

The British Colonist.

"NEMO ME IMPUNE LACESSIT."

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LETTER
From Mr. John Mac to the Editor of
the Christian Examiner.

Sir,
You place Mr. Morris' "Reply" before me, and you request me to give you, *proprio nomine*, my opinion of it, and of the merits of the whole subject from the agitation of which it has originated, viz. the rights of the Scotchmen adherents to our national Church, and the propriety of the measures which we have adopted, to vindicate the one and redress the other.

Many circumstances render what you propose a task I would willingly decline. Of these I shall only mention one, viz. that I can scarce hope to treat a subject of so exciting a nature, and which has already led to so much angry discussion, so as not to ruffle the feelings of some, whom I highly esteem, and in whose breasts I am sorry to raise one unkindly thought. But, though this is a consideration that has great weight with me, I cannot allow it, or others which press on me, to interfere with the performance of what comes to me in the shape of a duty; and, therefore, though I could have wished the subject had fallen into other and abler hands, I shall proceed with it, without further preface than that it is my desire to treat it, in the calmest and most temperate manner that its nature will permit.

I have first to speak on our rights—both our constitutional and legal rights; and the rights which are derived to us from the duty of Government to provide for our welfare, as Canadians, and subjects of the British Empire.

1st. Our Constitutional and legal rights. We Scotchmen hold our country not to be a Province but an integral part of the Empire. Our ancient dominion did not merge in that of England, but the two were united to form the kingdom of Great Britain. The history of that union, the arguments by which it was supported, the words of the instrument of union itself, prove that it was intended to bestow and secure to both parties "a community of rights, privileges and advantages." As in all other things an equality of privileges was secured, so, as from the temper of the times was to be expected, it was equally provided that neither Englishman nor Scotsman, when he took on him the common name of Briton, should, in religious matters, assume superiority over his brother. To preserve a perfect equality the only plan that in the then existing state of religious feeling it would seem to have been possible to act on was adopted. It was enacted, that, in all that had been English, the church of England should be the established religion; in all that had been Scotch, the Church of Scotland. This principle of perfect equality was fenced in with provisions that I shall not rehearse, incorporating it, in the very body of monarchy, and clearly showing the jealous care of our ancestors for its permanency. In the regulations adopted the words on the one hand are "the kingdom of England and territories thereto belonging," and on the other "the kingdom of Scotland." Does any one ask whence this diversity in the wording of the clauses?—the answer is plain, we possessed no other territories than Scotland. Had we done so, the principle of equality of rights, regulating the compact throughout, must have rendered the phraseology in both cases the same.

No precise provision is made for the case of the acquisition of new territories by the two kingdoms, when united by any legislation on such a matter, continuing in force until they are repealed, on such a case occurring, might not have suited the actual circumstances of it. It was sufficient to establish the guiding rule, that there be "a communication of all rights, privileges or advantages" that do or may belong to either Englishman or Scotsman. Taking this rule for our guide, the conviction is forced on us, that, in this Province, acquired by the united arms of both kingdoms, Scotsman and Englishman meet, as in all other points, so in religious matters, on a footing of perfect equality. Our right to this equality of rank we hold to be one, from the possession of which, springing as it does from the fundamental laws of the monarchy, we cannot, by any circumstances, be permanently excluded, while that monarchy endures.

There is another right which we derived from positive statute, from the act of the 31 Geo. 3, by the authority of which certain lands in Canada were set apart for "the support and maintenance of a Protestant clergy." What clergy is to be understood as thus by law designated? We hold, that, as by a "Protestant clergy" in England and its peculiar territories, the law understands the clergy of the church of England, in Scotland, the clergy of the church of Scotland, so in Canada, a colony acquired by the united arms of both the clergy of both are equally comprehended. In short, we have held the particular right of sharing in the proceeds of these reserves to be directly derived to us from the more general right just stated. We maintain that, in Canada, we are constitutionally to be held, not as dissenters from the "church of the empire,"

but as one of the churches of the empire, entitled to the same privileges as our brethren of England, and meeting them on a footing of perfect equality. The soundness of the general principle is given in the consideration of the particular case—they stand or fall together.

We have not been captious debaters. We have ever urged this view, decisive at once of the question, upon the consideration of all entitled to deliberate or decide on it. The correctness of it has been, by them, fully acknowledged. I need not again repeat, in the pages of the Christian Examiner, the host of authorities, which might be brought forward in support of what I advance: I shall rest contented with citing one or two. First, the opinion of the Crown Lawyers in 1819—"we are of opinion that the provisions made by 31 Geo. III. for the support and maintenance of a Protestant Clergy, are not confined solely to the clergy of the church of England, but may be extended also to the clergy of the church of Scotland; as there are any such settled in Canada, as appears to have been admitted in the debate upon the passing of the act." Secondly, extract of memorial from the committee of the General Assembly of the Church of Scotland on churches in the colonies, addressed to Lord Glenelg, as principal secretary of state for the Colonies:—"The memorialists beg leave to repeat the assertion of a principle which they apprehend cannot be controverted viz. That by the treaty of union, the ministers and other members of the church of Scotland are entitled, in every colony settled or acquired since the year 1706, to be put on a perfect equality in all respects with those of the church of England, in proportion to the number belonging respectively to each denomination."

Answer by Sir Grey, 31st May, 1836. "His Majesty's Government see no reason to dissent from the general principle asserted by the memorialists. They are desirous of giving to it the fullest practical operation, which the means at their disposal, for this purpose, will allow."

Mr. Morris has taken the pains, by a plentiful collection of instances, to show what is the deliberate opinion of all in the Empire, qualified to judge in the case, and under whose consideration it has been brought. I may quote from his "reply" the names of the Marquis of Lansdowne, the Earl of Addington, the Earl of Eglar, Mr. Wilson Croft, James Stephen, Junr., now one of the under secretaries of state, the committee of the House of Commons in 1829. Among all these, and others there quoted, there is no question that the legal and constitutional acceptance of the term Protestant clergy comprehends alike the English and Scotch churches. The wording of the report of the committee is deserving of particular attention. It was composed of the most distinguished statesmen and lawyers of the country, yet these eminent persons, with a minority character of superiority, which it were to be wished had more imitators in Canada, decline expressing any opinion of their own on the precise legal force of the statute, but adhere to that given by those constitutionally called on to determine it—the law officers of the crown.

