

POETRY. Selected.

ON SEEING THE PORTRAIT OF A CHILD AT PRAYERS BY ITS MOTHER'S SIDE.

Her little hands were raised!—and on her brow
There beam'd a light that seem'd all new from
Heaven!

Almost you'd fancy that you heard the sweet
low voice
Hymning its Maker's praise—a cherub saint
above!

Unless perchance thine eye fell on that mo-
ther's look
Of deep and varying thought—and then with
sighs

To earth again, thy dreamings would be
brought,
Whilst thou might'st read her story in thine
own.

The mother died! and as a gift bequeath'd
This speaking Portrait to her darling child,
And blessing her, she hop'd she'd ne'er forget,
How, when a babe, she had knelt down in
prayer.

Knowing no idol save her God in Heaven,
Wond'ring, the little Adelaide receiv'd the
prize.

And often pondered what her mother meant
By idols and the world—for all things then
Bore the pure image of her spotless mind.
But summer pass'd away—and Adelaide had
sought

Her lonely chamber,—where, with fever'd brain
And tearless eye her youth's deep grief she
mournd.

"Ah! now I know, my mother, why you
press'd me
To your heart, and said—'I had no father.'
He you lov'd, and wedded, had deserted you!
Even then I saw 'twas something sad—for as
In childish glee, I'd stroke thy pallid cheek,
'Thy tears flow'd faster for the smile I wore;
'And thy fond prayer for me, my mother, was
in vain.

"For I have lov'd—and felt the bitter pang
Of child affliction!—prov'd my idol false—
And find his image rankling at my heart.
'Henry—since vice can wear so pure a garb,
'And impious thoughts be clothed in word of
light.

"The world indeed must be untrue!"
But Adelaide was lovely—and her pride
Soon nerv'd her to conceal, beneath a smile,
The aching void within. Many the hearts that
bow'd

Before her beauty; but when they gaz'd into
her
Eyes, hoping to read a deeper meaning there,
She only saw false Henry's in each look,
And withering thought chok'd up the source of
joy.

They call'd her cold—capricious—strange;
But little did they guess the tenderness pent up
In that young heart—how it still yearn'd to
find

A resting-place—yet ever turned away
As bitter memory whisper'd, all was false.
Doubting—believing—hoping, yet afraid,
She ne'er would yield again to be deceived,
So call'd forth learning to her aid, and strove,
By wit's bright gems 't'enslave the willing ear;
Perhaps 'twould save her from herself and love!
But when the trumpet of her handmaid, fame,
Sounded abroad the triumph she had won,
Her gentle nature shrunk within itself.
To feel more keenly she was woman still.

Again the orphan pray'd—But oh! how
chang'd!
No light was on that forehead now!
The sunny glow amid the infant curls was
gone.

And long dishevel'd tresses listless hang
O'er her sad cheek. The mild blue eye
Was sunk—and dimm'd with tears!
Could this be Adelaide?

Weeping—she fancied that her mother's gaze
Had wandered from her once so happy child
To look even sadder at her daughter now.

The young pure spirit struggling to be free,
Too long had wrestled with the things of earth,
And she was dying—peace she had not found
In love or riches—honours or the world.
But ere life fled, the bands of grief were burst!
Celestial Hope had blest her parting hour,
And smiles that sought an answer in the skies
Were left as pledges with the beauteous clay,
That the young mother's and her infant's
prayers

Had been remember'd—and were heard in
Heaven.

Scotland.

ESTABLISHED CHURCH ASSO- CIATION.

The following Speeches were delivered at
a meeting of the above Association,
recently held in Glasgow.

