, 6th, 54 minutes past 1 afternoon.
 New Moon, Friday, 14th, 39 minutes past 10 forenoon.
 First Quarter, Saturday, 22nd, 41 minutes past 2 afternoon.
 Full Moon, Saturday, 29th, 1 minute past 9 forenoon.

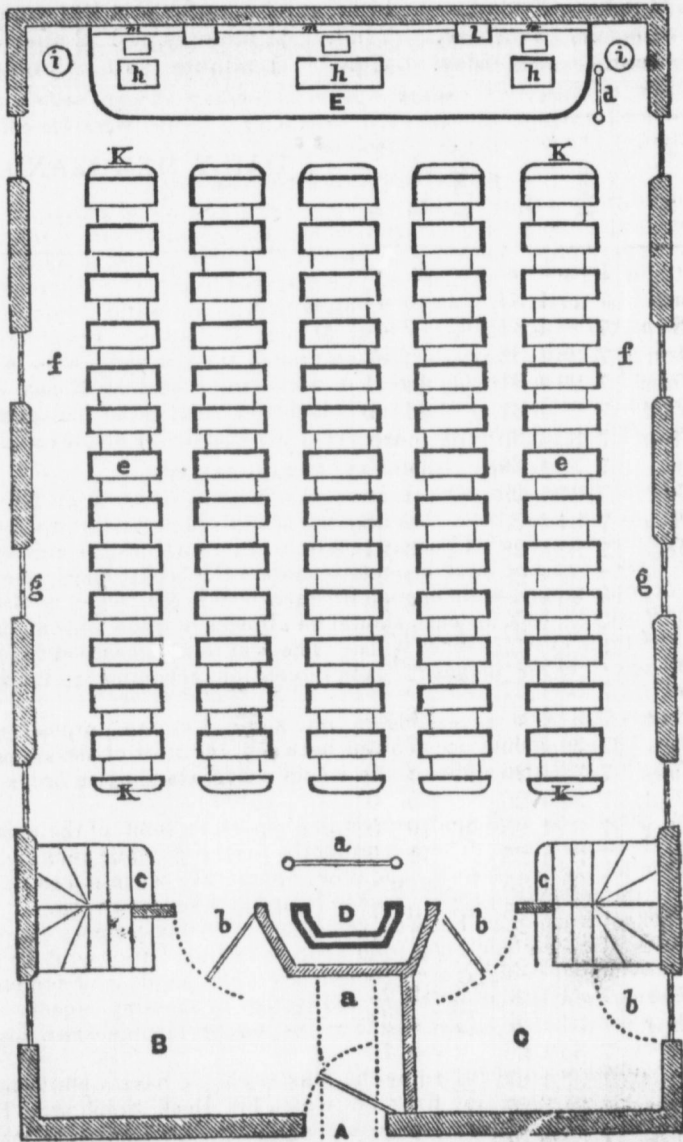
DAYS OF		SUN		MOON			
Month.	Week.	Rises.		Place.	Rises and Sets.		
		h	m		h	m	
1	Satu	7	27	4	33	II	6 41
2	Sun	7	28	4	32	☾	7 45
3	Mon	7	28	4	32		8 52
4	Tues	7	29	4	31	☾	10 1
5	Wed	7	29	4	31		11 9
6	Thur	7	30	4	30	♊	morn
7	Fri	7	30	4	30		0 15
8	Sat	7	31	4	29	♋	1 18
9	Sun	7	31	4	29		2 20
10	Mon	7	32	4	28	♌	3 21
11	Tues	7	32	4	28		4 21
12	Wed	7	33	4	27		5 20
13	Thur	7	33	4	27	♍	6 17
14	Fri	7	33	4	27		sets
15	Sat	7	33	4	27	♎	5 30
16	Sun	7	34	4	26		6 20
17	Mon	7	34	4	26		7 12
18	Tues	7	34	4	26	♏	8 9
19	Wed	7	34	4	26		5 6
20	Thur	7	35	4	25	♐	10 5
21	Fri	7	35	4	25		11 5
22	Sat	7	35	4	25		morn
23	Sun	7	35	4	25	♑	0 7
24	Mon	7	35	4	55		1 11
25	Tues	7	34	4	26	♒	2 16
26	Wed	7	34	4	26		3 24
27	Thur	7	34	4	26	II	4 34
28	Fri	7	34	4	26		5 43
29	Sat	7	33	4	27	♓	rises
30	Sun	7	33	4	27		6 31
31	Mon	7	33	4	37	♈	7 41

DAILY MEMORANDA.

WEIGHT OF GRAIN.—The following table exhibiting the number of pounds to the bushel, of the different articles enumerated, may be of service to many:—Wheat 60; beans 60; clover seed 60; potatoes 49; corn 56; buckwheat seed 52; salt 50; barley 40; castor oil beans 56; hemp seed 44; timothy seed 53; oats 32; bran 20; blue grass seed 14; peaches (dried) 24; apples (dried) 22; stone coal 70.

Each day is a new life; regard it, therefore, as an epitome of the whole.

PLAN OF A SCHOOL-ROOM FOR 130 SCHOLARS.



51 by 31 feet outside.

A Entrance door. **B** Entry. **C** Wood-Closet. **D** Fireplace for warming with hot air, (see enlarged section.) **a** Passage for air under the floor to the Hot Chamber. **E** Teacher's Platform **e** Scholars' Benches and Desks. **K** Recitation Seats. **f** Passages. **g** Windows. **a d** Black-boards. **b b** Doors into the Lobby and Wood-Closet. **c** Stairs leading to the upper Room. **h h h** Teachers' Tables and Seats. **i i** Globes. **l** Ventilator.

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HINTS ABOUT BUILDING SCHOOL HOUSES.

We give on the preceding page, a sketch of the interior of a School Room upon the best model which experience has suggested, in order to the introduction of similar improvements in the Province. Having described the wood cut, we shall now refer to some suggestions as to locality, design, embellishment and internal arrangements, condensed from a very useful work for all teachers, entitled, "The School and Schoolmaster."

SITUATION AND GROUNDS.

"So much do the future health, vigour, taste, and moral principles of the pupil depend upon the position, arrangement, and construction of the School House that every thing about it is important." If convenient it should occupy a Southern slope;—it should be some distance from the public road;—the space should be ample for a play-ground with winding walks;—young forest trees such as the Oak, Hickory, Elm, Maple, Birch, Ash, Beech, Locust, Hemlock, Poplar, &c., should be planted around the Lot and others in graceful clumps to form a shade interspersed with shrubs such as Roses, &c.,—Spaces should be laid out and cultivated as flower beds, in the management of which the services of the scholars may very beneficially be employed.

SIZE AND INTERNAL ARRANGEMENTS.

"The School Room should be large enough to allow every pupil 1st. to sit comfortably at his desk; 2nd. to leave his seat without disturbing others; 3rd. to see explanations on his lessons; 4th to breathe a wholesome atmosphere.

1. Each desk should be large enough to contain the books, maps, slate, &c. of its two occupants, and wide enough for their books, &c., when spread out. For this purpose the desk for each should be allowed a space of from 3½ to 4 feet long, and from 13 to 17 inches wide. The seat to afford ease and freedom should be from 10 to 12½ inches in each dimension according to the size of the children.

2. Each seat should be accessible on one side. For this purpose a passage of 2 or 2½ feet should be allowed between the tiers of desks for two pupils each: this will also allow of the whole school standing in order when required.

3. There should be sufficient unoccupied space in front of the desks to allow more than one class to be conveniently arranged while reciting; and to afford room for the Blackboards and other apparatus: when it can be done conveniently the recitations should be conducted in a separate room.

4. The School Room must be well ventilated: for this purpose no school should be less than ten feet high from floor to ceiling. It should be well lighted,—the windows being to the right and left of the pupils, and sufficiently high to prevent their attention being distracted by passing objects: they should also be constructed so as to open at the top, or to slide down entirely in fine weather.

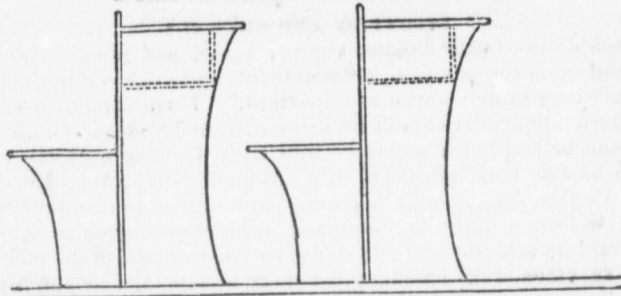
5. The end of the room occupied by the Master should have a platform elevated 10 or 12 inches above the floor on which his Desk, Stool, and Table should be placed. The rear of this should be occupied with shelves for the School Library, Maps, and other apparatus; and with no additional expense may be made to resemble 3 or 4 black pannels with projecting pilasters. The pannels will also answer as black boards when required.

ORDER AND CLEANLINESS.

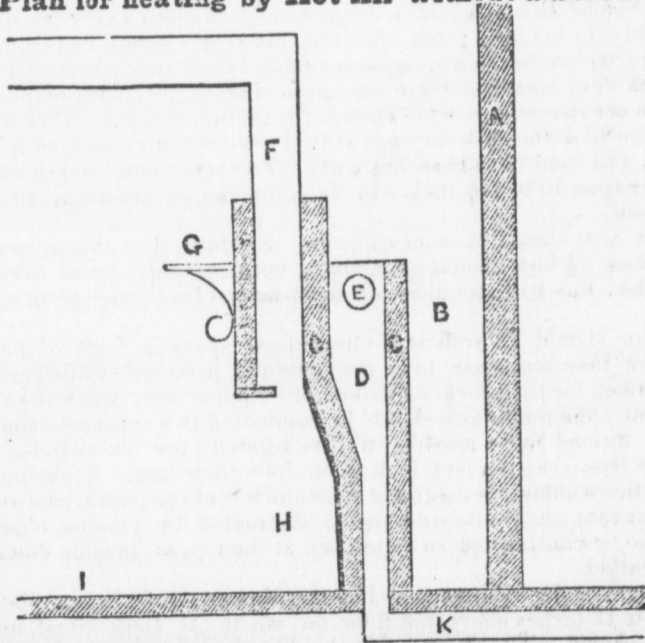
6. A hall or lobby should be constructed with conveniencies for the Caps and Cloaks of the children; and a separate apartment should be allotted for firewood, so as to keep the Hall and School Room free from disorder and dust.

7. The strictest attention should be paid to cleanliness. For this purpose the floor should be watered and swept, and the benches wiped down every day. It would be desirable also that once or twice a month, on Saturday, the floor should be thoroughly washed and the windows cleaned. The walls should also be kept clean and sweet by washing them with lime once or twice a year.

Plan of Benches and Desks.



Plan for heating by Hot Air without a Stove.



H Fireplace. B Space between Hot Chamber and Wall. C Brick Walls 4 inches thick. D Hot Air Chamber. E Opening for the escape or shutting off Hot Air. K Air Box for the supply of fresh air, extending beneath the floor to the front door. F Iron Smoke-flue 8 inches diameter. G Front of the Fire-place and Mantle-piece. I Solid Hearth.