Another question however was broached, which, as it has been thrown into the discussions of the day by the Archdeacon of Toronto, in a way tending to darken what is otherwise sufficiently clear, I may as well allude to here. Doubts had arisen, whether or no the framers of the act understood the true force of the terms enacted—or, if the power of constitutional principles, had not shaped their act into an instrument operating otherwise than they proposed, whether, in fact, they intended its provisions to comprehend only the Protestant clergy recognized by the laws of the land, or that they should extend to all Protestant sects.

On this point, too, the committee gave their opinion, and came to the conclusion, that the persons who brought forward the measure in Parliament had designed that the proceeds of the reserved lands, should be applicable generally to any Protestant clergy. It is clear that this constitutes no opposition of opinion. The crown lawyers had given their opinion on one point, the constitutional and legal meaning of the term, Protestant clergy, as applied to Canada. The committee gave theirs in two: 1st, what in Canada is the legal & constitutional meaning of this term, and what consequently the force of the act; 2dly, what were the clergy intended by the framers? I am, therefore, surprised that one who has studied the subject so long as Dr. Strachan, should reflect on these opinions as "conflicting." On the subject of our rights we have never found any conflicting opinions out of Canada. Whenever fairly brought before the Home Government and authorities, they have been fully admitted.

But, besides our constitutional and legal claims, there are others derived to us from the duties imposed on the British Government, as duties are imposed on all Governors, of providing for the welfare of its Canadian colonists. The simplest principles of government

give us in this way rights, which it were well we had along fully enjoyed. I presume it is not necessary for me to set out proving that to the well-being of a state, nothing so much contributes as the correctness of the moral of those composing it. Neither, I suppose, am I called on to make out, from a collation of facts, that the prevalence of religious principles is the concomitant, and may generally be taken as the criterion of morality. Speaking politically, experience proves that Christianity, preached and practised, is a necessity to the sound social condition of every modern state.

The vast regions of Canada were laid open to Britons. Under the protection of the British Government, they were invited to emigrate thence. In this enterprise our countrymen were among the foremost. Their scattered bands appeared at every point the pioneers of civilization in these then unknown regions. It is much owing to the energy of Scotsmen, that Canada is now a fertile and flourishing dependency of the Empire.

This undertaking, this conversion of forest into fields, has not been effected by any who entered on it without enduring severe privations. Our countrymen have shared in them all; but, of them all, I believe there is one which they felt more keenly than all the rest—I mean the deprivation of religious ordinances. The returning Sabbath no longer marked by "the sound of the church going bell," congregating them, as in their native land, to hear the word of life from the lips of one they revered, their stated pastor, whose superintendence restrained from evil, cheered in well doing: whose labors kept glowing in their breasts the holiest desires and most ennobling hopes. The want of this, as it were rallying point, for those sublime thoughts and aspirations of heaven, uniting heaven and earth, which sustain amid wretchedness and misfortune, and elevate above even the terrors of death; has to them been a heart-sinking deprivation. As the sense of it, and of its operation in their families, has come over them, in their seasons of reflection, Canada has, indeed, seemed to them a foreign land. At these seasons the bordering forest has hung over them more gloomily; the surrounding wilderness has in their apprehensions become more savagely wild.

True, many of our countrymen have been transported over to these islands, to erect over them; many have sunk into apathy. But this, also, only proves the extent of the evil that has been sustained. I feel confident that Scotch Canadians—and happily their respectability as a class enables me thus to speak without offence—I am sure, that they would have been far better and therefore happier men; that their character would have stood higher, had it been universally in their power to enjoy even a measure of the religious advantages of their native land—had their church been transported over the Atlantic along with them. When one who understands the process takes up a plant from the place in which it has sprung, to place it elsewhere, not only does he provide it with genial soil and sufficient shelter, but, till its roots have had time to accommodate themselves to their new position, and draw from thence the supplies that heaven showers down, he plentifully waters it—also must he look to see it grow up dwarfish and distorted. Britain, as to us, seems to have known how to plant, but not how to water it.

Besides, however, our claims as Scotsmen, we have claims as Canadian colonists—a germ, from which is to spring much we hope of what is to be good, and it may be, of what is to be evil, in these central and British regions of this great continent. In considering our claims in this point of view, I am prepared to show that it would have been for the advantage of Canada and Britain to have given every encouragement to our church—and this on three considerations:

1st. That our church is strongly operative in forming good subjects and citizens.
2nd. That it is adapted to the wants and desires of the Canadians, and would naturally and easily have diffused itself.
3rd. That it is one of the churches of the Empire.
As to the first of these, though it is important, I need no more than advert to it. It will be granted by any one who knows Scotland and its history, who will glance over the records of the criminal calendar for the three kingdoms, or who will reflect on the character of the Presbyterian population of Ireland, that, if we are to judge of the tree by its fruits, the system of christian order prevailing in Scotland, exerts a most salutary influence in training to virtue, in restraining from immorality, crime and sedition.

The facility with which it would have spread over Canada, depends on two circumstances. The number of emigrants attached to this form of worship. The probability of its being adopted by those not originally attached to it, and of its diffusion among the coming generation.

Now, it is well known, that, from the early days of the colony, every season has brought out its supply of Scotsmen. Next appeared the Irish. Last of all came the English. Eight or ten years ago, an English emigrant was a novelty, in Montreal. It is to be observed, too, that, of emigrant Irish a great number are Presbyterians, from the north of Ireland, the descendants of Scotch settlers there, and, in fact, considering themselves Scotch. Without running to a detail of particulars, I believe it will be granted me, by any candid person acquainted with the progress of the colonies, that, taking the whole period together from the commencement, those naturally attached to our church have formed a considerable preponderance of the Protestant emigrants, or their immediate descendants, within the colony. It is little to the purpose to talk, as Dr. Strachan does, of the relative population of England, and Scotland, and Ireland, and thence to infer what may be presumed to have been the progress of emigration. The real question is, what was it? Now he, and every observant resident, knows very well, that for a long time Scotch emigrants were in the proportion of ten to one to English, and that it is only latterly, since in England the parishes have aided the Protestant emigrants, or their immediate descendants, within the colony, has exceeded that from the northern portion of the island.