THE REV. MR. GEDDES said, the motion
which I have been requested to propose is
of some delicacy and difficulty—short in
its statement, but comprehensive and im-
portant in its object. It is in these terms—
"That, in particular, this association
shall aim at a thorough remedy of the evil
of patronage." The kind of remedy pro-
posed is not specified, yet, as the associa-
tion proposes to accomplish this and all its
other objects only by constitutional means
I can have no hesitation in agreeing with
them thus far; that patronage is an evil
which ought to be remedied, and that it be-
comes us all, in this matter, to act upon
the spirit of an acute observation made by
Bolingbroke, that the best way to "pro-
long the duration of a good government,
is to draw it back, on every favourable oc-
casion, to the first good principles on which
it was founded." While admitting, how-
ever, that patronage is an evil, I am not
to be understood as admitting either that it
is an evil which necessarily arises out of
the connexion between church and state,
or such an evil, when it has arisen, as to
demand the breaking up of that union. It
is not an abuse inseparable from the pro-
per use and end of the civil establishment
of Christianity. It is not an abuse that
condemns the use. The civil and eccle-
siastical interest of men are as closely uni-
ted as those of husband and wife, parent
and child, master and servant—as closely
united as the words of the New Testament—
"Fear God and honor the king"—"Ren-
der to Cæsar the things which are Cæsar's,"
and to God the things which are God's,"
and he, therefore, who deliberately at-
tempts to dissolve and to destroy these re-
lations and connections, instead of regu-
lating the duties which accompany or flow

from them, is guilty of a voluntary infringe-
ment upon those relations and connections
which God himself has established for uni-
versal good. Through all the delicacies,
and difficulties, and seemingly jarring in-
terests of these relations, wisdom and grace
will enable us to see clearly, to judge, and
to act consistently; but no man surely
would pretend to say that any, or all of
such things combined, are valid reasons,
either for separating such interests and re-
lations, or for neglecting our common ob-
ligations and duties respecting them. The
connection, in particular, between church
and state is a connection which always has
been, and which always must be—insepa-
rable as the man is from the Christian, or
the Christian from the man—inseparable as
the duties which we owe to God are from
the duties which we owe to our neigh-
bour—and inseparable as our well-being
in eternity is from our well-being in time;
in all the relations which connect us at
once with the world and the church.
Such connection at least, notwithstanding
of all which has been said against it, is
not confined to the mere per d of the
Jewish Theocracy. It neither began
with that nor ended with it, nor was it
limited to it. It meets us in the whole his-
tory of the providence of God in Old Tes-
tament times, and as the very character
of that Providence in bringing even hea-
then lands and idolatrous people into oc-
casional connection with that one nation
which God chose as his own, and made a
peculiar people. There is to my mind, a
most beautiful connection between church
and state, when Pharaoh sent waggon
to bring down Jacob and all his family
into Egypt, and planted them in the land
of Goshen; a happy connection to when
in answer to the prayers of Esther and
Mordecai, Ahasuerus repealed, as far as
he could repeal, the irrevocable decree
that had been written and sealed with the
king's ring of the Medes and Persians;
and, yet again, a happy connection when
Cyrus was girded for what he knew not
by the God of nations, and sent back the
captives who had hung their harps upon
the willows, and wept by the streams of
of Babel, and when, as the ransomed of
the Lord, they returned and came to Zion
and sung there the songs that they could
not sing in a strange land. Could ene-
mies be thus for a season friends? Could
idolaters thus for a season help the wor-
shippers of the God of Israel? Could the
world, even heathen, help the church,
and shall we be told, in this our Christian
land, that the Christian state cannot, with-
out sin, help the Christian church? Will
the strange thing still be reiterated that all
possible connection between church and
state is sin? Shall it still be averred that
an established church, though purified se-
ven times, is necessarily, and for ever, an
abomination in the sight of God? Much
has been said about the character of
Christ's kingdom as not of this world.
Nobody denies that it is at least in the
world, and should as little deny, that while
in it, it must, and will be, both helped
and hindered by it. Though Scripture says,
accordingly, a great deal against the
world, the state, or the earth injuring the
woman, or the church; I know no part
of Scripture which speaks a single word
against the earth, the world, or the state
benefiting the church. All to me seems
to proceed upon the idea, that the more
the state helps the church, just so much
the more will the state help itself, and
God's glory and the general good be pro-
moted. And much, therefore, as I regard
the spiritual character of Christ's king-
dom, I do not admire or envy spiritual
mindedness of any man, who, in inter-
preting Scripture, can take all that is literal
out of such a text as this, "The kingdoms
of this world are become the kingdoms of
our Lord and of his Christ, and He shall
reign for ever and ever." But I proceed
under the immediate object of my motion,
to observe, that I shall take patronage
and its history as an illustration, at the same
time, of the great evil which may be done
by the state to the church, and of the great
good which may be also done to it; and
good, too, done, not by breaking up the
union between them, but by regulating, by
purifying, and by extending it—by uniting
them yet closer in holy wedlock—and by
entreating the blessing of God upon the
union, that "established in righteousness,"
they may each in their proper place
unite to train the citizen and the saint,
the patriot and the Christian: the man of
the world and the man of God, making all
more and more "one in Christ." [Cheers]
And here, Sir, when entering upon this
admitted grievance, I would guard the
principle of the admission, by relating
shortly the substance of a conversation be-
tween a respectable Secceder and myself,
about ten years ago, on the subject of pa-
tronage. "I wonder," said he, rather
bluntly, "that so many good men remain
in the establishment under the law of pa-
tronage." "Why, sir," said I, "I won-
der too, that you can continue in the land.
Patronage is far more the law of the land
than the law of the church, and if we should
leave the establishment, you should leave
the country—all of us set off to America
for peace of conscience; you because
of the state, and we because of the church.
But do you want you can out of the church,
and we shall do what we can in it to have
the evil remedied." Let it be remember-
ed, then, that while our Seceding and Re-
lief friends have gone out from us to re-
form, we may have remained, or have
come in, for the same object—that patron-
age is both a civil and an ecclesiastical
grievance—and that the whole burden of
reform from it ought not to be upon the
shoulders of the establishment.

