

Eens. If the old fashion of roasting meat is still honored in his family, he draws his stool to the chimney corner, and bakes the crown of his head as he bends over the fire, and whips up the turnspit into a full gallop. He hovers over an unknown dish, in a doubtful and then summons the cook.

"What have you here?"

"Fricassed chicken, sir."

"Have you put in any mushrooms?"

"Certainly, sir."

"It is very singular—I can't find any. Ah! here I have one—yes, yes, it's all right. Do we have soup to day?"

"Don't you see the pot on the fire?"

"Very true. But let me tell you, you spoil your soups by putting too many vegetables in them. Now how many carrots did you put in?"

"I'm sure I don't remember. Must I count them now?"

"It will be as well. Stop, I'll do it for you. I shouldn't be surprised if there were half a dozen."

And the gentleman commenced a painful search for the orange-colored vegetables, in the course of which he receives sundry splashes from the unctuous savory and soup, and finally in tasting a spoonful of the compound rather prematurely, he scalds his mouth severely, without, however, receiving the least sympathy from the cook, to whom such an occurrence seems to give peculiar satisfaction. An accident of this kind usually puts an end to his quest, and he leaves the kitchen with diminished dignity. The Betty is the peculiar aversion of the cook. Indeed your cook seldom remains long in the service of your domestic man—she soon demands her wages and quits his roof—but the lady of the house is debarred the enjoyment of the servant's privilege—for such the scandalous world asserts that she considers it.

IMPORTANT DECISION.

[Published by request of a Subscriber.]

From the Liverpool Albion and Glasgow Courier.

A judgment has been given in the case of the Scotch Church, in Oldham Street, here, which is of great importance, as it will settle the cases of many Scotch Churches in England. Our readers will remember that a suit had been instituted by those of the trustees adhering to the Established Church against Mr Welsh, the incumbent minister, and a portion of the trustees who abetted him in using the Church in a way contrary to its originally intended connexion. The following is the substance of Vice-Chancellor Wigram's notes of judgment: "I am clearly of opinion that, according to the original intention of the founders of the Church, evidenced by the deeds of the 19th October, 1794, by the subsequent deeds of 1827, and the uninterrupted usage in the appointment of ministers, being levied by Presbytery in Scotland, and of no other ministers, the trustees required the Church to be devoted to purposes corresponding in the strictest manner with the Established Church of Scotland. I think, further, that the establishment in April, 1833, of the Lancashire Scottish Church Presbytery, and the subsequent formation in May, 1836, of the Synod of the Presbyterian Church in England, in connexion with the Church of Scotland, were not intended to have, and could not have, the effect of varying the trusts of the Church Question." On the contrary, the circumstances attending the constitution of that Presbytery, the memorial, in 1835, from Presbyteries in England to the General Assembly of the Established Church in Scotland, the subsequent formation of the Synod in England, in pursuance of the recommendation of the General Assembly, in answer to that memorial, the act of deliverance of the General Assembly, in May, 1839, the subsequent proceedings of the Synod in England, and the Pastoral Letter of the 15th April, 1840, confirm in the clearest manner, the view I take of the Trustees in Oldham Street Church. I hold that each individual shareholder in Oldham Street Church has a right to insist that the church shall be devoted to purposes corresponding with a Scotch Church, locally situated in Scotland, and in strict communion with the Established Church of Scotland. Another point I think equally clear, viz: that I must on the evidence of this case, hold, that the Lancashire Presbytery, the Synod in England, Mr Welsh, the trustees who are defendants, and all the shareholders, who agree and take part with them, are to be considered as identified in principle and fact with the Seceders from the Established Church of Scotland, and as parties, who for the purpose of the motion before the Court, must be treated as identified with the "Free Church of Scotland." If I am to form my opinion from what has taken place in Scotland, I should find it impossible to come to the conclusion, that a man who has devoted his property to the purpose of religious worship, according to the ordinances, rules, and forms of the Established Church of Scotland, was not wronged, if the trustees, to whom he had entrusted the execution of that purpose, should secede from the established Church of Scotland, join the Free Church party, and fill the pulpit of the Church of which they were trustees, with none other than ministers of the Free Church. The English Synod has declared that it cordially recognized the Free Church, as a Sister Church, and in effect, recognized that Church as its sole ecclesiastical. Such, I think, is the plain effect of the resolutions of the English Synod, of the 16th April, 1841. Now to those resolutions, I must upon the evidence before me, consider the Lancashire Presbytery a party. And as Mr Welsh, and the other defendants, and those shareholders who take part with them, insist that the