Again, in this question it is material to mark a circumstance which has struck impartial observers. The Presbyterian form of protestantism is more popular than the Episcopal. Adam Smith makes this observation, and the truth of it, as it bears on this question, is readily come at, by considering the relative amount of dissent in England and Scotland, and the progress of Presbyterianism in the United States, and Ireland. I am permitted to publish eleven years ago, (letter to Lord then Mr. Stanley, I examined these points at some length, and conceived I was warranted by an inference from facts, in coming to the conclusion, that were the English and Scotch churches equally supported, the former would preponderate among the higher classes in the towns, the latter would greatly overbalance it among the mass of the people, the agricultural population. The progress of events since that time has fully borne out what I advanced. In Upper Canada, for instance, at that time we had only 6 Scotchmen. Since the equality of right of the two churches in Canada has been recognized at home, and a small allowance of £57 10s. made to a portion of our clergy, their number has increased to about 40. In that interval, though it is that of the great English emigration, the number of the English clergy, has, I think, increased only about one-half. This shows evidently enough what would have been our progress had we been equally supported from the beginning. But, the true way to form a right conclusion on this point, would be to consider the whole money drawn by the church of England from Britain, and from the local government, on the one hand, and on the other, that drawn by the church of Scotland, and examine the results. I have not data for an exact estimate; but the Rev. Anthony Hamilton, secretary to the society for the propagation of the gospel in foreign parts, in his examination before the committee of the House of Commons, states the yearly amount then given the church of England in the north American colonies to be £21,000, £15,000, and £10,000 respectively, and £1,000 for the society. This is exclusive of the salary to the Bishop of Quebec, to the Rectors of Quebec, Montreal and Three Rivers, and of various other items. Say that Canada received £20,000, £200 sterling to each missionary of the church of England, and the rest for building churches, &c., and say, that this went on for fifteen years—we should have a sum of £300,000. If we add interest to this, we may safely state the whole amount as at least £600,000—the result 60 or 70 clergymen over the whole of Canada. The amount again granted by the local government to the Scotch church in Upper Canada may be stated, including interest, at about £13,500, and £1,500 granted from Society in Scotland, making £15,000.

At this rate of increase, had we depended solely on the aid received from government, as the English church has done, we should have been only able very recently to show one clergyman and one congregation. I hold therefore that a great mistake was committed, a mistake which perhaps it is too late to remedy, but which, nevertheless, is much to be regretted, and which, treating the subject without reserve, as I do, I may fairly state.

I have said there is a third consideration entitling us to support: we are one of the churches of the empire. Not only, on this account, have we a claim to the fostering care of government, but concerns our interests as a body, but that care should be extended to us from

the salutary effect our prosperity would produce on the general good of the empire. It is unquestionably desirable that both the churches of England and Scotland, should spread widely through the empire, not only from their moral worth, but because their extension gives unity of sentiment to the whole body, and with unity, peace and prosperity.

Their extension in Canada would unite it to the empire in two ways. By sending here, and it might be by returning there, many men, from their vocation entitled to all respect, and from it, too, mingling in all classes, and thus diffusing their sentiments and giving a tone to the general modes of feeling and action through the society in which they moved. I may, I think, confidently appeal to the observation of all who have had opportunities of remarking the fact, if it do not amply bear out what general principles would lead us to believe—if the settlement of a clergyman, from either church, does not so influence the neighborhood, as to add an additional tie, and a strong one, to those already binding us to the mother country. Again, a unity of religious feeling, is from the same merely temperamental considerations, undoubtedly desirable, as being of itself one of the most powerfully uniting principles in existence. While, as in our empire, religious opinions are so much separated, the globe are held together by the more force of opinion, it is surely desirable that opinions having so powerful an influence should assimilate them as much as possible.

These considerations should not lead the mere politician to force, or even obtrude, religious opinions on any class. If they be not such as may be expected to find a place, as it were naturally, the attempt were worse than useless. But where there is a vacant place for those of the nation, where that vacancy is felt as a want—there assuredly he ought to assist them in filling the void. Acting on these principles, had government afforded adequate, and merely adequate, support throughout to both churches, the result of its operations in this instance would, I am persuaded, have been far happier than it has been. The misfortune has been that our politicians seem to have thought that there was but one church of the empire, and that it ought, would they or would they not, and at all expenses, be the church of Canadians. Hence English missionaries wherever they could be got, and a dozen people collected to hear them, were planted over Canada, and maintained for a long period, at a salary of £200 sterling, without asking, or expecting a sixpence from their hearers. Now, I hold this plan of proceeding to have been wrong, because no church can, in this continent, be expected to have away and permanency, that has not the affections of the people; and, if it have their affections, as they are able, will they be willing, even desirous, to contribute to its support. Then, and then only, it seems to them their church, and the pastor their minister.

Had the rule been adopted from the beginning, with regard to both churches, of granting from Britain, or from the British government in Canada, an equal amount to that contributed by Canadian congregations, a reasonable course of action would have been pursued, assurance would have been afforded, that there was really a call for the labours of the clergy thus sent out, and a probability, or rather a certainty of their attaining a permanent establishment. Had this plan been pursued, there would have been no unhappy contentions or bickerings between the churches, each equally and rightfully supported, would have filled its appropriate place without repining at the progress of its neighbour. Had this been the case I am, and have been long persuaded, and facts bear me out in the belief, that the Scotch church, would have spread largely through the agricultural population of these provinces, that the English would have been as extensively diffused as it is, and more firmly fixed than at present, for no hostile public feeling would have been excited against it.