They as well as we, are bound to do what
they can against it, and to unite with us
in the motion of this day, a thorough
remedy for the grievous evil of patronage.

In order that this matter may be well un-
derstood, it will be necessary to advert,
somewhat particularly, to the history of pa-
tronage, in connection with both church and
state. Here the reverend gentleman went
on to establish that the church of Scotland,
in its books of discipline and by its acts, had
uniformly condemned patronage—that by
no one deliberate act had it ever ecclesi-
astically and judiciously sanctioned and
approved it,—that not only from the refor-
mation to the present day, there had
been frequent and earnest contentings,
by worthies in the church, against pa-
tronage, as establishing an order in the
church contrary to God's word, and the
light and liberty of the reformation—
(cheers)—and that, in truth, the only one
of parliament that had ever been judi-
cially deliberated upon in the Assembly,
and approved, was the act 1649, 'Abolish-
ing patronage.' He then read at length
the act itself—marking that it establish-
ed two points, 1st, that there was then a
happy connection between church and
state; and 2nd, that there was also a wise
distinction between them, that act regulat-
ing only the civil right of patronage, leav-
ing to the Assembly to rule the ecclesiasti-
cal matter, as appeared from the act for
ordination of ministers, 1649, following up
the act of parliament, for the same year,
that abolished patronage. The act 1690,
it was observed, was similar in its spirit to
the act 1649. It was perhaps, designed to
limit the power of the clergy, and to extend
a greater interest over every parish in the
choice and settlement of its minister. The
first book of discipline had given the power
of election to the congregation; the second
book of discipline had limited that power
to the Presbytery; and the act of Assem-
bly, 1649, had given the right of election
to the Session; but the act 1690, conferred
that right on heritors (being Protestants)
as well as elders, and provided an addi-
tional compensation to the patrons for the
right of patronage, which was now again
taken away by act of parliament. This
act, in all likelihood, would have satisfied
the country, had it been allowed to re-
main; but it was most unjustly and uncon-
stitutionally repealed in 1712—this re-
peal being evidently contrary to the es-
tablishment of this church, made at the
glorious revolution, and solemnly confirm-
ed and secured, as an essential condition
of the union of the two kingdoms. As
proof of this he referred at length to the
resolution of the General Assembly 1736,
sent to London, to endeavour the repeal
of this act, 1712, and well known to be
the draught of Lord President Dundas.
In the preamble of this act, so long and
so justly complained of, it is indeed said,
'that the act, 1690, had proved inconve-
nient, occasioned great heats and animos-
ities, and that after experience the Le-
gislation found patronage to be the only
system that could preserve peace and or-
der in the settlement of vacant churches.'
But such assertions were of no value, in
opposition to the testimony of the church
itself, by its Commissioners in 1735, who
declared 'that by the act, 1690, a method
of settling minister in churches was estab-
lished, in the exercise of which, that
great point in the constitution of a church,
to wit, the establishing of a just relation
between pastor and people, was managed
with much calmness, decency, and or-
der; and the ministers thus established,
by the divine blessing on their labours,
were successful in the work of the gospel,
and religion and loyalty daily gained
ground against profane principles and
practices, and against disaffection to the
civil government.' What had, according-
ly, been the effect of repealing this act of
the revolution settlement? Plainly, to
narrow greatly the elective power, and to
limit that to 1,000 or 500 which had before
been spread over at least 10,000 or the
whole heritors and Elders of Scotland.—
At present 255 patronages were in the
gift of the crown—57 incorporate bodies
—19 in colleges—only 14 in the hands of
the people—and all the rest in the gift
of individuals, many of whom had, how-
ever, from 2 up to 30, and comparatively few,
who had not more than one, though one
certainly was generally all in which any
individual had a deep and personal inter-
est. (Cheers.) It would not be said,
that such an act as that of 1690, had been
repealed because of its connection with
universal suffrage in a congregation, and
because of evil which might be supposed
to flow from this. Quite the contrary.
The heritors and Elders of Scotland were
both a numerous and a respectable body
of men; and upon them, as the represen-
tatives of the people, not on the people
themselves, was the slight put, when de-
prived of the privilege of having a voice
in the important matter of electing a mi-
nister for a Parish. And as for the peo-
ple; especially such in the congregation,
as are communicants and heads of fami-
lies, who would not rather give to them a
voice in things ecclesiastical, than in
things political?—allow them to choose a
minister of religion, rather than a minister
of state, a member of Parliament, being
persuaded, as we all are, that the great
body of our people are yet better acquain-
ted with religion, than with politics, and
ought still, as in time past, to be distin-
guished, by keeping the concerns of this
short and uncertain life, in due subordi-
nation to the great concerns of eternity.
(Cheers.) While pleading on constitu-
tional grounds, for redress from the griev-
ance of patronage, as an encroachment
on the rights and liberties of our national
church, I am not to be understood as speak-
ing in any spirit of disrespect, as has been
too often done, to those who have been
or are the patrons of churches. On the
contrary, it ought to be mentioned and re-
membered in honour of many who have