The above Plan has many advantages. It secures a more equable diffusion of heat, and may be regulated with ease by means of sheet iron Doors to the Fire-place and an apparatus for opening and shutting at E. Besides, the atmosphere will be more favorable to health than where a Stove is used. It will be seen that whenever the back of the Fire-place gets heated the air behind in D gets rarified, and the cold air entering at K makes a continual ascending current and forces the hot air out at E into the room.

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"THE GLORIOUS GOSPEL OF THE BLESSED GOD."

The following beautiful and eloquent eulogium upon the religion of the Bible, is from the pen of the celebrated *Vinet*:—we commend it to the millions who are floating "on the vast sea of human opinions"—"violently driven from one system to another," seeking for truth and rest and cannot find them. Judge not we say to such of the religion of Jesus by its numerous counterfeits. Go at once from all human systems. Sit as a little child at the feet of the Redeemer; learn of him from His own word, and you shall find rest to your soul.—

"But shall I hear from Christians, not the joyous accents of souls convinced, but the anxious appeals of hearts that are doubting still? No! let us together hail with our benedictions, that religion, alone complete, which responds to all the wants of man, in offering to each of his faculties an inexhaustible aliment; a religion of the imagination, to which it offers magnificent prospects; a religion of the heart, which it softens by the exhibition of a love above all love; a religion of thought, which it attaches to the contemplation of a system the most vast and harmonious; a religion of the conscience, which it renders at once more delicate and tranquil; but, above all, a religion of the grace and love of God; for it is necessarily all these combined. Why should not the truth entire satisfy men entire? Let us hail with admiration that religion which reconciles all these contrasts, a religion of justice and grace, of fear and love, of obedience and liberty, of activity and repose, of faith and reason; for if error has cut up and divided every thing in man, if it has made of his soul a vast scene of contradictions, truth brings back all into unity: Such is the religion which never entered into the heart of man, even in the highest culture of his moral sense, and the most extensive development of his intelligence; or, as the apostle expresses it, "which none of the princes of this world have known."

That which remained concealed from philosophers and sages, in the most brilliant periods of the human intellect, twelve poor fishermen, from the lakes of Judea, quitted their nets to announce to the world. Certainly they had not more of imagination, of reason, of heart, or of conscience, than the rest of mankind; yet they put to silence the wisdom of sages, emptied the schools of philosophers, closed the gates of every temple, extinguished the fire on every altar. They exhibited to the world their crucified Master, and the world recognised in him that which their anxious craving had sought in vain for three thousand years. A new morality, new social relations, and a new universe sprang into being, at the voice of these poor people, ignorant of letters and of all philosophy. It remains with your good sense to judge, if these twelve fishermen have used their own wisdom, or the wisdom which cometh from above.

We stop at this point,—man is found incapable of forming a religion, and God has come to the aid of his weakness. Bless, then, your God, from the bottom of your heart, you who after long search have at last found an asylum. And you who still float on the vast sea of human opinions, you who, violently driven from one system to another, feel your anguish increasing, and your heart becoming more and more tarnished; you

who, to this day, have never been able to live with God, nor without God,—come and see, if this gospel, scarcely noticed by your heedless eyes, is not perhaps that for which you call with so many fruitless sighs. And, thou, God of the gospel! God of nations! Infinite Love! reveal thyself to wounded hearts, make thyself known to fainting spirits and cause them to know joy, peace, and true virtue.”—*Vinet.*

MUTUAL MISCHIEFS OF THE UNION BETWEEN CHURCH AND STATE.

Every part of the earth, every heritage of intelligent freemen, that has been visited with the fire of religious persecution, and every spot on earth that has not, ought to dread all approximation to the union of Church and State; for power converts even devotion into superstition and fanaticism, and they that have got free themselves run to fasten their cast-off fetters upon others.

If the Church does not persecute through the State, the State will oppress the Church,—will make it a political tool, or nothing. Read the commentary in the Canton de Vaud, where a democratic State, not Roman Catholic, enacts the persecuting antics of the English Church and State under Queen Elizabeth, while the people are permitted by the State to mob the assemblies of voluntary Christians! Where the Church relies on the State for support, it is an abject creature, fawning and ready to be persecuted; where it is a part of the State by establishment, and holds the legislative and executive power, it is a ferocious creature, ready to persecute; it is the cat or the tiger, as circumstances require; it will catch mice for the State, and sleep by the fireside, or it will abide in jungles and play the Oriental despot.

This is not the true Church of Christ but the Church corrupted, for his kingdom is not of this world. When the powers of this world, instead of being sanctified by the Spirit of Christ, and so put in subjection to his authority, are committed to the Church, and subjected to the use of the Church, under her authority, that is not the advancement of Christ's kingdom, nor is that the way in which Christ's kingdom can advance; for Christ's kingdom is spiritual, in the hearts of men, and not in the government of empires, which government, just so far as it is committed to the Church, is but the act and voice of the tempter. “All these things will I give thee, if thou wilt fall down and worship me.”

We want protection for our religious convictions, not only against intolerance, imposing an established form,—not only against the Church without love, the Church as an inquisition, the Church as a despotism, but also against the intolerance of the people, against the caprices of popular liberty associated with power. We want a religious liberty above, and separate from a political liberty, and which can no more be invaded by it than a man's dwelling house can be torn down with impunity, or a church or a city fired by a mob. This is impossible when the Church is dependent on the State. The State will, if it pleases, direct the Church what to teach, and how to teach it, and if she refuses, will punish, will persecute. The State may be the purest of republics, and yet may indulge in some atrocious despotism in matters of religion. Therefore,

a Constitutional State must have no power to meddle with religion at all, except to protect its quiet worship. The whole world must inevitably come to this conclusion, and then the whole world will be still. Then love will reign, and truth will burn brightly. The State itself will more readily become religious when it is deprived of all power to modify and govern religion.

How impressively are these truths illustrated by what is now going on in Germany and Switzerland! God, in his Providence, is showing us that neither Evangelical Protestantism, nor Romanism, nor Rationalism, whether under a Republic or a despotism, can be entrusted with State power. The State cannot be entrusted with power over the Church; for some way or other it will act the tyrant. The Church cannot be intrusted with power over the State, or with the use of the State to enforce her rubrics or her teachings; for the Church also, sooner or later, acts the tyrant, when tempted to it. The temptation comes under the guise of an angel, under the plausible pretence of uniformity in worship, and the advancing of the Redeemer's kingdom. So much the more dangerous it is, so much the more earnestly and carefully expel it. Religion is a voluntary thing, both in form and doctrine. Let every State and every Church respect it as such, and cease from enforcing it, and leave to Christianity

The Word of God only
The Grace of Christ only,
The Work of the Spirit only,

and then intolerance and strife will cease, truth and love will prevail, error will die out of existence, and throughout all nations the kingdom of Christ will come."—[Dr. Cheever.

THE PRIEST AND THE IRISH MILKMAN.

The following amusing instance of Irish wit on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up reading the Bible, was related by Dr. Dowling of this city, in an address during the anniversary week.—*New York Recorder.*

On reaching the milkman's humble cabin in the county of Kerry, the priest thus addressed him: "Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure it is true, please your riversace, and a fine book it is too."

"But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures." "Ah," replied Pat, "but you must be after provin that same, before I consint to lave it aff."

"That I will do from the book itself. Now turn to 1 Peter, 2d, 2, "As new-born babes desire the sincere milk of the word, that ye may grow thereby." Now, you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to 'desire the sincere milk of the word, and one who understands what the 'sincere milk' is, must give it you, and tend you.'"

Pat listened attentively to the priest's authoritative address, but no

way at a loss, replied; "But be aisy, your riverance. while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? why, instead of giving me the rale milk, he chated me by putting wather into it; and if you get my Bible, perhaps you may be afiher serving that same. No, no. I'll kape my cow, and milk it myself, and then I shall get the sincere milk, and not as I might from you, mixed with wather."

The priest thus finding himself defeated. and desirous that the mischief should spread no farther, said in a conciliatory tone: "Well, Pat, I see you are a little wiser than I thought you, and as you are *not quite* a babe, you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eyeing his admonitor very cunningly, but seriously, replied: "Sure enough, your riverance, *while I have a cow, and can give a little milk to my neighbors who have none, it is my duty to do so as a Christian; and saving your riverance, I will.*"

The priest, concluding that the honest milkman was rather a tough customer, gave up the argument and walked off abashed.

ROMAN CATHOLIC NOTES ON THE SCRIPTURES.

"Having their conscience seared with a hot iron."—1st TIM. IV. 2.

The following notes are from "The New Testament with Annotations approved of by the most Rev. Dr. Tray, R. C. Archbishop of Dublin in 1816."

On John xv., 7.—"The prayer of a Protestant cannot be heard in Heaven."

On Hebrews v., 7.—"The translators of the English Bible ought to be abhorred to the depths of hell."

In another place it is also said—"A Christian is *bound to burn and depace* all heretical books, for example THE ENGLISH BIBLE."

THE BEAST.

HIS RIDER—HIS HEADS—HIS HORNS—HIS TIME—HIS NUMBER OR MARK.

"Watchman, what of the night?"

The darkness passeth away and the morning dawns. The night of mind is receding before the sun of righteousness. The events of our times indicate to the world that the great author of revelation is also the God of Providence, of Redemption, of Salvation. The Almighty is speaking to the nations in his judgments. He commands the attention of the foolish, the devout and grateful attention of the wise. "The Lord reigneth, let the earth rejoice." Much of the prophecies of Scripture has been fulfilled—much remains to be fulfilled—"The signs of the times" indicate its present fulfilment. "Blessed are they that read," and "hear," and "understand."

Daniel the Prophet saw in a vision from God, 2400 years ago, "four beasts," which are universally admitted to refer, in symbol, to the great monarchies which have governed the world—the Chaldean, the Medo-

Persian, the Grecian and the ROMAN. The fourth beast had ten horns, and from it proceeded a new power, "Speaking great things." "Great words against the Most High," wearing "out the saints of the Most High," who were to be under its power for "a time, times and the dividing of time," or a prophetic year, years, and a half, or three and a half years. Then there should be an end of "these wonders." Then would the seals of the mystery be opened.

John the Apostle saw also in a vision from God, nearly 1800 years ago, a beast having seven heads and ten horns. It had "a mouth speaking great things," blaspheming against God." It made war against his saints" and "overcame them" "forty and two months, or three and a half years. Elsewhere he described it as "scarlet coloured," having as a rider "the great whore," with whom the kings of the earth have committed fornication. This power was to tread under foot "the holy city" for 42 months or three and a half years. Two witnesses should testify in the cause of God for 1260 days in sackcloth, or three and a half years. The persecuted one was to have a place prepared of God, and to be fed in the wilderness for "a time, times and a half," 1260 days, or three and a half years.