So far of our rights—next of our wrongs. The withholding of the one constitutes the other. We had a title to some support from government, for without it it was impossible to overcome the difficulties under which we labored. Scattered over the wilds of this extensive land, it has been impossible for Scotsmen struggling with the difficulties of new settlers, to erect new churches, to build houses for their clergy, and to insure them of such incomes as their brethren in Scotland would esteem sufficient, in compliance with established rules, to warrant their being by them ordained to charges in Canada. The assistance which might have been so well extended to us was withheld, and hence have we labored under the deprivations I have endeavored to describe. Had this neglect proceeded from a total disregard to such matters on the part of government, though we might have re-

* Evidence of Croobin Morgill, Chaplain to the Bishop of Quebec, before Committee of House of Commons.

gretted it as much we would not have felt it so keenly; but while thus left to struggle unaided, we saw the church of the sister kingdom not only protected and cherished but forced on to an unnatural growth, obtruded as it were on us and our brother colonists—its clergy spread over that whole wide world, in vain, for a people who were seeking as vainly for a clergy. We have seen this church upheld as the lawfully established and dominant church of the country, the favourite channel of official patronage, while we have been ranked as dissenters—the least favoured of dissenters on whom it has been a pleasure for officials to heap degradation and insult. This we have been told is your proper place, every attempt you make to get out of it is an offence against our lawful supremacy, but attempt what you will, struggle as you may, here we have you, and here will we hold you. I do not wish, Mr. Editor, to call up new bitter feelings, by recurring to instances. That I do not speak without just grounds, you, and all your readers well know. On one thing however I must dwell for a little. I have said, that the English church has been the channel through which official favour and patronage has flowed. I refer the truth of the assertion, to the experience of those, who have marked the progress of things in any town in the Canadas, for the last dozen or twenty years. During that period, would they not have esteemed a candidate for favour to have had a somewhat better chance, if a member of what it has been the fashion to call the Church? Or, would they not have thought a young man, seeking to rise, to have a little wandered from the straight road to preferment, if he belonged to any other sect? Now, I am far from thinking that the observation of this circumstance, has produced all the proscriptions in certain quarters that have taken place, and that a supposition were contrary to my own reasoning, as I know it to be contrary to fact—but, without uncharitableness, I may believe that it has set the tide more strongly that way than it would itself have flowed. I cannot otherwise account, for the party to which I allude, the party that has been most successful in attaining, and most assiduous in seeking office—the high Tory party—having so very generally come within the embrace of the Church.

I allude to this, otherwise unaccountable circumstance, for a reason I shall now state. The country has just passed through a trying crisis—one which was seen for years to be approaching by all who, unprejudicedly, were watching the course of events. To them it was evident that an unprincipled faction, taking advantage of some real abuses and misgovernment, and calculating to hoodwink honest Reformers, were seeking to raise themselves to be masters of the colony, at the expense of its separation from the Mother Country, and the loss of all the chief their success would entail on Canada & Britain, & of the immediate distress & calamity which it must be purchased. When the decisive moment, the time of the last general election arrived, the intelligence & loyalty of the country rallied round the representative, for the time being, of the majesty and unity of the empire. A battle was clearly to be fought, & Canadians determined to send men to fight it, whom they knew would do so unhesitatingly and determinedly—government was to be supported. To be known to be right as to this essential part of the interests committed to him, secured the return of a candidate, though he might be expected to be wrong elsewhere. In short, and to speak plainly, in the choice which was offered, men so bound to government by personal interests that the course they would take was sure, were preferred to others, more estimable otherwise but who might have wavered, deceived by specious pretences, at a time when to waver had been fatal. In view of the great stake, all minor interests were postponed.

In this devotion of partial interest to the general good, in energy of action at the eventful moment, Scotsmen were not behind. Their conduct with regard to this very question is a convincing proof of it. Not without a pang, but yet without hesitation, we put, in this instance, to peril interests very dear to us, because so only could the great cause be upheld. We gave our whole influence, in very many cases, in support of men whose prejudices we knew to be opposed to the claims which our nation's church was to lay before them. In support of these men, our very clergymen, unusual sight! were to be seen at the hustings. Thus was Mr. Hagerman returned, and thus were others returned whom I could enumerate. The result was, what was wanted for the occasion, a high Tory house.

Why do I dwell on details I had rather not put on paper? Because the religious opinions of the majority of the members of this extraordinary House, made for an extraordinary purpose, have been assumed by Dr. Strachan, as a criterion of the religious opinions of the Province? We in Canada knew very

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A dark, vertical, textured surface, possibly a book cover or a piece of fabric, with a lighter, curved shape visible at the top right corner.

THE THIRTY REQUISITES.

Thirty points of perfection each judge understands. The Standard of Female Beauty demands. Three white - and without further prelude we know. That the skin, hands, and teeth should be as white as snow. Three black - and the standard of beauty demands. From dark eyes, dark eyebrows, dark hair, long hair. Three red - and the lover of comeliness seeks. For the hue of the rose in the lips, cheeks, and cheeks. Three long - and of the eye, the eye, the eye, the eye. Long the body should be, long the hands, long the hair. Three short - and here the beauty appears. Keen as a Fairy, short teeth, and short ears. Three large - and remember this rule, as to size. Enlarge the shoulders, the forehead, the eyes. Three narrow - a maxim to every man's taste. Circumference small in every neck, and waist. Three round - and to this I too include charms. Rounded faces appear in leg, hip, and arms. Three blue - and can suggest the enchantment of lips. Of the tapering fingers, the fingers, the fingers. Three small - and any thirty requisites are told. Small head, nose, and bosom compact in its mould. Now the dame who comprises attractions like these, Will need not the censure of Venus to please: While he who has met with a fairer than this, Had better look than has fall to my share.

MISCELLANEOUS.

A New Device for Robbers.
As Mr. D. was returning home on Saturday night, he was observed by the roadside a tall figure dressed in white, and to all appearance a lady, holding in her hand a small box. When he approached the beg that he would allow her, as he had no one with him, to ride a mile or two along the road with him, as it would be some hours before any stage-coach would pass. Mr. D. knowing that no coach would pass that night and unwilling to leave a respectable female unprotected on the high road, consented. The lady, on taking her seat, told Mr. D. that she expected her friends to meet her a mile or two further on. Mr. D. naturally curious to observe what kind of a companion he had met with, happened to cast his eyes on her face, the wind blowing aside her curls and veil, revealed, to his consternation, a pair of whiskers. Mr. D. felt that it was intended to rob, if not to murder, him. It happened that he had been collecting some rents. Puzzled how to escape the danger, Mr. D. at last hit on a plan. He let drop his whip, and apologizing for the request he was about to make, begged the lady to have the kindness to alight and hand him, as he dared not let go the reins, fearing that his horse, which he said was very spirited animal should run off. The supposed lady complied. Mr. D. seized the proffered whip, and lashing his horse dashed forward. Mr. D. did not stop till he reached a public-house, when, alighting he called the landlord and others into a room, explained what had occurred, and proceeding to open the box which he had carried off with him, in order to confirm or dispel his suspicions, he discovered a pair of pistols, a silver whistle, picklocks, &c.—Times.