possessed and exercised this legal right,
that they have manifested in regard to it,
a judicious and generous discretion.—
Though patronage was from 1560 till 1649,
the allowed Law of the Land, the great
majority of patrons, excepting those who
were prelatially inclined, seldom interfered
with congregations, sessions, and pres-
byteries, filling up vacant parishes, ac-
cording to their own mind. There was
not either on the part of Patrons any vi-
olent opposition to the act 1690, all or
most being satisfied with the equivalents
proposed, and especially satisfied that the
whole arrangements of the act were ag-
reeable to the country. So much was
this the case, that even after 1712, and
according to the testimony of Sir H. Mon-
crieff, 'the settlement of a great propor-
tion of vacant parishes was effectuated,
by means of a call from Heritors and El-
ders, without the intervention of the Pa-
trons' and of late years, we all know,
that both by Town councils and individ-
ual Patrons, there has been a more gen-
eral and growing attention to the judicious
exercise of patronage, and much done to
bring Pastor and people together, accord-
ing to that mutual consent, which forms
in this, as in other Unions, so essential
an element to future usefulness and hap-
piness. That, however, which I am main-
ly anxious to establish here is this, the pa-
tient, careful, and full examination of a
law, which may perhaps, without offence
to any, be so abrogated or modified, as to
secure the best interests of a church
which ought to be alike dear to all—and
to make the best rule for the choice and
settlement of ministers pend not on the
occasional and uncertain acts of individual
favour, but on the regular and universal
results of constitutional law. (Cheers.) In
this matter the crown may be petitioned
to take the lead—individual patrons, not
unwillingly, following—and all, more or
less moved by the conviction, that Patron-
age will now be of far less political value
and importance than it was before, and
importance than it was before, and only
the source of true honour and real emo-
lument, when made subservient to the in-
terests of truth and religion in the land.—
[Cheers.] In advertising to the leading
facts respecting Patronage, its introduc-
tion from the 'Pope's Kirk,'—its contin-
uance from 1560—its abolition in 1649—
its restoration in 1662—its second aboli-
tion in 1690—and its second restoration,
most unjustly, in 1712—it ought ever to
be borne in mind, 1st, That the acts re-
storing Patronage never were, with any ju-
dicial sanction or approbation, the acts of
the Church; and 2d, That the acts abol-
ishing Patronage, with all their other re-
commendations, were deliberated upon
and enacted at a period in our history,
when all the great principles of civil and
religious liberty were purified in the fur-
nace—when the proper connection and
proper distinction of Church and State,
as to the united or separate jurisdiction,
were thoroughly examined, well under-
stood, and judiciously arranged, when
our eminent Statesmen were eminent
Theologians—when the alliance between
Church and State was a holy alliance—
when the Church prepared and presented
her standards to the State, and when the
State received and ratified them as found-
ed on the word of God—when the very
acts of Parliament reflected thus the page
of inspiration—and when, besides, this
three leading laws, which have been ever
since the peculiar honour and blessing of
this christian country, were in their prin-
ciples and regulation established and
prepared,—I mean the laws for the pa-
rish poor, for the parish schools, and for
the parish churches—that the body might
be nourished—and that the mind might be
educated—and that the whole man, and
all our people, might, under God's
blessing, be righteous and happy.—
(Concluded in our second page.)