What is meant by this prophetic imagery? the Book of Revelation is manifestly a symbolical history of the Christian Church in the world. It *opens* seven seals, *sounds* seven trumpets, and *pours out* seven vials; indicating developement, proclamation, judgment—when, as it is said, Rev. X. 7—"In the days of the voice of the Serenth Angel, when he shall begin to sound, the mystery of God shall be finished."

"The wise" believe that we have reached the dawning of a most important era—the sixth vial is now about to be poured out upon the earth. How important, therefore is it that we should both listen to the voice of God in his word, and endeavour to compare it with his voice as uttered in the events of his Providence. What are we taught from past history compared with the Revelation of God?

1st. The Beast—Scarlet coloured—upon which the whore rode—having seven heads and ten horns, is ROME—gorgeous and bloody—corrupting—situated on seven hills, formed originally out of ten principalities or kingdoms. Rev. XVII. 3, 9, 12.—THE MAN OF SIN assuming the place of God—blaspheming his name by claiming to be "our Lord God the Pope,"—"The Vicar of Christ" darkening the human mind by depriving it of the light of the Divine Word, and murdering the people of God from age to age.

2nd. The Saints of God—the Holy City—his persecuted Church—his Holy Word, the Bible—are to be exposed to the pestilential power of this beast for "a time, times, and a half." (three and a half years)—"42 months," or "1260 prophetic days," or years of 360 days. From what period must the beginning of this be reckoned? "The wise," in past ages say from the year A.D. 606, when the Pope assumed the title and powers of "Universal Bishop." The following remarkable explanation of this question was given by one Fleming, an eminent Scottish author, about 147 years ago:—

After explaining that the rude mode of reckoning time was 30 days to a month, and 360 days to the year, he shows that the 1260 prophetic years would be 1268 Julian, Gregorian, or common years with us—He says,

“To apply this, therefore, to our design. If we may suppose that Antichrist began his reign in the year 606, the additional one thousand two hundred and sixty years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster. But seeing they are prophetic years only, we must cast away eighteen years in order to bring them to the exact measure of time that the Spirit of God designed in this book. And thus the final period of Papal usurpation (supposing that he did, indeed, rise in the year 606) must conclude with the year 1848.”

Again, as to the closing scenes of the fifth prophetic era he says—

“The fifth vial, Rev. XVI. 10, 11, which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman see; that, I say, this judgment will probably begin about the year 1794, and expire about A.D. 1848; so that the duration of it upon this supposition, will be the space of fifty-four years. For I do suppose that seeing the pope received the title of supreme bishop, no sooner than A.D. 606, he cannot be supposed to have any vial poured upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the twelve hundred and sixty years in prophetic account, when they are reckoned from A.D. 606. But yet we are not to imagine that this vial will totally destroy the papacy (though it will exceedingly weaken it,) for we find this still in being and alive, when the next vial is poured out.”

If this interpretation be correct, and few who have traced the events transpiring in Italy and Rome, during the past year (1848) can doubt it. the night of Romish darkness and corruption—all the alliances of political power with the professed Church of Christ, must soon be destroyed and pass away, “The coming of the Lord draweth nigh.” “THE MAN OF SIN,” is to be “revealed, the Son of Perdition,”—2nd Thess. II. 1—12. Are any of my readers doubtful of the general accuracy of the above interpretation, as to the Beast—the term of his power—and his coming doom? If so, I direct them to “a more sure word of prophecy,” to evidence which cannot be denied by any honest mind. “Let him that readeth understand THE NUMBER OF HIS NAME.”

THE NUMBER OF THE BEAST.—A SIGN GIVEN FROM HEAVEN.

THE SIGN POINTING TO HIS DESIGNATION—HIS KINGDOM—HIS CITY—HIS HOUSE—his CHARACTER.—“Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man, and his number is SIX HUNDRED THREE SCORE AND SIX.—Rev. XIII. 18.

The Spirit of God, in the above passage of Holy Writ, gives to men a sure index to find THE BEAST OF MAN OF SIN—the great enemy of God's people in this world:—it says his number is 666.

1. What then is his designation?—We answer it is ROMAN, for Lateinos (Latin or Roman) when written in Greek, and the numerals are summed up, gives the index. Thus—

Greek λ' α' ρ' ε' ι' ν' ο' ο' Lateinos Latin, or Roman.
Numbers 30 1 300 5 10 50 70 200 Total 666.

2. *What is his kingdom?*—We answer ITALIAN, ROMISH or LATIN for *Latina Basileia*," the Latin Kingdom, when written in Greek, and the numerals are summed up, gives the same result. Thus—

η Α α τ ι ς η β α σ ι λ ε ι α (Latina Basileia.)
8 30 1 300 10 50 8 2 1 200 10 30 5 10 1—Total, 666.

3. *Where is his City?*—We answer ROME, for Romiith. when written in Hebrew, and the numerals are summed up, gives also the index. Thus

Hebrew ת י י מ ו ר Romiith. Rome.
Numbers 400 10 10 40 6 200 Total 666.

4. *What is his Character?*—We answer APOSTATE, for Apostates when written in Greek, and the numerals are summed up, gives the same most wonderful result. Thus—

Α π ο σ τ α τ η ς, Apostatés, an Apostate.
1 80 70 6 1 300 8 200—Total, 666.

5. *Where is his House?*—We answer THE VATICAN AT ROME, for over the door of this building was inscribed in Latin, the sign—"VICARIVS "FILI DEI,"—Deputy of the Son of God, the Roman or Latin numerals in which, being summed up, again gives the mysterious and wonderful index, or sign of the "Man of Sin." Thus—

Latin V I C A R I V S F I L I I D E I
Numbers 5 1 100 — — 1 5 — — 1 50 1 1 500 — 1 Total, 666.

The head of the great apostacy from God and truth—of Babylon the Great—resides, then, in Italy, in the city of Rome, in the Vatican. Let every honest man among the Roman Catholics read this lesson of Holy Writ, given to them from heaven, by the goodness of God. Let every one having the mark, or the name of the beast, or the number of his name, Rev. XIII. 17. tremble for fear of the judgments of God, which are rapidly drawing near—Rev. XIV. 9, 10, 11. Let the wise among them hear also the invitation—Rev. XVIII., "COME OUT OF HER (Babylon) MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "For the beast shall be taken and cast into a lake of fire, burning with brimstone."—Rev. XIX. 50. It shall be utterly destroyed—2nd Thess. II. 7. It "goeth into perdition."—Rev. XVII.

"He that hath ears to hear, let him hear."

TRAVELLING BY STEAM ROUND THE PLANET URANUS.—The circumference of the orbit in which Uranus revolves about the sun is 11,314,600,000 miles, through which it moves in 30,636 mean solar days, or about 84 years, it is the slowest moving planet in the system, and yet it pursues its course at the rate of 15,000 miles an hour. Were a steam carriage to move around the immense orbit of this planet at the continued speed of about 30 miles an hour, it would require no less than 64,570 years before this ample circuit could be completed, and yet a globe 80 times larger than the earth finishes this vast tour in 84 years!—*Dick's Celestial Scenery.*

FIRST DAUGHTER OF BABYLON, MOTHER OF HARLOTS.

' WITH WHOM THE KINGS OF THE EARTH HAVE COMMITTED FORNICATION.'

Revelations XVIII.

" Her sins have reached unto Heaven, and God hath remembered her iniquities." " How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her." " The merchants of the earth shall weep and mourn over her, for no man buyeth her merchandize any more. The merchandize of gold and silver, and of pearls, and fine linen, and purple and silk, and precious vessels, and wine, and fine flour, and beasts, and sheep, and horses and chariots, and SLAVES, and SOULS OF MEN."

The Mother of Harlots, who has committed fornication with the Kings of the Earth, refers, evidently, to the union between Church and State, first established under the Roman Emperor, Constantine. This Mother has had a large progeny of daughters, resembling her in character, in depravity, in cupidity, and in the deadliness of her influence. Every State Church is a daughter committing fornication with the Civil power. Christ is declared to be the alone Spouse and Head of the Christian Church; and any other, therefore, assuming this relationship commits spiritual fornication—produces a race of illegitimate Teachers, who are of the earth earthy: who live upon the fruits of public spoilation and injustice; and who virtually trade in slaves and souls of men. Besides this, the illegitimates of the National Hierarchy boast that they are the true "Successors of the Apostles,"—those self-denying witnesses of the Son of God! What strange inconsistency and folly! Who ever heard of witnesses to certain facts having any successors at all? How could such "greedy dogs" claim to be the successors of such self-denying men?

The following facts, in connection with the National Church of England, we give merely as an outline of this monstrous hoax—this "Great Sham"—which has been so long palmed upon the nation as an organization to promote the interests of the religion of Jesus Christ. The Ecclesiastical Commissions, and the returns made to Parliament of the incomes of Bishops, (in making which, Bishops and Clergy are themselves employed,) have been proved so disgracefully deceptive or fraudulent, as to astonish the whole Empire that such infamy should wear the name of Christian. Mr. Horsman, a member of the Imperial Parliament, proved to the House of Commons, that the Act limiting the income of the Bishops, was virtually rendered nugatory, by a ghostly trick. He showed that the Bishop of Durham, for one, instead of receiving the sum therein limited, (about £10,000 we believe :) he received regularly, from £15,000 to £26,000 a-year: and that in 1845, it was actually £37,161! A part of this he was compelled to disgorge; but after remitting a portion to the Commissioners, he retained, in violation of the spirit of the statute, the net sum of £26,000. The smaller Bishoprics exhibited the same results: the Bishop of Salisbury, for instance, whose income is professedly £5000 a year, was proved also to have pocketed £17,000! and this is common, apparently, to all the Bench!—that is they manage by sheer legerdemain, to get generally FOUR TIMES more out of the public purse than the law intends to allow! This is quite in keeping with the

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successors of Judas Iscariot ; and, to a demonstration, proves their title to the Apostolic Succession.

But while the State Bishops are thus stalled upon the plunder of the Revenue, a great multitude of the working Clergy are a kind of serfs under the spiritual Lords—the great Drones,—and can barely maintain a decent appearance in the world.—Sir Robert Peel proved on the occasion referred to, that 3,528 English Benefices yielded only £150 per annum ! or, in other words, that one of the incumbents of the smaller Bishoprics—one of the drones—consumed more upon his lusts, than was given to support 113 working Clergy ; and one of the incumbents of the larger Sees, more than was bestowed upon 173 of the workers, whose parishes number at the same time, a population upon an average, of more than 10,000 souls.