Awful Situation.
The following alarming adventure happened to a gentleman on the course of a late visit to the celebrated cathedral of St. Paul's London. In his investigation of the several curiosities of the place, he arrived at the turret which contains the machinery of the clock. Here the dial plate is accessible, and on its inside is a small square aperture, for the convenience of the person shifting the hands of the clock. Our friend being of a decidedly inquisitive disposition, and particularly fond of thrusting himself into every strange and out-of-the-way corner, immediately popped his head through the invited opening. He was instantly absorbed in the enjoyment of the view his position in reference afforded him, the clock, like a thought, when, glimmering-like, down comes the ponderous hand, which constitutes the larger hand, right over his devoted head. A gentle and gradual pressure on the spine soon gave him a hint of the predicament in which he stood. To draw his head out was impossible, and it became an unavoidable fixture, while the powerful and steady motion of the machinery was scarcely at all impeded. Decapitation in its most lingering and shocking form must have been inevitable, had not the bell-ringer, in the exercise of his duty, at this moment arrived. He instantly perceived how matters stood, and with the quickness of thought stopped the machinery. The bar was shoved up by means of levers, and the terrified and astonished man released from his peril. It is said he has ever since been very shy of thrusting his head the perpendicular, and gives an involuntary shudder when in looking out of a window his neck by accident touches the frame.

SMART REPARTEE.—On the night of a Dublin illumination, a well grown lad was observed by a gentleman to break several windows. The gentleman severely rebuked him for doing mischief, when the lad excusing himself, said it was good for trade, he was a glazier. The gentleman, who carried a cane in his hand, applied rather a sharp blow to the lad's head, and, on the latter remonstrating, he said, that is good for trade, I am a doctor.

QUANT COURTSHIP.—The celebrated Dr. Doddridge once wrote thus to the lady whom he afterwards married:—"You have made a greater advance upon my heart in a few hours than I intended to have allowed you in as many weeks; indeed you have possessed yourself of so much room in it, that unless you consent to be a tenant for life, and parting will be exceedingly troublesome and it will be a long while before I shall get into repair again."

THE ROYAL SCPTRE.

The sale of materials, &c. saved from the Royal Exchange, commenced on the 3d inst. The first day's sale produced nearly \$10,000. The porter's large band-bell brought \$3 3s—original cost 10s—and other articles went off in about the same proportion.

KISSING AT EASTER.

As the festival has arrived, it may be proper to inform our readers of a custom prevalent in Russia, to which we presume there would be no objection to conform in these parts. The beaux, at least, would be very willing to see it instituted. Carr, in his Northern Summer, says, "As I am upon the subject of kissing, and quit it with reluctance, I beg leave to state that in Easter every Russian, be his rank in life however humble, and his beard as large, long, and as bristly, as ever graced or guarded the chin of a man, may, upon presenting an egg, salute the loveliest woman he meets, however high her station; they say such is the omnipotence of the custom, that during this delicious festival, the cheek of the lovely empress herself, were not to be seen in the streets, would not be exempt from the blissful privilege."

UNREPEAL LAW.—No repeal has yet, we believe, taken place of that Act of the Diet of Nuremberg passed on the 14th of February, 1680, which permitted Christians to wed two lawful wives, as a means of replacing the waste of human life which had been occasioned by the thirty years' war and pestilential casualties.

Why is the borough of East Bedford like a man afflicted with paralysis?—Because it has lost the use of its members. "Tom," said Charles Hair, "why is fair play like my shirt pin?" "Because fair play's a jewel," replied Tom.

THE COMMISSEIARIAL BOARD OF CLAIMS will meet at Chatham on Saturday, the 12th inst., at London, on Monday, the 14th inst., at Hamilton, on Monday, the 15th inst., at Toronto, on Monday, the 16th inst., for the purpose of receiving the accounts of individuals having claims against the Government for services rendered the Militia Force recently employed in these districts in the Upper Province.

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AMERICAN REPRINTS

REVIEWS AND MAGAZINES.
The long prevailing westerly winds have delayed the receipt of English copies of the *Revue des Magazines*, printed by the subscriber. The packets are beginning to arrive, and he has the satisfaction to announce that
BENTLEY'S MISCELLANY,
EDITED BY CHARLES DICKENS, ESQ. (202)
THE JANUARY NUMBER, embellished with two illustrations by George Cruikshank, of
BENTLEY'S MISCELLANY,
Contains, among other interesting Articles,
OLIVER TWIST, BY BOZ,
Illustrated by George Cruikshank.
2. The Doctor's Story, by Thomas Hodgskin.
3. A Night of Fear, by the Author of 'Confessions of an Elderly Gentleman.'
4. Bonny, the Usher, a Fiction of the Middle Ages.
5. The Madrigal of the Seasons, by G. Dinca.
6. The Temptation of St. Anthony, illustrated by George Cruikshank.
7. The Three Sisters; a Romance of Real Life, by Capt. Medwin.
8. A collection of choice well, (not Shakespeare's) by Joyce Macdonald.
9. French Literary Ladies, by George Horner.
10. The Passage of the Seboto, by W. B. Le Gros.
11. The True History of the Wedgewood Hierarchy, by Mark Lemon.
12. A chapter on Seals.
13. The 'Box' and 'Boz,' by Father Prout.
14. Family Theatricals, by the Author of 'Tales of an Antiquary.'
15. A Tale of Grammar by Dalton.
16. The Year, by the Author of 'Headlong Hall,' &c. &c.
N. B. Blackwood's, and the Metropolitan Magazine, and the Edinburgh, the Quarterly, the London and Westminster, and the foreign Quarterly Reviews, and the other English papers, which may be now daily expected. WM. LEWER.
Corner of Broadway and Pine St., March 9, 1838.
Subscriptions received by R. C. HORNE, Toronto.

