

ation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress them, by much intercourse with God alone.

LOOKING DAILY UNTO JESUS.

For the mortifying of sin and strengthening of thy graces, look daily on Christ's death and resurrection. Study them, set thine eye upon them, till thine heart take on the impression of them—much spiritual and affectionate looking on them—"Beholding the glory of the Lord" Christ, then be "transformed into it." It is not only a moral pattern or copy, but an effectual cause of thy sanctification, having real influence into thy soul. Dead with him, and again alive with him! O happiness and dignity unspeakable, to have this life known and declared to your souls! If it were, how would it make you live above the world, and all the vain hopes and fears of this wretched life, and the fear of death itself! Yea, it would make that visage of death most lovely, which to the world is most affrightful.—Leighton.

The Berean.

QUEBEC, THURSDAY, NOV. 12, 1846.

We have, on a former occasion, used the heading "An Evangelical Alliance unpremeditated"—one nearly the same is found on the fourth page of this number; and it suddenly strikes us that it might possibly be thought we meant, by the use of that heading, to treat slightly the organization called the EVANGELICAL ALLIANCE which has been formed with a view to efforts for uniting Christians, though separated as regards Church-organization, into one body on the ground of the many essential points of agreement which ought to draw them together. We should be much misunderstood, in that case; and we do not think that fairly we can be so understood. For some time, indeed, we have directed none of our editorial remarks towards that movement, though we have given extracts from the official announcement of results from the great meeting recently held in London. It has been our wish to learn what there is of work, towards the promotion of our common object—the glory of God, the good of souls—which the EVANGELICAL ALLIANCE can take in hand and harmoniously carry on, beyond the mere testimony of good will which is all the result that we can perceive, so far, to have been gathered from the movement. We would much sooner lay down our pen, never again to be used by our hand, than write one word designed to discourage efforts for union among Christians; but on the question whether union will be permanently advanced by the association which has sprung from the Liverpool Conference, we have not to this day been able to form any satisfactory conclusion. We shall be thankful for any thing favourable to report on the subject, while at the same time we see no reason to regret that we did not, on the outset, follow the impulse of a heart, whose feelers stretch far beyond the enclosure of the body with which we are ecclesiastically connected, so as to take then a part in favour of the particular effort initiated at Liverpool. Our abhorrence of slavery—the strong feeling which we entertain upon the silence on this national crime which a perverted state of public sentiment imposes upon the Churches in the United States—would probably make us uneasy now, when an EVANGELICAL ALLIANCE has been formed, when slavery has been a prominent point of discussion during the proceedings, and when even the guarded testimony against it which had been introduced, has had to be withdrawn. It was thought that by admitting those who, though they own slaves, do hold them not "by their own fault and for their own profit," a line would be drawn which would comprise all that could possibly be of any use in the cause of Christian Union; but the representatives from the North American republic found that limit too close, and it had to be rejected.

As we are still waiting to hear of the practical results, we do in good earnest, and with devout gratitude to God, seize upon every cheering indication of the existence of union in heart and involuntary forgetfulness of the enclosure which keeps asunder—and now and then we meet with one which we lay before our readers—such as the scene at Gibraltar furnished by a Correspondent not long ago, and such as the meeting of the Church of England Chaplain and the non-episcopal Swiss Itinerant in the Diligence between Berne and Geneva, inserted in this number. Mr. Burgess (a highly respectable benefited Clergyman and consistent Churchman) did not inquire after the descent of those orders from which Mr. Bost took authority to go about the Swiss Cantons preaching the Gospel to souls hungering and thirsting for the bread and water of life which the established Clergy did not give them. He surrendered himself to those "inexpressibly soft impressions which religious sympathy alone is capable of producing." There was evangelical alliance. The Gospel knit their hearts into one. Mr. Burgess has, since his return to England, been an active promoter of labours for the revival of piety among the non-episcopal Churches on the Continent. He could wish them to be Episcopal. Perhaps he hopes that they will become so. And well does he know that, if such an event is to take place, it can only be retarded by the repulsive assertion of his superior authority and privileges as the Clergyman of an Episcopally ordered Church; while it may be hastened on by the manifestation of sympathy and active services of love for the spread of Gospel-light and life among them. In this he only acts, within the sphere which his position as a simple Presbyterian allows him; in accordance with the spirit

which breathes through the letter addressed by the Archbishop of Canterbury, eleven years ago, to the Geneva Clergy—a document which, as it well deserves being kept in remembrance, we should like to subjoin to this Editorial; and which we fully purpose inserting in our next number, if the press of matter arising from the arrival of the English mail should crowd it out of the present.