From the Hartford Review.

Murder at the State Prison.—On Tuesday
night last, a Mr. Hoskins, one of the prison
guards at Wethersfield, was murdered by
four convicts under the most appalling circum-
stances. It may be well to state that the cells
are in one solid block, entirely covered by an
outer building, between which and the cells is
a large area, where "the sentry walks his
lonesome round" in the night season, the prison-
ers being locked in about sundown. Very soon
after the guard had been relieved, and some-
what before midnight, a convict whose name is
Teller, and whose cell is nearer the south east
corner of the block, commenced boring on the
inside of his door directly against the lock, with
a bit which he had contrived to convey to his
cell, and secreted at dinner time or during the
afternoon. Having made a whole about 2
inches in diameter, he succeeded in pushing
back the bolt with a wire; and as soon as
Hoskins had passed on his round, Teller went
to a cell occupied by Cesar Reynolds, a black,
who handed through the small grated open-
ing near the top of his door, a skeleton key,
with which Teller unlocked Cesar's door.—
They then followed Hoskins silently and at a
distance, until they came to another accomplice,
whose cell they unlocked, and with whom they
continued to follow directly on after the guard
till they came to a fourth. They immediately
released him, and the four then noiselessly tra-
versed the entire circuit of the area, keeping
the same distance behind Mr. H. and so man-
aging their infernal plot as to be unsuspected
by him, till they came to a fifth, whose cell
they opened, and whom they threatened with
violence unless he would instantly join them.—
Fearing the consequences, he refused, and they
left him as the guard had walked more than
half way round again.—Two of the villains
armed with a steel bar 18 inches long and one
thick, then proceeded on at a quicker pace after
Mr. Hoskins, while the other two taking the
same direction repaired to Cesar's cell near the
northwest corner of the block, where they
waited till Mr. Hoskins had approached within
10 or 12 feet—they then stepped out in front of
him. Alarmed at their sudden and unexpected
appearance, he halted and enquiring what they
were about, when one of the two in his rear
struck him with great violence on the head and
broke his skull. As he fell, he exclaimed, "Don't

kill me," and a stifled cry of murder was heard
—one of the monsters having sprung upon him
and covered his mouth with his hand. The
unfortunate guard probably survived but a
few moments, and after the monsters had de-
liberately felt his pulse and ascertained his death,
they advanced to a small iron door, through
which the provisions of the prisoners are passed
to them from the kitchen, and with another
skeleton key attempted to open it. Fortunately
one of the wards of the key was broken off
in the attempt, and as they found it impossible
to turn the bolt with the remaining portion,
they endeavoured to pry the door open or
break it with the steel bar. This they could
not do. The female apartment is separated by
a stone wall, and the entrance from the latter
is secured by a massive iron clad door. Dur-
ing the attack upon Hoskins and the efforts to
escape which immediately followed, the noise
was heard by a female convict, who in a most
praiseworthy manner, called out to the ma-
trons, that the prisoners were loose and attempt-
ing to effect an escape into the female apart-
ment. She succeeded in awakening the ma-
trons, who instantly repaired to the door, and
drawing the slide perceived four convicts at li-
berty in the area and working at a small door
leading into the cook room.—Teller meantime
had put on Hoskins' great coat and hat, and
was promenading the area, imitating the de-
ceased in his walks and cries. The deception
was complete. As soon as the warden and
guards were notified of the passing events they
rushed into the area and hastened to the scene.
The liberated convicts, however, soon got wind
of this movement and instantly made for their
cells. One of them, a black, by the name of
Johnston, was locked in by Teller, and Cesar
required the same favor, but Teller told him to
take care of himself. They waited the approach
of the guard without emotion—confessed the
whole, except the wilful murder, and declared
it was not their intention to have killed Hos-
kins, but only to have disabled him. It seems
by their confession that they have been devis-
ing this scheme to escape for the past two
years, and had a long time since prepared false
keys for that purpose. How, or when they
were made is mysterious, for the prisoners while
at work are all closely watched by their over-
seers. The four murderers are now in their
cells.