NOTICE.

MAJOR CARFRAE, of the 1st Royal Provincial Artillery, having been appointed by the Committee in London, to superintend the receiving subscriptions for the purpose of erecting a
NATIONAL MONUMENT,
TO RECORD THE SPLENDID MILITARY ACHIEVEMENTS OF THE
DUKE OF WELLINGTON,
Begs leave to inform the public that a Subscription List is now lying at the Custom House for the above purpose.
Toronto, 9th April, 1838. 11w3

FARM FOR SALE.

A GENTLEMAN desirous of coming to Canada, offers his farm in exchange for Lands, Town Lots, or other property in Canada. The farm is situated in Cateaugus county, N. Y., 55 miles south of Buffalo; it consists of 100 acres, with 60 acres cleared, a portion of which is entirely new from the woods. It is well watered, fenced, and is suitable either for a grain or grazing farm. There are a good Orchard, Fruit and Kitchen Garden, Frame Barn, Milk house, and a superior
NEW FRAME COTTAGE,
in the English style, with cellarage underneath, upon the corner of the common street, apply to Mr. JOHN STONE, City Arms, Market Lane, Toronto.
Toronto, U. C., April 6, 1838. 11

CANADIAN CHRISTIAN EXAMINER,

AND
PRESBYTERIAN REVIEW.
Published at Niagara, U. C. Monthly.
The second volume of this periodical commenced in January last, and is printed on fine English paper, of super-royal size.
The numbers for the current year, as well as full particulars of the commencement, March 1837, may be obtained from Mr. McCORD, GEORGE STREET, Toronto, who has kindly undertaken to act as Agent.
CONTENTS.
No. I. FOR JANUARY.—Religious Communications.—Address of the Commission of Synod—Letter on Canadian Missions—Address on occasion of the Funeral of the late Lieut. Weir.—Analogical argument in support of the soul's distinct and immortal nature.—On the necessity of the influence of the Spirit—Practical Sermons, No. I.—Letter from the Rev. Robert MacGill to the Ven. Dr. Strachan, Archdeacon of Toronto.—Letter from the Trustees of St. Andrew's Church, Toronto, to Archdeacon Strachan.—Charges of the General Synod of the Presbyterian Church in Canada.—Miscellaneous.—Colonial Religious Intelligence.—State of Religion among the Hindus.—Poetry.—Stanzas on the Atlantic.—The Bread from Heaven.
No. II. FOR FEBRUARY.—Religious Communications.—Review, The nature of human belief, by the Rev. Dr. Wilkie, L.L.D. Quebec.—Religion in Holland: The Scotch church, Rotterdam; the Dutch church James Van, A. M.—Practical Sermons, No. 2.—Address of the Presbytery of Kingston.—On making haste to be rich. Eccelestical Intelligence.—Presbytery of Kingston.—Presbytery of Quebec. Catechetical Questions.—Address of the General Synod of the Presbyterian Church in Canada.—Population of the Earth.—Increase of Population.—Increase of Christianity.—The business taken for the remainder by mortgage or otherwise.
No. III. FOR MARCH.—(To be published in a few days.)—The claims and proceedings of the Presbyteries vindicated.—Letter I. On Dr. Strachan's doctrine of the authoritative interpretation of the Scriptures.—Letter II. On Dr. Strachan's investigation of the claims of the Presbyteries.—Letter III. On the Synod, to the Presbyteries of the Church of Scotland, on the spiritual destination of Canada.—On Common School Education.—Practical Sermons, No. 3, by the Rev. John Macfar, A. M.—&c. &c.
March, 1838.

THE NEW STEAMER

EXPERIMENT,
WILLIAM L. WHEELER, Master.
WILL run regularly for the Season between Toronto and Hamilton, leaving Toronto, at 7 o'clock, and Toronto same day at 2 o'clock, P. M. calling at the intermediate places, WELLINGTON SQUARE, OAKVILLE and PORT CREDIT, weather permitting.
ALL BAGGAGE, unless booked and paid for, will be at the risk of the owners.
THE EXPERIMENT is a New Boat—best accommodations are superior; and every attention will be given to render passengers comfortable. All freight payable on delivery.
April 5, 1838. 10w.

UNCLAIMED GOODS.

THE following packages are in store at the City Wharf, Toronto, and if not called for, will be sold for the charges, as the law directs, viz:
N. B. 150ft Box Glass 14x10
WGC1
No mark. 1 Black leather Portmanteau.
1 Chest Clothing.
Rev'd Jos. Stevenson, 1 Box Books.
Missionary to the Indians.
Toronto.
No mark. 2 Cherry Tables.
5 Chairs.
No mark. 1 Keg.
1 Sugar Kettle.
No mark. 2 Bags wool.
1 Chest.
Mr. Wm. Rowe, White Lion Yard, March Street, Toronto.
MR 7 1 Hhd Crockery.
J G M 2 a 91. 10 boxes cake Blacking.
7 T T 1 1 piece ground bottom Tumblers.
26 doz) Herd Stewart, Esq., 1 boxed Chest, in American Hotel, 1 Box, Toronto.
Geo. Passe, 1 covered Trunk.
Toronto.
435, 436, 438, 439 4 Tierces blue.
E J C 2 case.
L F B 1 150ft Box 9x7
H 14
Mr. Mittlebury, 1 Box medicine.
Gillespie & Co., York.
Mrs. Mountjoy, 1 Stove.
No mark. 1 Tierce Glassware.
No mark. 17 Fanning Mill wheels and handles.
No mark. 1 box Books and Clothing.
Charles Watson, 1 Case.
R V Toronto.
1 EF 2 Barrels.
RD 2
No mark. 1 bbl. Biscuit.
No mark. 1 Hammer crockery.
A F J Simmonds. 4 bales Hops.
No mark. 1 Saddle.
D. MACDONELL.
Toronto, March 20th, 1838. 8w

FOR SALE, the following valuable Lots of LAND, viz.