But it may be said, that the successors of Judas spend much of their income in doing good. If this were true, it would not justify this public profligacy. But it is not so. The cellars, &c. of the late Archbishop of Canterbury, reflected the real character and virtues of the Episcopate in all their lustre. The “4,000 gallons of prime Ale” advertised in the catalogue of his effects, in January last—the wines of choicest vintage—the mountain and other kinds of Rum—the cherry Brandy—the Blood Horses—the splendid carriages—the princely furniture—and the heirloom of the Palace, the Billiard Table and its furniture, all tell of the physical mortification ! the holy self sacrifice ! and the spirituality of State Bishops and Archbishops. If any other proof were required, we might refer to the will of Dr Howley as lately proved in the Court of Probate, showing, that his charity not only began at home, but ended there ! This poor Dives had actually accumulated £120,000 of a nett surplus over the tens of thousands spent in a life of luxurious indolence, and *all* this he conveyed to his family at his death, without bequeathing *anything* to any benevolent or charitable object whatever ! John Bright, the Member of the House of Commons for Manchester, stated on the occasion of this discussion, that the two men who had occupied the Sees of York and Canterbury, had actually received during their life-time, no less than *one million, five hundred thousand pounds* ;—that is, supposing each of them had been 35 years in office, they had received on an average \$293 for every day of their official life ! and this was done by men professing to be the true and genuine ministerial followers of the self denying Saviour and his Apostles—and in a country where myriads of the population are pining in the midst of want, and perishing for lack of food ! !

Let any honest man, having any respect for the Divine Testimony, say, whether there is a single feature in all this MONSTROUS HOAX, resembling the system established by the Saviour, and his Apostles. Jesus, although the Son of God, labored with his own hands at the trade of a carpenter—he lived a life, and died a death of self-sacrificing benevolence. He never claimed support for himself or his Apostles from the Civil Government, but declared, that his Kingdom was not of this world. Wherein, we ask, does bloated earthliness resemble the heavenliness and

spirituality of the religion of Jesus Christ? Whersin? wherein? wherein?

P. S.—The *Darlington Times* thinks that a remark made by John Wesley, might be applied to the late Archbishop of Canterbury—"He died wickedly rich."

THE SUCCESSORS OF JUDAS ISCARIOT.

In 1836, under the administration of Sir Robert Peel, an Ecclesiastical Commission was appointed, ostensibly to reform the financial abuses of the National Church, specially to lessen the income of the higher, and to increase the incomes of the poorer Clergy, and to endow new Churches. This Commission was actually composed of the Archbishops and Bishops themselves! together with the principal Ministers of State. It obtained from various sources, large amounts of money, much information, and in the end, aggravated the evils it was intended to remove!

Some of the working Clergy, it is notorious, get from £20 to £30 a year! while the great Drones get from £12,000 to £30,000! This Commission was actually chosen, to correct this evil. How was it done? The small living of Barnsley was augmented £6; Long Busby £12; Lewston, £15; Prior's Lee, Shifnal, £6; St. Mary's, Exeter, £9; Wrenbury, £6; Worsborough, £9; and a few others, by smaller sums; while a few new churches were endowed, at from £120 to £150 each. In 1841 and 1842, in answer to the appeal for more churches and more ministers, for a people "perishing for lack of knowledge," £13,624 was devoted for this purpose. But what did the Drones do for themselves during the same period? 1st., two sums, £8,480, and £8,600=£17,089 were given to augment the Sees of the Bishops!! 2nd., another two sums—£492, and £1000=£1,492 were given for House Rent for Bishops! 3rd., another two sums—£3,258, and £11,222=£14,480 were given to provide residences for Bishops!! Thus, while less than £14,000 had been spent in the objects of the Commission, £35,492 were spent in the augmentation of their own revenues, and the increasing of their own comforts and luxuries!!!

In every Episcopal "Charge," the destitute condition of the country is dwelt upon, and the Clergy are appealed to for the purpose of relieving the destitution! Yet, in 1844, when appeals were made to the Commission for aid, they said they could do nothing; yet they had spent in that year, between £30,000 and £40,000 on themselves! Yet, at this very time, 2,000,000 of the population of England, were declared to be destitute of Churches and Ministers, and about 2,000 of the working Clergy had incomes less than £100 a-year! while many had £50, £20, and some only £10 a-year.

One instance of the shameless perfidy of this Commission, was given to the House of Commons, in December, 1847. Dr. Mark, the Bishop of Gloucester, wanted some repairs done to his palace, the cost of which his Surveyor estimated at £1,000. Application was then made to the Commissioners, (himself being one of them,) who sent their Surveyor to look over the premises, and he returned the amount at £10,000! and this sum was actually expended and paid by the Commissioners!!!

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It has been found, in short, that the returns of almost every Bishop to Parliament, of his income, was false! The Bishop of London, for instance, gave in his at about £13,000; while it approximated nearer to £50,000, and would soon be £100,000, having about 400 acres in a populous part of London. A general return from the incumbents themselves, made throughout England, in 1825, represented the whole Church Revenues at £3,500,000, while the Tythe Commissioners, afterwards proved, that the tythes *alone* amounted to £8,000,000! besides the vast sums arising from Professorships, Fellowships, Masterships of the Universities, Public Schools and Surplice Fees, Preacherships in Royal Chapels, Lectureships, Stipends of Chapels of Ease, Chaplainships in the Army and Navy, &c., Easter Offerings, Consecration Fees, Church Rates, Ground Rents, Tombstone Fees, Christening Fees, Marriage Fees, Burial Fees, &c., &c.

Lloyd's Weekly Journal referring to the statements of Mr. Horsman in Parliament, remarks, "we cannot forbear expressing our conviction that those statements, *wholly uncontradicted*, are perfectly disgraceful to the Bishops, and to the Church, of which they are the recognized and princely heads. To charge men with FRAUD AND FALSEHOOD, is a grave thing, never to be done without having at hand the most complete evidence of the truth of the charge. Against the Bishops, and also many of the beneficed Clergy, there can be no doubt, that such a charge lies, THE EVIDENCE BEING CLEAR, AND INCONTROVERTIBLE!!!

The above is the fruit of National Religion—of a State Church—that grand Counterfeit of the Church of Christ. Let no one from prejudice deny the fact, but let the alleged counterfeit be compared with the true Church, according to the alone infallible standard and guide—the Word of God. What, then, constitutes the difference between them?—*i. e.*, between a Christian Church according to the New Testament, and a Political or State Church according to Act of Parliament?

THE CONTRAST.

A CHRISTIAN CHURCH,

As founded by Christ and his Apostles.

1st.—It is of Divine origin, and designed to promote the glory of God and the good of man.

2nd.—Christ the Son of God, is its Supreme Head.

3rd.—It consists of a single congregation of persons who sincerely acknowledge, and who are obedient to the authority of Christ.

4th.—It recognizes only two classes of officers in its government—viz., "Bishops and Deacons," who were elected by the people,—the former as *President*, and the latter as *Treasurer* of the Society. The Apostles, or Evangelists sent out by them, generally set them apart. None were to be chosen to office until first

A POLITICAL OR STATE CHURCH.

As founded by the Rulers of this World.

1st.—It is of human origin, and fitted only to subserve the interests of the Devil and the ruin of man.

2nd.—The Sovereign of the nation, although infamous as to character, is its Supreme Head.

3rd.—It consists, theoretically, of the whole subjects of the Kingdom, without any reference whatever to knowledge or character.

4th.—It recognizes a host of officers, from an Archbishop down to a Curate, all of whom are entirely foreign to anything learned from Jesus Christ or his Apostles. Their very names are not to be found in the Bible, for they have been all taken from the Church of Rome. They are always chosen by the Crown or its

"proved" by the congregation, and found to possess the required character and gifts.

5th.—These officers were, and should be, men taken from the congregation, engaged in the ordinary vocations of life, but whose character, experience, and natural abilities fit them for office. No salary or fee appears to have been attached to the discharge of its duties. The offices were purely honorary. No power beyond the congregation itself was recognized either in the appointment or removal, of church officers after the death of the Apostles.

6th.—Their duties are to watch over the spiritual welfare of their brethren; to aid, according to their gifts, in the self-instruction of the body, looking only for the heartfelt recompense which follows free and benevolent labour, and for the approval of the "Chief Shepherd," when he shall come again to judge the world in righteousness. They repudiated mercenary rewards according to apostolic counsel and example—"Thus, 2nd Cor. xii. 17, 18., "I will not be burdensome to you;" "Did I make a gain of you by any of them whom I sent unto you?" "Did Titus make a gain of you?"—"Walked we not in the same spirit—in the same steps?" Again, 1st. Thess. ii., 9—"For ye remember, brethren, our labor and travail: for labouring night and day, because we would not be chargeable unto any of you." Also, Acts xx. 33.—"I have coveted no man's silver or gold"—"these hands have ministered to my necessities."—"I have shewed you (Ephesian bishops) all things, how that so laboring (at some honest employment,) ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

7th.—It is a simple social arrangement made by Divine wisdom, and, in all its aspects is full of benignity to man, and in its nature essential to the promotion of his interests for time and for eternity.

ITS MOTTO IS

"It is more blessed to give than to receive."

Citizens! Patriots! Christians!

WHICH OF THE TWO SYSTEMS ARE YOU SUSTAINING BY YOUR EXAMPLE AND MEANS?

THE PRESENCE of GOD.—Privation of the presence of God, is Hell; a diminution of it, is a step towards it. Fruition of his presence is heaven. And shall any man be afraid of having too much heaven--too much God!

subordinates: the people have nothing to do in their election.

5th.—These officers are a trained ecclesiastical police: they are paid enormous salaries by the government to be its servants; they exercise an iron sway over the people; and, however morally debased, can hold their places in defiance of them: their functions may have some warrant from the Koran or Mass Book, but none from the New Testament.

6th.—Their duties are mainly to watch over and secure the mental and political servitude of the masses, through religious means, and to manage their own finances and estates. The higher the official station, and the larger the salary, the less commonly is the amount of religious duty performed. The rewards are all mercenary in the extreme; and the enormous drafts made upon the productive industry of Great Britain and Ireland, to uphold the political priesthood, in idleness, luxury and vice, astounds the whole civilized world. The cost of the Priesthood of all other nominal Christians in the world being computed at £8,591,000 sterling; while the National curse in ENGLAND AND IRELAND consumes about £10,000,000 every year!!! How true is the prophecy of God's Word!—"There shall be false teachers among you;" "through covetousness shall they, with feigned words make merchandize of you;"—"whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Peter, ii. 3.

7th.—It is an artful device of the Wicked One to corrupt Christianity, to prevent the progress of the human mind, and is destructive alike to the temporal and eternal interests of man.

ITS MOTTO IS

"It is more blessed to receive than to give."

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THE RIGHT TO PLUNDER VINDICATED.

Being Chap. XXIX of the Acts of the Apostles, lately adopted for the Upholding of Church-rates, &c.

VERSE 1. Now it came to pass, while Paul tarried at Corinth, that he made a rate of twopence in the pound upon the Jews, and upon the Gentiles, and upon the Church of God: and the rate was upon this wise,

2. When the brethren came together on the first day of the week, Stephanus, which was the first-fruits of Achaia, being churchwarden that same year, moved that a rate should be made of twopence in the pound for the mitre of Paul, and for his apron, and for the wine, and for the bell-ringers, and for the organist, and for the painted window, and for the beadle, and for the grave-digger, and for the clerk.