Lancashire Presbytery (notwithstanding what I must consider its secession) is the spiritual superior by which Mr Welsh and the congregation are to be governed, I must consider them parties, as adopting the opinions which the English Synod has so strongly expressed, and making themselves parties to the resolutions I have referred to. In consequence of the resolutions of the English Synod, the General Assembly of the Church of Scotland has dissolved its connexion with the Synod, and has also (in the exercise of its general jurisdiction) deprived them of their status as ministers in the Church of Scotland, those ministers who have seceded from the Established Church of Scotland, and joined the Free Church! After this Mr Welsh, with the concurrence of the defendants, and such of the shareholders, has taken part with them, has permitted (and now contends for the propriety of the act) ministers of the Free Church, who as he distinctly admits, have lost their status as ministers of the Established Church of Scotland, to fill his pulpit in Oldham Street, and also to administer there the sacraments both of Baptism and the Lord's Supper. Mr Welsh has also been deprived of his licence by the Presbytery of Greenock, and is no longer a licentiate of the Church of Scotland. I cannot think the positive averment contained in the affidavit of Mr Cumming and others, as to the effect of depriving a minister of his licence, is answered by the general averment of Mr Welsh, that a license "is virtually superseded by ordination," and I think the acts of the General Assembly found in the following pages have an import and bearing, p. 813, p. 11, 349, 5, 45, p. 55, p. 5. The grounds upon which I think the Court must interfere are, 1st—That by the original contract, the Established Church of Scotland was the agreed model upon which the Oldham Street church was founded; 2nd—That the Established Church of Scotland has undergone no change, but remains as a model the same as it was in 1794. I think, therefore, the case is one in which the court must interfere; I think, however, that all must be made plaintiffs or defendants, and I think the bill should be amended in respect of parties, before the motion is decided."

SCOTLAND.

Court of Session, before Lord Murray, Ordinary.

Quod Sacra Church of Fortrose.—The Presbytery of Chalmers some time ago required the Reverend Simon Fraser, the late minister of that Church, and the managers and trustees who joined the Free Church, to cede possession and deliver up the keys. Mr Fraser and the managers refused to do so. The Presbytery applied for an interdict against the parties, which has been granted, and made perpetual against Mr Fraser and the managers with costs. —Inverness Journal.

Communications.

Solution to Homespun's Enigma of the 16th November.

France, it was, where Boney reigned,  
Rome, was once for learning famed,  
Cut from ounce makes just one fifth,  
Skating, men, and boys, move swift,  
Tea has caused the loss of life,  
And formed the nectar of the good wife;  
When once you have these letters join'd  
The name of Frost you will have coined.

Solution to H's Enigmatical Composition of the 19th Nov.

Night with its vapours must pass as a fog,  
That often accumulates o'er many a bog,  
Earth is a planet the third in rotation  
From beautiful Sol, that gives light to creation,  
To Lukewarmness, I think Mr H. must allude  
As that state in Religion, which is not very good.

Antichristians Contemn the Holiest of days  
As a cloke to pursue their ungodly ways,  
O. Cromwell must be that republican old  
In the heat of his travels poor Park found it cold  
As o'er his body the Nile's water roll'd  
Your Ogulars being brightened with Grimstone's Eye Snuff,  
So for the word Nelson you'll have initials enough.