WESTERN DISTRICT.
No. 1. Township. County. Acres.
Lot. 6 3 Moore, Kent. 200
19 3 do do 200
S. half 23 and 24 4 Simbra, do. 200
N. half 23 and 24 4 do. do. 200
N. half 26 and 27 4 do. do. 200
N. half 28 and 29 4 do. do. 200
34 and 35 east of Haldon st. Dover. 200
HOMER DISTRICT.
No. 1. Township. County. Acres.
North East gr. 15 15 Tiny, Simcoe. 50
5 6 King, York. 200
NEWCASTLE DISTRICT.
No. 1. Township. County. Acres.
30 9 Cranham, Durham. 200
MIDLAND DISTRICT.
No. 1. Township. County. Acres.
27 6 Elmer, Hastings. 500
6 12 Hungerford do 200
East half 15 5 Portland Frontenac 100
West half 6 13 do do 100
N.E. quarter 1 4 Loughborough do 50
25 7 do do 180
26 8 do do 175
9 8 do do 200
25 8 do do 94
26 8 do do 55
26 9 do do 120
5 9 do do 95
18 9 do do 89
22 9 do do 89
22 9 do do 100
JOHNSTOWN DISTRICT.
No. 1. Township. County. Acres.
5 7 N. Crosby, Leeds. 800
TERMS. One eighth to be paid on getting possession, the remainder by seven equal yearly instalments, with interest. When one half of the purchase money is paid, Deeds (unexceptionable) will be given, and security taken for the remainder by mortgage or otherwise.
JOHN MOWAT.
Kingston, U. C. 2d November, 1837.
N. B. Application by letter, unless post-paid, will not be attended to.

TORONTO SEED WAREHOUSE.

J. F. WESTLAND begs to inform his friends and the public that he has now opened his New Store on Yonge street, (about 500 yards north of Lot 24, and nearly opposite the Elm Garden), with a very superior stock of
GARDEN & AGRICULTURAL SEEDS.
Also, a general assortment of
GROCERIES.
All of which he offers at the very lowest possible prices for cash.
N. B. The business will be carried on as usual.
1169, King street.
14th March, 1838. 7 m3

ROSS & MACLEOD,

No. 193, King Street, Toronto.
WOULD respectfully acquaint their friends and the public generally, that their stock of Staple and Fancy Goods is at present very complete, and which they are now offering at unusually low prices, in order to make room for their spring importations. The following is among their stock:
Broad Cloths, of great variety in prices and colours; plain, striped, and check. Cassimeres and Buckskins—Yarings in great variety—Cassimeres, Satinets, and Scotch Plaids. Molekins and Cantons, Grey and bleached Cottons and Scotch Hollands, Shirting stripes and Apron Checks, Regatta and Turkey stripes and Glenglens, and printed Calicos, Linens, Brown Hollands, Dispers, Hockback, Doules, Canvas and Onaburgs, linen and cotton cloth, Ginghams, and unbleached Table cloths, flannels, plain and striped Serges and Baizes, Rose, Witney, and Super Bath blankets, Guernsey frocks, Lamb's wool shirts and drawers, Worsted and Lamb's wool Hosiery, Woolen and lined Kid Gloves, Muffs, Tippets and Boas, 3-4 and 6-4 Merinos and Shawl dresses. Plain and Figured Gros de Naples, Persian Saratans, Satin and Satin, Black and colored Silk Vairets, silk Gimpes and Brades, Satin Saratans and Gauze ribbons, Gimping edgings and footings, thread lace edgings, Plain and Figured Hollands and Quillings, Black Netts, Blond edgings and quillings, Book, Jaconet, and Moll Muslins, also Striped and Check do. and Cambrics, sewed muslin Edgings and Insertions, Muslin and Cambric Collars, Children's good bodies and long robes, Blond Gauze handkerchiefs, scarfs, and Veils, Thibet shawls and handkerchiefs, and silk spun squares and Canton crape shawls and handkerchiefs, Ladies' Prunella Boots and Shoes—Also, Ladies' Kid and Satin Shoes, Silk and Cotton Umbrellas, London made Hats, Black scarfs, Fur and Seal Cat Caps, also Boys' cloth Caps, &c. &c.
Toronto, 1st February, 1838. 1w

S. SPREULL,

GROCER, WINE & SPIRIT DEALER.
REMOVED FROM NO. 201, TO
No. 130, KING STREET.
In various streets, on the property of the Hon. Peter McGill.
A Plan can be seen, and particulars known by application to JOHN LOAN, McGill Square.

LOTS FOR SALE,

200 Barrels NORTH SHORE HER-RINGS.
30 Packages CROCKERY for sale by Country Storekeepers—for ALEX. OGILVIE.
No. 197, King Street, Toronto, 8th Feb. 1838. 2w

TEA, WINE & SPIRIT WAREHOUSE,

No. 197, King Street.
The Subscriber has always on hand an extensive and well assorted stock of Groceries, Wine, & Spirits, which he offers low for cash, or on short approved credit. He has also received on consignment a few bales Red Flannels, an assortment of Cassimeres, Gros de Naples, &c. &c. ALEX. OGILVIE.
Toronto, January, 1838. 1w

GEORGE DENHOLM,

IMPORTER OF
Fancy & Staple Dry Goods,
No. 131, KING STREET, Toronto.
STRAW BONNETS, HATS, CAPS, SHOES, CARPETS, FURS, &c.

HORSE SHOEING,

Which having followed for the last twelve years in Montreal, where they were patronized by all the gentry who kept valuable Horses, they may flatter themselves that, in this community they will expect a fair share of patronage, which, while they respectfully solicit, they pledge themselves to use their most strenuous endeavours to merit.
JOHN & CHARLES CURREN.
Yonge Street, Toronto, Jan. 22, 1838.