3. So a brother whose name was Aristarchus, seconded the motion,

4. And Paul, the Lord Bishop of Achaia, sat in his chair, in his rochet: and the very reverend Gaius, Dean of Corinth, sat at his right hand.

5. And a man, whose name was Albinus, rose up straightway in the midst, and said that he was ashamed that the saints should not pay for their own religion, but that they should lay a burden on the Jews and on the Gentiles that believed not, making the truth to become utterly an abomination unto them.

6. But the brethren lifted up their voices in the vestry with one accord, and cried mightily for about the space of half an hour. Turn him out! and they threw dust in the air, and made no small stir, stamping with their feet, and hissing, insomuch that Albinus was put to shame, and held his peace.

7. And Paul the Apostle took the vote, and the brethren lifted up their hands, and they made a rate and a decree that the saints, and the heathen and the Jews, should offer willingly of their substance twopence in the pound, and that whosoever would not pay should be delivered unto the

keeper of the prison, and that his goods should be sold until he had paid all that was due.

8. And the churchwardens departed, and they gathered up the money of them that believed, and put it into a bag; and afterwards they went to the Gentiles, and to the Jews which believed not.

9. And they came to the house of one Silvanus, and he was a Hebrew of the Hebrews, and a ruler of the synagogue, and he gave alms unto the people; but he knew not the gospel, neither consorted he with the Church which was at Corinth.

10. And when the churchwardens demanded of him his rate, behold he refused to pay, for he said in his heart, Lo! are not all these Nazarenes? and I believe not their words.

11. So the brethren departed from the habitation of the chief ruler of the synagogue, and hasted unto the assembly of the saints; and they rehearsed before the apostle and the elders both the stubbornness of Silvanus and of the idolatrous Greeks.

12. Then Paul rose up, and they which were with him, and rent his garment, and cried with an exceeding-loud voice, Anathema! and a young priest, whose name was Tertullianus did in like manner, and his countenance fell.

13. And Paul spake, and said unto the churchwardens and unto the beadle go quickly unto the street which is called Straight, unto the house of the ruler of the Jews, nigh unto the gate, of the city with staves in your hands, and carry away suddenly his table, and his bed, and his silver jug, and his spoon, and the spoon of his wife, and whatsoever he hath, and bring them into the market-place, and sell them unto all that pass by, until the rate shall be paid.

14. And if he will shut up the door

of the house, behold, ye shall break into it; and if he hold fast to his table, or his bed, or his jug, or his spoon, or anything which is his, ye shall smite him with your truncheon very grievously, and carry him away to the dungeon, and give him the bread of affliction, and the water of affliction for six months. until he repent,

15. So the churchwardens went their way, and they took with them a brother, whose name was Phlegon, which was the beadle of the church; and he was arrayed in scarlet apparel for glory and for beauty, and he had a cocked hat upon his head. and a staff like unto a weaver's beam in his hand.

16. And they came unto the house of the ruler of the synagogue, and he looked forth from his window. and commanded the damsel to make fast the door against the Nazarenes.

17. Now the brother whose name was Phlegon was a very fat man; and he ran unto the door in the greatness of his strength, and smote it with his side till it opened, and they entered in.

18. And the churchwardens said unto Silvanus that they were sorry exceedingly, but that such was the law, that the Apostolic Church must needs be supported by the goods of them that believed not, and moreover that the Jews and the idolaters might come unto the church if they chose.

19. So Phlegon looked up to heaven, and seized upon the table, and

upon the jug of the ruler, as Paul had commanded; upon his silver spoon also, and upon the spoon of his wife which he had given her.

20. And Silvanus held fast with his hand upon the table. Then Phlegon sighed, and took him by the beard and smote him upon the head, so that he fell upon the earth; and his wife and his little daughter lifted up their voices and wept.

21. Then the churchwardens and the beadle took the bed, and the table, and the jug, and the spoons of Silvanus, and they departed unto the market place, mourning over his unbelief, and sold them unto them which passed by, and payment was made

22. Then they returned, and told Paul, and Gaius the dean, and Peter, and Nicholas, and Martin, and Sanctus, and Tertullianus, the priests; and they rejoiced greatly, and all the saints which were with them, at that which was done.

23. And great fear came upon the slaves, and upon the heathen, and upon the Jews, and they paid the rate of twopence in the pound, and all men glorified the power of the Church and of the Apostles.

24. And Paul gave a parish with light duty and a living in Macedonia, unto the sons of the churchwardens; and they gave unto Phlegon the beadle, soup for the comfort of his body, and blankets, and an allotment at Christmas, for the zeal which he showed.

CHURCH ROBBERY.

High church robbery of the goods and chattels of christians who repudiate the authority of "THE LESSER BABYLON" is taking place every day in England. We could fill our pages with cases of this kind, marked by the most revolting cruelty and injustice. We mention only *two*. On the 2d October, 1848, in the County Court, the Lord de Saumerez, Vicar of Huggate, in the East Riding of Yorkshire, appeared as the plaintiff in an action for the recovery of *four pence*, alleged to be due by a Labourer residing in his parish for Easter Offerings!! The *Bucks Gazette* also tells us that a few months ago, "John Simonds, of Mursley Bucks, an honest and industrious man, was brought to gaol at Aylesbury, in custody of a police constable, and committed

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"to take his trial at the Quarter Sessions, on a charge of resisting to pay five pence, for the bread and wine, the cushions and cassocks of the Parish church"!!! The spirit which sanctioned this would burn a man at the stake. Could not the successors of Judas give a face to such villainy by voting such a chapter as the foregoing to be canonical? The whole State-church system is a lie without it.

Dear Reader! are you aware that Dr. Strachan and his clergy are aiming at the establishment of a similar system in this Province? Read the article on the Clergy Reserves and Rectories, and act as an honest man. Better that such wrongs should be removed by the *petitions* of the present generation than by the *swords* of the next.

MONSTER GRIEVANCES.

"These Reserves and Rectories are a plague spot, a gangrene, and like the worm at the root of Jonah's gourd, will yet, unless utterly removed, prove the ruin of our Institutions and of our happiness as a people."—*Provincialist*.

THE CLERGY RESERVES AND RECTORIES.

"It is well known how distasteful to a large portion of the people of Upper Canada was the application of PUBLIC PROPERTY, in which all were equally interested, to the theological purposes of any particular denomination."—*Speech of the Hon. Robert Baldwin on Mr. Draper's University Bill.*

THE RESERVES.

This mighty question, after a temporary abeyance, again commands the attention and interest of every freeman in Canada. The lands known by this name instead of being the bitter source of strife, anarchy, rebellion and bloodshed, as they have been, might, under a wise government, have been made a powerful means of improving the country and of spreading the blessings of Education to our remotest settlements. Under the government, however, of a desperate and wicked faction, contemptuous alike of public opinion and of our highest interests, the revenue arising from this source has been employed only to subserve the interests of one or two religious sects at the expense of all others, and as a fund to bribe the weak and unprincipled amongst us to submit to this mighty social wrong.

The old serpent of Ecclesiastical dominancy and intolerance lay comparatively dormant in Canada until about the year 1826, when Doctor Strachan warmed it into life. Under the vain hope of supplanting the denominations whose Ministers had early braved the difficulties of our forest wilds, and carried the lessons of christianity to our scattered population, and to subserve the interests of the sect to which he had attached himself, he published his famous Chart of the Ecclesiastical affairs of Upper Canada. This Chart, which passed as authority at St. James's, in London, brought eternal disgrace upon its author in Canada. It was a scandalous and gross misrepresentation of the religious statistics of the Province, in order to obtain the lands and emoluments of Government to BUILD UP A STATE CHURCH in Canada. Then began the war for religious liberty, whose battles, we regret to say, have not yet terminated. The enemy, by an act of governmental violence,

has for the last eight years, been entrenched behind an Act of the Imperial Parliament, from which the people of Canada, as they value their most sacred liberties, are imperatively called to dislodge him. The inhabitants of this country, we are assured, will never rest, now that public opinion reaches the Executive, until *Liberty—true Liberty—equal and impartial Liberty—shall be guaranteed* to every one:—until the rights of all, to every civil advantage, privilege and immunity shall, without respect to his religious opinions, be fully recognized and established.

A brief reference to the value and malappropriation of this fund we deem highly important at the present time. About 1,250,000 acres of the lands have already been publicly sold, but how much has been given away and wasted under the reign of the irresponsibles, none can tell.—About £400,000 C'y has been realized from sales and funded, yielding an annual revenue at the present time of from £12,000 to £15,000.—Before the passing of the Imperial Act in 1840 the entire proceeds appear to have been spent by the Government arbitrarily in nursing Episcopalianism, and bribing the more clamorous and unprincipled sectarian complainants. Since the passing of that Act £7,700 is guaranteed annually to the Episcopalian Sect, and £1,580 to the Residuary Presbyterians, to the entire exclusion of all other religious denominations (until those sums be made good from the funds) altho' they embrace perhaps nine-tenths of the whole of our population!

The monstrous iniquity of this measure cannot well be imagined or reckoned.—Some estimate of the cruel injustice of it may be formed however, from the following fact.—The Reserve Act provides that the surplus revenues, after paying the favoured sects, shall be appropriated to any of the proscribed sects at the pleasure of the Governor in Council on application being made for a share by petition. In January 1848 the Government Gazette announced, for the first time since the enactment of the law in 1840, that a surplus of £1745 had then accrued at the end of 7½ years to be apportioned to applicants who may have applied on or before the 1st July following. Let us attempt to gauge this act of treason against the people of this colony:—

From July 1840 to July 1848,	The Episcopalian Ministers received	£7700 x 8 =	£61,600
Do	do	The Residuary do do	1580 x 8 = 12,640

£74,240

That is, the two privileged bodies received about \$300,000 in 8 years.

Now let us examine the share accruing to the politically proscribed denominations, were they to ask and receive it, viz.:—The Free Church—the British Wesleyans—the Baptists—the United Presbyterians—the Episcopal Methodists—the Congregationalists—the Primitive Methodists—the New Connexion Methodists—the Bible Christians—the Lutherans—the Christians—the Quakers,—all Protestants, besides the Roman Catholics. None of these, with one or two exceptions, have received a shilling of this fund since the act passed; but were all to bow at the door of the Provincial Treasury and make supplication for a share the average to each would be £15 11s 7½d per annum! or £124 12s 10½d or the 8 years!; or reckoning it £125, or \$500, every two of the pro-

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scribed denominations would average \$1000!! while, as shewn above, the privileged two have received for the same period no less than \$300,000!!! Were the numbers of each denomination compared, and the mode of reckoning church statistics carefully considered, the injustice of this act would appear tenfold more aggravated than is even shown by the above.

Let us refer to a few indisputable facts as to Denominational numbers. In the evidence given before a Select Committee of the Assembly in 1828, it was proved from the testimony of Episcopalians themselves and others, that the number of persons in the congregations of that sect was about 1 in 100 of the population; and that the number of communicants was only about 1 in 243. But allowing the latitude, absurdly claimed by "the lesser Babylon" in England and elsewhere, to assume all as "Churchmen" who do not affiliate with others, the proportion was reckoned to be from one-twentieth to one-tenth of the population of the Province.