A body weak, but yet so strong in mind  
His manly heart was to the helpless—kind.  
Weep! Albion, Weep! for one so valued! brave,  
Who check'd the Gallic Navy o'er the wave;  
L'Orient flame that shot so fiercely high  
Told well the Gaul's that Britons could defy;  
And in the Victory on Trafalgar's shore  
His spirit brave was from his body tore.

OEDIPEUS JOCASTA.  
Chatham, 21st Nov. 1844.

\* The above named Snuff may be had at the Drug Store, Chatham.

AUTUMN.

Rain Spring and Summer have gone past,  
And stern Autumn is come at last,  
Before whose cold autumnal breath,

All nature dies another death.  
The flowers that adorned the lawn,  
Have died, and for a season gone;  
No more! from them the Zephyrus bear  
A fragrant odour through the air.  
No more! the woods are to be seen;  
Clad in the robes of living green;  
Their summer beauty is defaced,  
They stand a naked, leafless waste.  
The feathered songsters of the grove,  
Who sing of peace, perhaps of love,  
Whose artless voices, all conspire,  
To fill our hearts with rapturous fire:  
Denied a shelter in our trees,  
Have flown before the chilling breeze,  
To seek afar, a milder clime,  
Where they their songs may sprightly chime.  
The seasons as they pass away;  
The flowers that withered in a day;  
All, in their dying hour proclaim,  
That man shall go from whence he came.  
Alas! where'er we cast our eye,  
All nature tells us, we must die.  
Here, reader, pause, from nature learn,  
That time rolls on, ne'er to return.

Chatham, 19th November, 1844.

POST OFFICE AFFAIRS.

Mr. Editor,

In concluding my last letter upon the subject of "Post Office Affairs," I promised to prescribe this week, a cure for the "Disease," which I then discovered. I now proceed to fulfil my promise.

The First Remedy which I prescribe is, "do away with the present ridiculous system of procuring and paying Couriers, and adopt the past one." The way by which Postmen formerly obtained and lost their situations was this:—A Courier for a certain route being needed, the Deputy Postmaster General, intimately acquainted either personally, or through his Deputy, with the description of Road to be travelled, &c., announced the Salary to be given. Out of a host of applicants, the Deputy Post Master General selected as the best qualified in every respect, for the difficult and diversified duties of such a situation, a Bond was given by the successful applicant, the conditions of which were simply, that during good behaviour, said Postman should enjoy his appointment; that should he ever be guilty of any act, the perpetration of which would subject the Post Office Department, or any individual to loss, for that loss, the Sureties would be responsible; but the guarantee for the punctual delivery of the Mails, was entirely reposed in the value which the Incumbent placed on his situation; and the consequent danger he would apprehend of losing it, at any moment, when wanting in duty.

The Second Remedy which I prescribe is, a radical change in the Mail Arrangements.

The policy of Mr. Lang being evidently to display to their Lordships in London, the utility of his Mission to this Province, by accelerating the transmission, and increasing the number of the Mails, between Halifax, Saint John, and Fredericton, at the expense of all the other Lines, less visible to the Scrutiny of their Lordships, on the Map of New Brunswick; and as there exists so little unanimity among the influential men of this place, I see not a ray to warrant the hope of our soon enjoying the advantages of a Second Weekly Mail. I shall, therefore, confine my Second Remedy to the existing Mail Arrangements. Most people are aware, that between Halifax and Saint John, there are regular Semi-weekly Mails; and that when occasion requires, an Express Mail is despatched from Halifax; which in place of passing via Dorchester, crosses the Bay of Fundy. Instead of our Mails being despatched from the Bend of Petitcodiac, on Thursday Morning, as they now are, they should leave there on Sunday; for this plain and very obvious reason:—Sunday is the only day on which the Mails from Halifax, and the Mails from St. John, meet at the Bend. The Second Weekly Mail from Halifax reaches the Bend, on the Morning of Wednesday; the Second Weekly Mail from Saint John our Mails are despatched the Hitherward, after having enjoyed at the Petitcodiac a "breathing spell" of about 24 hours!! By the following scheme, however, which I humbly present for public consideration, the Mails would reach Halifax and this place, in little more than half the time at present required; nor by it are Couriers supposed to travel much more speedily, than they do at present:—

HITHERWARD.