PROSPECTUS

OF THE
CANADIAN CHRISTIAN EXAMINER,
AND
PRESBYTERIAN REVIEW.
THIS work will contain, ORIGINAL FRAYS, LITURGICAL REVIEWS, on Doctrinal and practical subjects in Religion—DISSEMINATIONS—on Ecclesiastical discipline and polity—on selected portions of the History of the Church—on Education—on Law affecting public morality &c. SKETCHES of the lives of eminently useful and holy men. SUPERABUNDANT ARTICLES, original or collected, on the progress and character of any particular moral, religious, or political movement, or of any particular locality. &c. REGISTERS of the proceedings of various Ecclesiastical bodies—of the General Assembly, &c. of Synods and Presbyteries in Scotland—of the Synod of Ulster—of Presbyteries in England—of Synods and Presbyteries in the British Colonies—of various Religious bodies throughout the world.
Reports of Missionary Societies—Communications from Missionaries under the direction of the Synod of Canada—records of facts in science and Natural History, illustrative of divine wisdom and goodness—Summaries of political intelligence, domestic, national and foreign.
The Christian Examiner, which number will consist of 32 pages, stitched in colored paper, will be forwarded to subscribers by mail, or otherwise, at ten shillings per annum, payable in advance.
Persons willing to become agents for the Examiner will please address their Communications to the publisher William D. Miller, Esq. Niagara.
Editors of Papers with whom we exchange will oblige by giving the foregoing a few insertions. The Magazine (the profit of which will be devoted to the Missionary purposes) will be regularly forwarded to them.

WANTED.

A SITUATION in any respectable or confidential capacity, by a well educated person, 4 years from England and who can give the best references. Apply (if by letter, post paid) to A. B. at J. Hesse's, 137 King St. Toronto.

THE BRITISH COLONIST

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54, NEWCASTLE STREET.
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Advertisements without written instructions, will be inserted until forbid and charged accordingly.
Letters to the Editor must be post paid.

THE ALBION—NEW NOTICE.

The Proprietor begs to announce that the sixth volume of the ALBION commenced with the first Saturday of the year, and that he has on this occasion, he hopes, supplied himself with such a number of extra copies as will enable him to furnish all the regular sets that may be called for.
The Proprietor also announces that he has caused the two plates of the *New Edition* of *Parliament*, and *Ellen Tree*, to be retouched by the artist, Mr. Dick, who engraved them, which has fully replaced the old plates, and sent to the subscribers. He pretends the delay in sending forth an inferior production.
In the early part of this year, the antecedent numbers of the current volume, sent to his new subscribers, unless ordered from any other date.
Terms six dollars per annum, payable in advance. Office, Astor Building Barclay St.

W. WAKEFIELD.

THE undersigned, duly appointed Trustee to the Estate of Mr. James Wakefield, late Merchant of this City, request all those having claims against said Estate to present their accounts, duly attested; and those indebted thereto, to pay the same to W. Wakefield, 15, King Street, without delay, or their claims will be put into the hands of an Attorney for collection.
(Signed) W. WAKEFIELD.
W. ROSS.
P. PATERSON, J.
F. B. TEMPLETON, A. B.

COMMISSARIAT.

NOTICE is hereby given, that in pursuance of the undersigned Copper Coins will be received into the Military Chest at this place, viz:
The Demarara Silver at the rate of 60 to the Dollar.
The Demarara Half, Silver, Each at the rate of 120 to the Dollar.
The Nova Scotia Halfpenny, 1s.
The Irish Halfpenny, 1s.
The English Penny, Halfpenny, and Farthing, At the rate of 60, 120, and 240 to the Dollar respectively.
By order, F. R. FOOTE, A. C. G. Commissariat.

NEW MONTHLY MAGAZINE.

On the 1st July, 1837, was published, on good paper and beautifully printed, and entitled in a new cover, extra large Royal Octavo, the first number of a new periodical work entitled
The Gentleman's Magazine.
Edited by Wm. E. Burton, Philadelphia.
The announcement of a new periodical in the present state of affairs may, create some surprise, but having contemplated an alteration in the nature of a very popular monthly publication, "Every Body's Magazine," the proprietors deem it best to proceed in the perfected arrangement, and produce a periodical embodying the most valuable points of the old work, but conducted with sufficient energy and taste to ensure the success of their new arrangements. The respectable and extensive subscription list of the *Albion*, to which this work is designed as a successor, will at once place The Gentleman's Magazine in a circulation equal to that of any other work of the kind in the United States, and guarantee the continuance of its publication, with the certainty of payment to the enterprise of the proprietors.
The contents of the Gentleman's Magazine will, in every respect, be answerable to the meaning of the title. We do not pretend, in our literary pursuits, to fly as eagles soar, above the ken of man, nor shall we be content with a narrow range of the surface of the ground; our pages will be filled with abstruse predilections, nor shall we display the brilliancy of our critical acumen in disputes "cavilling to the million." The Magazine means to be profoundly learned, not philosophically dull. We wish to produce a gentlemanly, agreeable book—an epitome of life's adventures—a literary magazine, possessing every quality of a palatable, and sufficient interest to command a place upon the parlor table of every gentleman in the United States.
In the varied and ample page of contents attached to each number of the Gentleman's Magazine, original articles will be found, from some of the most celebrated writers of the day—essays, numerous and disquisitions, and critical notices of men and manners—free and spirited translations of the higher portions of the Literature of continental Europe—A series of original biographical notices of the principal statesmen, warriors, and poets of the world. The Magazine will be received in full, and literary extracts made from rare and valuable works. An original copy right song, the lyrics of which will be obtained, will be given, with the music, in every number.
The Gentleman's Magazine will contain seventy-two extra sized octavo pages, of two columns each, forming, at the close of the year, two large handsome volumes of one thousand and seventy-two pages, each column containing an average of three lines of type. The subscription to the Magazine will be for a single copy, at five shillings, or for a year, at five dollars, payable in advance—but a five dollar bill will produce two copies to the same direction, or a club of ten dollars will command five copies.
All letters, postage paid, addressed to CHARLES ALLEXANDER, Athenian Buildings, Franklin Place, Philadelphia, will meet with the earliest attention. Editors occasional insertions of the prospectus, and forwarding a marked paper, will be returned to an exchange.
DUNDAS, HAMILTON, & TORONTO.

BURLINGTON.

JOHN GORDON, M. A. M. R. S.
Will leave DUNDAS on Tuesdays, Thursdays, and Saturdays, at 9 o'clock, and will arrive at TORONTO, on Mondays, Wednesdays, and Fridays, at 11 o'clock. A. M. touching at Port Hamilton, Abel Land's wharf, Port Canot, Wellington, and Port Credit, and Port Credit, on her way up and down.
The Boat will leave Port Hamilton on her way down, at 11 o'clock.
N. B.—Those who wish to go to Dundas, will always meet the Stages for Galt and the surrounding country.
April 27, 1838. 1w

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