It was also proved that the number of communicants among the Episcopalians was only about one-nineteenth of the number in other churches, and that the Methodists, Presbyterians, Baptists, and Roman Catholics, were respectively more numerous than that sect. The rapid increase of the Nonconformists in the Province, since that evidence was obtained, warrants us to assume the above proportions to hold good in 1848.

Yet with the full knowledge of those facts standing on the Records of our Parliament, did the Imperial Government in 1840, under the direction no doubt of the Bench of Bishops, devote by Act of the British Legislature, two-thirds of all the Reserves sold prior to that period, and two-sixths of all that should be sold afterwards, to the exclusive use of the Episcopalians, whose congregations numbered but *one per cent.* of our population!; and, to the Residuary Presbyterians who form but a small fraction of our population, the remaining third of the lands sold prior to 1840, and one-sixth of those which should be sold afterwards! That is, ALL the Lands sold before 1840 go to the privileged sects, besides the half of all that should be sold afterwards!! A more monstrous act of public injustice never disgraced the annals of any civilized country in the world, and any people who would calmly submit to it, deserve to be slaves. Reader, did you ever before fathom this ocean of iniquity?

But the Rights of men are not dependent upon numbers, nor are their civil privileges to be made dependent upon their religious opinions. If the Episcopalian communicants were as 243 to 1, instead of 1 to 243 of our population,—that *one* possesses rights which should be held sacred and inviolate: he has an inalienable right to worship God as he pleases; and if, because of his religious opinions, he is deprived of any civil benefit whatever enjoyed by others, it is a clear infraction of his rights, and he is made the victim of persecution. If so, how much indirect persecution has been employed against Protestants and others by the Government in past times? How vast is the catalogue of crimes

chargeable against the Church and State faction of this Province? We may regard the present Reserve Act as a kind of Religious Tariff passed by an unjust and persecuting government. The scale upon an average would stand thus: For the growth of Episcopalianism in Canada the Government give an absolute bounty of about \$33,000 a year; for the growth of Scottish National Presbyterianism about \$7,000 a year, and to silence the clamors of Free Churchmen, Methodists, Baptists, Seceders, Congregationalists, Roman Catholics, and others who get nothing, but who may be inclined to expose and resist such an outrage against the rights, the liberties, the peace and the welfare of the country, a douceur of about \$500 a year is offered on an average to each of those denominations who will humble and degrade itself to petition for it!!! In other words, in the Executive market, Free churchmen, Methodists, Baptists, Seceders, Congregationalists, Roman Catholics, and the smaller denominations are reckoned as at \$5 each!—Scottish Residuaries at \$70!! and English Churchmen at \$330!!! Will such atrocious injustice be tolerated for another year under a Responsible Administration? We earnestly hope that it will not.

But now for the remedy. About two-thirds of the Reserves are yet unsold, embracing 2,500,000 acres. The amount on hand from past sales is about £400,000 currency: The amount which may accrue from future sales will not perhaps fall short of £1,000,000. The total amount, if funded at 6 per cent, will yield an annual revenue of about £75,000. How shall this immense income be disposed of? Shall it be laid out under the present Law? If so, there will be £61,111 1s, devoted annually to building up the would be dominant sect—the Episcopalian; £12,962 19s annually to build up the Scotch Residuaries; while the remainder, £925 18s 9d—would be annually reserved to create a fund to bribe and silence the proscribed denominations!!! No honest man in Canada—no true Patriot—no Christian—will, we are sure, any longer tolerate such a monstrous violation of the civil and religious rights of his country. Justice upon this subject must be done, not only to every denomination of Christians, but to every subject of Her Majesty in the Province. The whole of the proceeds of the Reserves must be devoted to some general object in the benefits of which all will share equally and impartially. If devoted to the support of our COMMON SCHOOLS, all without exception will share in the benefit of the fund: the necessity for taxing the people for the support of Education will be greatly obviated; and the country will be relieved from one of the most fruitful causes of all the social strife which has hitherto checked our prosperity and destroyed our peace. This remedy has often been suggested; and under the reign of the Family Compact, was often attempted by the friends of the people in Parliament but in vain. By reference to the Journals of the Legislative Assembly it will be found that no less than five Bills had passed that House—viz., in the years 1827, 1829, 1830, 1833, and 1835, to appropriate the Clergy Reserves to purposes of General Education, but they were invariably quashed by the Legislative Council, a body which had then no sympathy in common with the people of the country, but was the mere instrument of an irresponsible Executive. That

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gloomy era, however, of official depravity and despotism has passed away:—public opinion has at length triumphed:—the friends of liberty are now in power. Let therefore the united voice of the people demand the early and full redress of

THIS MONSTER GRIEVANCE,
the removal of

THIS DARK NUCLEUS OF A STATE CHURCH.

with all its

POLITICAL AND MORAL ABOMINATIONS.

THE RECTORIES.

"This Rectorial fraud is the fruit of injustice the most apparent and astounding; it has been committed in defiance of rights the most sacred and inviolable; and it has written its true character and tendency in the history of the popular commotions it has created, and with the blood of our citizens it has shed."

Many of our readers may ask what is a Rectory? A Rectory, in our dictionaries is described as "a Clergyman who has the care and charge of a Parish Church:"—a Rectory is "the benefice of a Rector; the station, living, rights, and perquisites of a Rector; a Rector's House; a Parsonage." In the National Church of England the Rectors form severally a religious corporation, and possess peculiar ecclesiastical powers and privileges not only over all the inhabitants, but over all other religious Teachers within their parish. The intentions of the British Government to engraft the curse of a State Church upon all the Colonies is too obvious; and it is notorious that in every one of them where there is any measure of intelligence and spirit, there is a deadly strife raging between the Colonists and their Rulers upon this all important question. The Constitutional Act 31st Geo. III chap. 31, it is freely admitted, gave power to the Crown to establish and endow Rectories in Upper Canada; but the people having early evinced their determined hostility to the planting of the national Upas Tree among the institutions of this young colony, the Sovereign, in answer to the remonstrances of the people, not only held his right to establish and endow Rectories in abeyance for about 50 years, but communicated an Official Message to the Lieutenant Governor that *he would not take any step in his matter WITHOUT CONSULTING OUR LOCAL PARLIAMENT.* The following is an extract from that official Despatch from the then Colonial Secretary, Lord Goderich, to the Lieut. Governor of Upper Canada, Sir John Colborne—dated 8th Nov., 1842:

"With respect to the charge of *showing an undue preference to THE TEACHERS of Religion belonging to THE ESTABLISHED CHURCH of this country, it is so utterly at variance with the whole course of policy which it has been the object of my Despatches to yourself to prescribe, that I cannot pause to repel it in any formal manner. His Majesty has studiously abstained from the exercise of his undoubted prerogative of endowing literary or religious corporations UNTIL HE SHOULD OBTAIN THE ADVICE OF THE REPRESENTATIVES OF THE CANADIAN PEOPLE for his guidance in this respect.*"

The above Despatch appeared when the tide of public indignation against the machinations of the Church and State party had risen nearly

to its height, and it was extensively published throughout the Provinces, and tended to calm the public mind. It appeared afterwards, however, that this document was only "a delusion and a snare." Sir John Colborne was *then* in communication with the Colonial Secretary as to the best mode of establishing the Rectories; and the Despatch appeared only as "a Decoy-Duck," the more cleverly to ensnare the people. This would not have been believed had not A SECRET DESPATCH—written only five months afterwards, (6th April, 1833,) from the same Secretary to the same Governor, which accidentally came to light, opened the eyes of the Colonists to the deep and desperate treachery both of the Colonial Office and of the Provincial Government. The following document exhibits a measure of official perfidy, when compared with the other, which we can find no language adequate to condemn.

Extract from the Secret Despatch.

Lord Goderich therein writes to Sir John Colborne thus:—

"I have considered with great attention the observations contained in your private letter, of February 16th, and the propositions which result from them. * * I quite concur with you in thinking that the greatest benefits to THE CHURCH OF ENGLAND could be derived from applying a portion, at least, of the funds under the controul of the Executive Government IN THE BUILDING OF RECTORIES AND CHURCHES: and, I could add, in preparing, as far as may be, for profitable occupation, that moderate portion of land which you propose to assign in each Township or Parish for increasing the future comfort if not THE COMPLETE MAINTENANCE OF THE RECTORS!!! With this view, it appears to me that it would be most desirable to make a beginning in this salutary work, by assigning a portion of the fund for the payment of salaries (generally)—I say, a portion of this sum because I am led to think, that it would be expedient with a view to prevent jealousy, and attempts at interfering with the territorial fund, * * * some of it might, for instance, be applied to Churches for the Presbyterians, some for Roman Catholic chapels, and some for the Methodists—particularly that portion of them who may be in connection with the Wesleyan Methodists of this country. * * I am well aware that in the execution of this duty, you will have to steer a difficult course, and that IT WILL REQUIRE NO SMALL TACT to determine by what practical means these important objects can be best obtained."

We can find no transaction bearing so exact an analogy to this foul plot against the religious liberties of the Province as the swindling of an honest countryman by two city sharpers. Under the highest professions of friendship and honor they fleece him and escape. Sir John and Lord Goderich may be classed in the same category, for they have swindled the Canadian people of their most valued rights, and, as yet, have escaped. Let us compare the language of the two Despatches from the latter to the former.

In November, 1832—He says,

In the PUBLIC Despatch,

The charge of shewing undue preference to the clergy of the Established Church of England in Canada is so scandalously untrue, that I cannot pause formally to repel that charge.

But in his SECRET Despatch

In April 1833—He says:—

I quite concur with you as to the building of the Rectories for the exclusive benefit of the clergy of the Established church of England:

and I wish you to secure, if possible, from the public Lands, their complete maintenance!!!

In his PUBLIC Despatch

In November 1832.—He says—No step to establish religious corporations, or Rectories, will ever be taken by the Crown in Upper Canada without consulting the local Parliament.