LIST OF LETTERS

Remaining in the Post-Office, at Fredericton,
to this date, 5th March, 1833.

- A
Col. Allen, David Andrews, Robert Anderson
B
Mary Bealy, Mrs. E. Brown, Mich'l Boyce,
John Benn, Goudert, H. M. Bennett, Thos.
Barker, Jas. Blair, Mrs. Converse Brown 2,
John Brady.
C
Edward Cliff, Wm. Croft, Samuel Carman,
Jas. Cato, Jas. Crawford, George Cook, Mary
Conway, John Connell, Stephen Carlisle, Wm.
S. Clark, Mr. P. Costin, John C. Clark, Da-
vid Carson, Andrew Coulter, Matthew Cor-
bett, Wm. Crandemore, John Cameron, Miss
Close, Anthony Canny, James Cashman 2,
John Clapp, Sewal L. Crane, James A. Clare,
D
James Dobie, Patk. Doffy, Jeremiah Drisko,
Daniel Donovan, John Dow, Mr. Drake, Jos.
Dazley, Alexander Darab, Doctor Drew.
E
James Evans, Edward Elliott, John Elliot,
Jacob Easterbrook, Abel Elliott.
F
Margt. Fitzmorris, Thomas Falvy, Wm.
Farquarson, James Funnay, Dennis Finley.
G
Seth Griswold, Samuel Gullison, 2, Unis
Gallaher, Richd. Griffin, John Grahams, Tow
san Goodin, Marcus Gunn, Mary Green.
H
Bernard Harelin, Mrs. S. Hammond, Aaron
Hart, Miss Maria Hanna, Thomas Horrigan,
Arthur Henry, Elizabeth Hood, Mather Mc-
Hutchings, Isaac Hubbard, Thomas Henry,
John How, of Mauderville, Thomas Hart, Mrs.
S. Hammond, Simon Hibert 2, Nehemiah
Hooper, Charles Hurley.
J
Lavinia Ann Jordan, Andrew Jamison, Jas.
Johnston.
K
Paul Kingston, Andrew Kelly, Francis Kil-
burn, Catharine Kelly.
L
James Logue, John Little, Josiah Laurence,
2, David J. Lanson, Lieut. Latham, Lt. Col.
A. N. Langworthy, Peris B. Latham, Michael
Lyons, Chas. Long, James Largey, Wm. La-
lor, Andrew Latier, 2.
M
Miss E. McLaughlan, John Mourtie, Do-
nald Merchison, Conars McLaughlan, Daniel
McKeeman, Miss Elenor McKennar, John
McCaflry, Oliver Murphy, James McMurray,
John McGourty, Rev. Michael Roy, Wm.
McNicht, Charles McPherson, Father Mc-
Nelly, James Mellroy, John Murphy, Michael
McNelly, Randall Melnes, Laurence Molone-
y, Thomas McCabe, Mary Ann McBurney,
Wm. Moore, Charles McLaughlan, John Mc-
Donald, Patk. McGines, Wm. Marshall,
Patk. McDonough, John Moore, Jeremiah
Moore, John McGeighal, Rebt. McLaugh-
lan, Alex. McLaughlan, James Taylor, of Mau-
deville, Thos. O. Miles, Edward McGool,
Michl. McQuelin.
N
Lemuel Nason, John Nicholson.
O
John O'Brien, 2, John Osburn, Frances Orr.
P
Samuel Pitfield, Colin Priestly, Humphry
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