Leave Halifax on Saturday, early; arrive at the Bend Sunday Morning. Leave

the Bend Sunday, at noon, and arrive at Newcastle, on Monday.

THITHERWARD.

Leave Newcastle Saturday Morning, arrive at the Bend Sunday Morning, and leave the Bend Sunday, and arrive at Halifax Monday, at 3 o'clock.

To the above arrangement, it is objected that the Mails must necessarily be made up at the Bend on the Sabbath; but this is not the case. At Dorchester, not the Bend—(if I am not mistaken)—the duty of preparing all the Mails for this Route is performed; at the Bend, Mail Bags have merely to be distributed among the Halifax, St. John, and Miramichi Couriers.

I now arrive at the Third and last remedy, which I shall at present present for Post Office grievances, and which I call "Let Mr. Lang, and the Surveyors come be totally 'lopped off' from the Office Department of this Province." From the unpropitious moment when I first set foot upon the soil of New Brunswick, and hoisted himself up into the official chair, down to the present, what good has Mr. Lang done? His mission costs, it is said, upwards of a Thousand Pounds, annually. I ask, I ask, done that amount of evil, is not to be held guilty of a great amount of evil, who has been the cause of a large portion of this Province's Second Weekly Mail, for years, at Mr. Lang's great Salary and Expence, have done!! Is it not, I ask, the Imp of Evil, to have occasioned the entire correspondence of the Province, and valuable Shipping Ports, to be sent the whole coast from Dorchester, Dalhousie, and the Mother of Nova Scotia, and indeed nearly the world beside, to be, for years, sometimes thrice, the wonted ordinary time, in being transmitted to these places and Halifax. What purpose amount of evil is to be wholly to him, said Mr. Lang.

The only medium by which I propose to perform their duty, regular receipt at the General Post Office, of what in England are called Town, and transmitted direct to the Quarters. Now could not the Post Master General examine upon these Time Bills, as efficient any Inspector? and as to the Surveyor travelling—during an immense cost, to inspect the of Couriers, nothing can be more absurd; for no sooner does the number of the batch, discover the of the great man—and great coming events—cast their shadows before them,—than he speedily puts oil therein (say a horse or two) and thus prepares the coming of his master; in he now seems as "ready" as the faithful servant.

Now Sir, of Mr. Lang's person of the I know nothing; it is with his part, and he will consent, even now, to his past transgressions; by the three following acts of Penance find forgiveness:—Let him, as a newly-fangled method of appointing paying Postmen. 2nd—Let form his mail arrangements to and irresponsible scheme; and 3rd—In order to the of New Brunswick; instead of One, may have Two Mails; and that a multitude of remedies—with which there is no mail intercourse—may specify that privilege, let Mr. Lang off, the way whence he may and sin no more! New Brunswick, as much use for a Post Office or Inspector General, as the boe has for a Grist Mill to grind no.

ESCU  
Miramichi, 19th Nov., 1844.

Editor's Department.

MIRAMICHI  
CHATHAM, SATURDAY, NOVEMBER 17, 1844.

R. CHRISTIE'S ADDRESS.—The Gazette contains the address of the gentleman to the inhabitants of his recent election to represent the Canadian Legislature. Much shrewd, common sense marks on the working of the "sensible Government" scheme, ded by one party.

"With respect to 'Responsibility' now all the rage, you will find a dash at the feet of me a definition of it, who seem