But in his SECRET Despatch

In April 1833.—He says, virtually—“Sir John, you and I are playing a desperate game,—the consulting of the local Parliament is all moon-shine, and “*it will require no small tact*” on your part to keep us out of difficulty. My former Despatch may have lulled the suspicions of the colonists, but, to make the territorial fund doubly secure to the English Church, “*it would be expedient*” in my opinion, to gild a soporific pill for the Ministers of the Sects likely to be most troublesome: that is, for instance, I would give a bribe to the Presbyterians—the Roman Catholics—the Methodists—but particularly to the British Wesleyans, our faithful allies!!!—This is a true type of the Colonial System when unchecked by local responsible institutions. Sir John, stimulated no doubt and aided by Doctor Strachan and the Compact, accomplished this unrighteous design. FIFTY SEVEN RECTORIES WERE ESTABLISHED *unknown to the parliament or the people, and IN THE VERY TEETH OF THE ROYAL PLEDGE as given by Lord Goderich, that no act of this kind should be attempted, before obtaining the advice of the Canadian Representatives.* This robbery of the public property to subserve the interests of a faction,—this foul and treacherous plot against the rights and liberties of Canada—was not known until the Spring of 1836, after Sir John Colborne had been removed from the government of the Upper Province, or, like a criminal, had escaped from the officers of Justice.—For this violent and traitorous infraction of the rights of a whole people—this deed of darkness and infamy—all concerned deserve yet to be impeached, and to be sent to a Penal Colony for life.—As if to crown the infamy of this affair, Sir John, when professedly reviewing the acts of his administration, (in the speech he delivered to the Parliament of U. C. on the 14th January, 1836, on the eve of his departure from the Province,) makes no allusion whatever to the establishment of the Rectories, but discourses thus to our representatives:—“*At this important and favourable crisis, whether the interests of the Parent State or the EARNEST WISHES OF THE COLONY be consulted, the Imperial Government cannot fail to deem it an essential duty TO WATCH OVER AND ZEALOUSLY PROTECT YOUR INSTITUTIONS and CHERISH THE ATTACHMENT of all classes to the Crown!!!*” This was a fitting climax to the monstrous outrage which he and others had committed against half a million of peaceful and loyal subjects. It is the language of faithlessness and insincerity:—the cant and humbug of a weak, reckless, and unprincipled ruler.

Hope at length flickered in its socket when the fact concerning the Rectories became known to the country in the March or April following: Sir Francis then assumed the reins of government and drove like a madman:—the last ray of hope vanished from the public mind:—the Rebel-

lion of 1837 followed; and the Colony was almost lost to the Empire.—
STATESMEN SHOULD LEARN WISDOM FROM THESE MELANCHOLY FACTS.

The Rectories embrace about 25,000 acres of the choicest lands in the province besides Town and Park Lots of great value. We give one fact only in evidence of their value. The Rector of London, *by permission of THE PRESENT PARLIAMENT at its last session!* actually sold the *one half* of his Rectory in town lots at public auction, and derived from the sale of it upwards of £7000 C'y!!—i. e., \$28,000 of the public property were literally given over to Bishop Strachan through Parson Cronyn of London, the present incumbent of that Rectory, by a sheer oversight and blunder of our Representatives,—under what stipulation, if any, we know not. This fact is sufficient of itself to open the eyes of the people, and to arouse every upright mind to exert all possible and moral means to arrest the progress of this base and iniquitous design to thrust a State Church with all its demoralizing influences, upon the people of this rising Colony.—Let the country therefore sustain the hands of their friends in power, in demanding redress of this mighty wrong, by getting up petitions from every locality, numerously signed, and *let the demand be made that THE RECTORIES BE ENTIRELY ABOLISHED;—that their proceeds when sold be applied to Educational or other general purposes; and that, THE CLERGY OF THE ENGLISH CHURCH, as far as support from the civil government is concerned, be put upon the same footing with the Ministers of all other denominations—*that is, let all be left as they ought to be to the support of their respective churches or congregations. The adoption of this wise and most equitable principle, will not only allay the present hostile spirit between the favored and proscribed denominations, but it will promote the purity and usefulness of the churches themselves, and will relieve the administration from the embarrassment invariably consequent upon the meeting of Sectarian demands upon the revenue of the country. It will remove *the root* of the evil.

THE FRIENDS OF REFORM NOW DEMAND FULL JUSTICE AT THE HANDS OF
THEIR FRIENDS IN POWER—upon this
QUESTION OF QUESTIONS.

THE TWENTY-FIVE YEARS WAR FOR RELIGIOUS LIBERTY
MUST NOW BE BROUGHT TO A CLOSE
BY AN HONORABLE PEACE.

The Executive wants to know what is public opinion *now* upon those questions.

A meeting of the friends of religious equality should, therefore, be held in every township in the Province; the whole should be laid out in divisions; a Secretary and Treasurer should be appointed; a committee of active, intelligent men should be chosen to visit every settler with petitions, to both Houses of Parliament, for signature; names obtained should all be returned to the Secretary on a given day; the number of names should then be counted, and the whole should be appended to one *written* petition, having five or six names on the same sheet, to form either a Township petition, or part of a large-petition from the County, Riding, or District.

If you want justice, only ask for it.

P. S.—Printed forms of Petitions may be had gratuitously at the Examiner Office.

THE POPES.

There is a striking contrast between the present Pope, and his predecessor, Gregory, who, as already stated, never attempted to ameliorate the condition of his subjects. His life was spent in inactivity and self-indulgence. After his death, there were found in his palace, no less than *twelve thousand bottles of choice wines*, which were sold by order of his more abstemious successor, Pius IX, and the money received for the sales given to the poor.

An amusing caricature and dialogue were got up in Rome, after the death of Gregory, representing St. Peter and Gregory going to Paradise. The journey being hard and tedious, for an aged man like the Pope, he complained to St. Peter in this manner:

"How is it St. Peter, that our journey is so long? I did not know that Paradise was so far from the Vatican." Saint Peter replied:—

"If you had allowed the construction of Railways and Steamers in your State, we should have arrived long ago. But now you must stop awhile in purgatory!"

After having remained some months in purgatory, where he met his friend O'Connell, (so the story goes,) Gregory set out with St. Peter again on his eternal journey. Coming in view of Paradise, the Pope asked St. Peter why the angels and his late predecessors in the Papal Chair did not come out to meet him?

"Dear Gregory," replied St. Peter, "as for the Popes, there are few of them in heaven, and the news of your death has not yet reached them, as it would have done, if you had established *telegraphs*, and granted *freedom of the press*."

When the Saint and Pope arrived at the gate of Paradise, St. Peter asked Gregory for his key, which, after some time the Pope found, and handed to him; but it proved to be the *key of his wine cellar*!

THE SAFETY VALVE OF WISE GOVERNMENTS.

REFORM.—All governments and societies of men do, in process of long time, gather an irregularity, and wear away much of their primitive institution. And therefore, the true wisdom of all ages hath been, to review at fit periods those errors, defects or excesses, that have insensibly crept into the public administration; to brush the dust off the wheels, and oil them again, or, if it be found advisable, to choose a set of new ones. And this reformation is most easily, and with least disturbance, to be effected by the society itself, no single men being forbidden by any magistrate to amend their own manners, and much more, all societies having the liberty to bring themselves within compass.—*Marcell.*

PUBLIC OPINION.—When a nation changes its opinion and habit of thinking, it is no longer to be governed as before; but it would not only be wrong, but bad policy, to attempt by force what ought to be accomplished by reason. Rebellion consists in forcibly opposing the general

will of a nation, whether by a party or by a government.* There ought, therefore, to be in every nation, a method of occasionally ascertaining the state of public opinion with respect to government.—*Erskine's Speeches.*

* Upon the opinion of this eminent Jurist, the Lieutenant Governor of Upper Canada—the Colonial Secretary of 1835, and all their confederates, engaged in the Rectorial outrage against the general will of the people of this Province, were GUILTY OF REBELLION, while Lount and Matthews were comparatively innocent men, of whom it may justly be said, “they were MURDERED according to law.”

“It is far more difficult to *maintain* liberty than to acquire it. It may be gained by a momentary elevation, by the power of transient enthusiasm; but it can be maintained only by constant exertion, virtue, harmony, vigilance, and the *hard victory over selfishness.*”—*Ruttech.*

MASTER AND SERVANT.

THE ACT TO REGULATE THE DUTIES BETWEEN MASTER AND SERVANT IN UPPER CANADA, passed in 1847, was intended to supply a grievous want, and to promote, by a definition of duties the general interests of society. It enacts that verbal as well as written agreements between master and servants or laborers, for the performance of duties, are binding, provided the verbal agreement shall not exceed one year.—Persons having entered upon service, who refuse to go to work, leave the employ, or disobey the commands of those they have engaged to serve, or their representatives, or injure the property of their employers committed to their care, are liable to punishment by one or more Justices of the Peace, by fine or imprisonment. The Act provides for the regulation of taverns and lodging houses, in connection with servants: and declares, that any tavern keeper persuading laborers to confederate to secure high wages, shall be deprived of his license, and liable to be fined; and any boarding house keeper guilty of a like offence, shall be subject to fine or imprisonment. Tavern and boarding house keepers have no power to detain the wearing apparel of any servant or laborer in pledge for any expenses incurred, for an amount exceeding 30s—upon tender of, which sum, or any less sum due, they must be given up. This provision does not apply to other property of the servant. Informations of contravention of the provisions of the Act, must be taken on oath by one or more Justices of the Peace, who are empowered to punish by fine or imprisonment, and costs; such fines to be applied to the purposes of the District, Town, or City, and not to exceed in amount £5, or in duration one month, and not be less than one day. Should a fine be inflicted, and remain unpaid, the offender may be committed for the time limited by the conviction. For the summary punishment of offences, it is further provided that parties committing breaches of this Act, *may be punished in any District in which they may be found.*

The servant is protected by a provision, giving the Justices power, where there has been neglect or ill usage on the part of the employer, to

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summon him before them; when, on proof of the truth of such statement, they may discharge the servant from his bond, direct the payment of his wages, (not exceeding the sum of £10,) with costs; and in default of payment within twenty-one days, issue a distress warrant for the amount, together with the costs consequent thereon. An appeal is allowed to the Quarter Sessions. The Act is made to apply to both the singular and plural number, and bodies politic and corporate, as well as to the masculine and feminine genders.—(*Canadian Almanack.*)

THE GREAT ANCHOR OF SECTARIANISM.

Or, the fallacy of putting Church Property, or Trustees, under the power of Church Courts.

An Anchor is an invaluable appendage to a vessel when used wisely and in season; but to have it dragging at the end of its chain cable when at sea and when the ship is under sail would be extreme folly. Were church courts infallible there would be wisdom in stereotyping their schemes and handing them down as a model and rule, or as an anchor to future generations; but as all human things are admitted to be imperfect, yet in a state of progression, it is extreme folly, if not highly sinful, to put any stumbling-block in the way of the mental and moral progress of the world. This is done however when we attempt to anchor the soul to any human standard of faith or of government instead of encouraging it to explore with an elevated eye—with unwearied patience—and with child-like submission—the high Standard of Heaven—the living oracles of God—given to be a light to the feet and a lamp to the path—and a rule of judgment to every individual. There should be no moral anchorage of this kind on earth. We should follow the convictions of our minds, but should not make them a *Standard* for others. We should steer our course by the compass of the Bible alone: the Anchor of the Christian is “within the veil” where all is perfection.

Why is it then that Diocesan Bishops, Synods, and Conferences—which all differ widely from each other—assume the perfection of their respective schemes, and want to hand them down stereotyped, as heirlooms to future generations? *Ministerial power is subserved by it*; the interests of sectarianism are subserved by it: but the cause of truth and of righteousness languishes and suffers under it.—Why is it also, that all ecclesiastical Rulers, connected with Church Courts, so earnestly desire control over the real estate and buildings belonging to the body? It is to bind the people to the system of church government they have framed, and to prevent their advancing one iota beyond it. Thus it is that religious slavery has been established, and that sectarian barriers have been raised up between the children of God from age to age. *Is this folly to continue forever?* We ask the friends of Christ, will there be any sectarian differences in heaven? Does Christ want them to exist here? Does the grasping at the property of the congregations by religious teachers tend most to the unity and power of the whole Christian family on earth, or to the unity and aggrandizement and power of the religious *teachers* of Sects? The past history of the church, broken and crushed by it,

answers the sad interrogatory. Are Church Courts to be deemed infallible in this age of light? Are the members of Christian congregations so strangely ignorant as to be unable to manage their secular affairs! or so unprincipled as not to be entrusted with the management of their church property? Shall the people forever remain in leading-strings to Priests? Any congregation guilty of the folly of placing their church-property or church Trustees under the control of any Church Court whatever, not only impair ministerial usefulness, consent to their own degradation and bondage, but by strengthening the walls of sectarian divisions prevent the attainment of that Christian unity which is so essential to the conversion of the world.

The present Free Church scheme (well-intentioned we have no doubt) will most thoroughly enslave the people to the Church Courts. We have carefully examined the Model Deed, and find that it *makes the Trustees, altho' chosen by the people, the mere instruments of the Synod (read the 10th proviso)*. Provision is made indeed for a division of property when one third of THE MINISTERS *secede* (and then only if they cleave to the established and assumed infallible system) but *no provision is made for any division whatever if THE PEOPLE and ELDERS, aside from the Ministers, should make a secession and cleave to the New Testament*. And this is gravely suggested by the professed friends of Bible truth in the year of grace 1848!

LET THE PEOPLE BEWARE OF SIGNING DEEDS TO THE CHURCH COURTS:
THE CLERGY RESERVE QUESTION IS YET UNSETTLED.

And let Freechurchmen especially remember that the Synod has assumed a *very equivocal position regarding it*—refusing to co-operate with the friends of civil and religious equality in obtaining a righteous settlement of this vexatious question agreeably to the oft-repeated desires of the country. It resolved indeed, at its last meeting, to decline receiving government grants “*under (the then) present circumstances*”: perhaps when the new Deeds shall have been signed and placed in the archives of the Court, the “*circumstances*” favorable for an appeal to government for a share of the Reserves may then appear to have arrived. The members of the Synod may remember however with profit, that the Jews who escaped out of Egypt after all perished in the wilderness for their faithlessness: The VOLUNTARY PURSE and THE REAL ESTATE in the hands of the people, are the best guarantee “*under present circumstances*” for ministerial fidelity. Knox's Church, Toronto, has taken a noble stand upon this question, and has vetoed the Sustentation Scheme.

LET ALL USE THE PURSE AND ESTATE WITH WISDOM AND PRUDENCE.

THE MINISTER AND THE CANADIAN FARMER.

The sin of discountenancing the study of the Scriptures cannot be laid wholly at the door of the Romish Priests. In a township not twenty miles from Toronto, one of the Residuary Ministers of the Kirk of Scotland, in the year of our Lord 1848, solemnly urged upon an intelligent and pious Farmer not to make the Word of God his *study*, for, he said, as he did not understand the original Greek, he might do himself

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serious injury by it! He allowed that *he might read it* in his family morning and evening with advantage, but that, *he should not make it his study!!* The good man told him he thought the counsel of his Divine Master better than his—which is, “*Search the Scriptures*”; and that he was further encouraged in this duty by the commendation bestowed upon the Bereans because they “*searched the Scriptures daily*”—whether what Paul and others taught about the Messiah was true. The good man preferred “*the sincere milk of the Word*” to the sincere but often *erroneous* opinions of good men found in sectarian confessions of Faith.

THE RUIN OF ALL STATE RELIGION IS RAPIDLY APPROACHING.

“*And the Cities of the Nations fell.*” Rev. XVI. 19.

THE BRITISH CHURCH ESTABLISHMENT.—“With regard to matters ecclesiastical, every new move in society is only giving more prominence to the anomalous position of our Established Churches. The Church of England is hardly the church of the majority even in England. In Wales, it is not that of a tythe of the people! The Church case in Ireland, all things considered, is even worse; and what is still called the National Church in Scotland, is the Church of a vestige merely from the general population of the country. Europe will cease ere long to retain a single institution based on anything like this amount of social injustice.”—*British Quar. Review.*

THE SCOTCH ESTABLISHMENT COMMANDED TO KEEP EASTER.—It will be seen from the *London Gazette* that an order has been issued by the Queen to our Established clergy, commanding them to offer up prayers for public peace, on *Friday, the 21st of April, 1848*, and the four Sabbaths following. We are not quite sure that the government is serious, and yet the mistake if it be one, is unaccountable; but we have no doubt that if they are serious, and will make a point of it, the alternative being put, “*Easter or no stipend*,” the mass of the Established Church, and especially of the renegades, will at once succumb. This matter may be put to the test sooner than many people suppose; as the abstract right of the civil power has now been clearly conceded by all who remain in the Establishment.—*Scotsman.*

CHURCH AND STATE IN SCOTLAND.—Edinburgh was the scene of a transaction last summer which has shaken all Scotland, and is rapidly hastening the dissolution of the unholy alliance of Church and State. The 16 Residuary Priests in that city, with 18 churches and almost empty seats, swindle by law £21,000 Sterling, or \$100,000 annually from the public by a tax. The people will no longer pay this impost, and their goods and chattels are now seized and sold at Auction. About 15,000 persons collected at one of those Auctions:—no one could be found to buy:—an Auctioneer and buyer were brought from Glasgow:—they were rough handled by an infuriated populace:—and the Police, the Infantry, and the Dragoons were called out to aid the Clergy in completing this monstrous robbery! One of the Magistrates, also of the city, an upright religious man,—Baillie Stotts,—who peacefully resisted the payment of the unholy impost, was actually sent by the Erastian Priests to Prison!!! “*How long! O God How long!*”

shall the religion of Jesus be thus prostituted to subserve the interests of the wicked one?—*Until knowledge prevails.*

An Anti-State Church Association has been formed at Edinburgh. At its primary public meeting, the venerable Dr. Brown presided, and at the close of his address, uttered the following sentiments; "I concur with the sentiment of our most enlightened and most influential friend now at Rome, and who during his sojourn on the continent, has been actively engaged in supporting it—'Our business is not so much to separate Church and State—God himself is also separating them—but it is our work, and an important one, to prepare the minds of those around us for the completion of that separation which has already commenced.'"

CHURCH AND STATE IN IRELAND:—*Proposed endowments of the Irish Catholic Church.*—A few days since we announced that the Government had offered either to confiscate the temporalities of the Established Church, or to endow the Romish priesthood, provided the Romish Bishops consented in return to quiet the repeal agitation. The following extract from the *Freeman's Journal* confirms the intelligence which was thus first published in the *Dublin Evening Herald*. The *Freeman's Journal*, it will be recollected, is the accredited organ of the Romish Church:—"It is notorious that the minister would have sacrificed the Establishment this very year could he thereby have bought off the Irish people from repeal. The bid was made, and rejected. Let the Protestants of Ireland be assured of this. It is a fact. The next bid will be the endowment of the Catholic Church. That also will be rejected."—*Dublin Evening Herald.*—The failure of the attempt at rebellion in Ireland has elicited the true character of the Romish Priesthood. Bishops and Priests fanned the embers of revolt and then, after involving thousands in it, they deserted the people and began to preach submission, when they saw it would not succeed. The people by this have had their eyes opened; and the power of the Priests is sinking every day. The government, seeing this, offer to give them support from the public chest, upon this condition, as Lord Stanley stated in the last Session of the British Parliament, viz., that they will become A GOVERNMENT POLICE, and will guarantee the subjugation of the starving masses. This will no doubt be done at an early day. This, dear reader, is the Church and State principle without disguise. This is the fruit of "the Break-water" which Dr. Robert Burns, of Toronto, says the church of England—"the daughter of the lesser Babylon"—sets up against the prevalence of Popery and Infidelity! When will the blind Pharisees of the State learn the meaning of the language—"My Kingdom is not of this world?" Is the experience of the church for 1260 years not sufficient to open their eyes?

CHRONOLOGICAL SCRAPS.

- 1.—The Athanasian Creed manufactured to ensnare souls. A. D. 340
- 2.—The Pope claimed supremacy over Emperors, A. D. 606—his authority abolished in England, 1533. Lost all political influence in Europe, in 1787.

3.—Kissing the Pope's toe first practised in the year 709. Worshipping images introduced into England by the priests in 763.

4.—Tithes to the Priests—a species of legalized robbery, first granted in 854.

5.—The tom-foolery of praying with the Rosary or a string of Beads, invented by the Priests, for a brutish people, A. D. 1093.

6.—The Inquisition established by the Priests in 1204, to rob and murder those who would not conform to their opinions, or submit to their power.

7.—Auricular confession invented by the Priests, A. D. 1215.

8.—Sprinkling instead of Immersion substituted as Christian Baptism in the dark ages,—namely by the decree of a Popish Council held at Ravenna in France in the year 1311: before this, except in case of sickness, immersion was universal. In Scotland sprinkling was not practiced generally until after the Reformation, or about the middle of the 16th Century. In England it was adopted still later, as may be seen from the English Church Prayer Book, which enjoins that “*the Priest shall Dip*” the subject. The Greeks, who surely understand the meaning of their own language as well, if not better, than any foreign translators, always, to this day, practice *immersion* as Christian Baptism—never sprinkling.—The very general departure from apostolic usage, which was the immersion only of Christian believers;—and the substituting in its place of the Popish ceremony of sprinkling unconscious infants, forms the grand Key-Stone in the great Arch of Sectarian division and Priestcraft.—Abolish the Popish custom and sectarianism and priestcraft will naturally die.—Christ requires that his subjects shall in all cases, understand and believe the Gospel before they submit to Baptism or any other scriptural rite.

9.—Popery abolished in England by law in 1536: revived in 1846 by the Puseyites.

DISAPPEARANCE OF FIXED STARS.

More than thirteen stars, it is said, have disappeared within the last two centuries. One of these presented such a brilliant appearance for about sixteen months as to be visible to the naked eye at mid-day. La Place, the astronomer, supposed it was burning up, as it has never been seen since. Our own world—a very small star in the heavens—hastens on to its burning destiny every day.—“The heavens and the earth which are now (by the word of God) are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”—(2 Peter, III. 7.) Reader! are you daily preparing for the solemn scenes of the last judgment? Are you submitting your heart daily to the light of God's word? Are you obeying the commands of Christ, who is now *your* Saviour, and will at last be *your* Judge? Eternal happiness or loss depends upon the character you form in this world? To be like Jesus is to be like God: to be holy is to be happy, whether in life, at death, or in eternity.

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