A STRIKING REVIEW.—The Episcopal Recorder notices, among other newly published books, the following:—

CHILD HAROLD.—A Romance, by Lord Byron. "Lord Byron was one of the most fascinating and pernicious writers of his day. He has gone to give an account of himself at that bar, before which all must ultimately stand. Those who consent to employ the graces of typography and the embellishments of the painter's art for the purpose of giving increased popularity to his writings, and those who, by their example and influence, aid in circulating them, would do well to recollect that they must shortly meet him there."

VALIDITY OF BAPTISM.—The following correspondence is published by the Gateshead Observer:— "Wallsend, Aug. 6, 1846.

"My Lord,—I beg pardon for this intrusion, but trust that the circumstances of the case will plead an apology for me. God was pleased to take away one of our dear children by death; and I regret to state that, when I applied to the Rev. Mr. Armstrong to have the remains of our dear departed child interred, he refused either to give it Christian burial, or a grave amongst our departed relations, simply because it was baptized by a Wesleyan minister. I therefore humbly trust your Lordship will duly consider the painful circumstances, and be pleased to condescend to use your Lordship's due influence to redress our grievance, and prevent such unnecessary afflicting cases to occur in future, which will greatly oblige, Your Lordship's most obedient, humble servant,

"JOHN GILES.

"To the Right Rev. the Bishop of Durham."

(REPLY.)

"Upper Portland Place, Aug. 12, 1846. "The Bishop of Durham is very sorry to hear that any of his clergy has acted in the manner stated by Mr. Giles. If Mr. Armstrong has refused Christian burial to a child because it had been baptized by a Dissenting minister, he has acted unworthily of his calling, and rendered himself liable to punishment in the Ecclesiastical Courts, if Mr. Giles or any other wish to prosecute him. The Bishop will not fail to write to Mr. Armstrong, but is preparing to leave London, and will be at Auckland Castle next week.

"Mr. John Giles, Wallsend, Newcastle-on-Tyne."

We insert the above correspondence, because it not only contains an authoritative statement of the law, by a Bishop, but also implies His Lordship's disapprobation of the Clergyman's proceeding, independently of the law: for it would not be fair to imagine that he blames the Clergyman in the terms used, if in reality he sympathized with his scruples. We do not think that the law which could be invoked against the Clergyman in England is in force in the Colonies; but as a question of Protestant church discipline, the refusal is unwarrantable. The child's baptism, though it were considered irregular, is valid, and there ought to be no hesitation as to its burial, in that respect.

The statement of the case, so far as it lies before us, leaves us to conclude that the parents were in communion with the Church of England, at the time of the child's death.

THINGS COMING RIGHT AGAIN.—The following notice given by the Curate, newly appointed, to the parish of St. Peter-le-Bailey, Oxford, is quoted, as a matter to be complained of, by a periodical which sympathizes with those who introduced the practices "inconsistent with the spirit of the reformed Church" therein referred to. Of course, we hail it as a most cheering token for good:—

"There will, however, be made some changes in the general character of the service, which I now proceed to mention in detail.

"The chanting of the Venite Exultemus, Te Deum, Jubilate, and Psalms, after the Gregorian method of intonation, I hold to be so utterly inconsistent with the spirit of our Reformed Church, that I really could not with comfort to myself perform service where such and similar novelties should be adopted. I purpose, therefore, to read the Psalms and Te Deum in the ordinary manner, and to chant the Venite and Jubilate, as they are chanted at Holywell and St. Mary's, and other churches in Oxford. This rule will hold good as well on Sundays as on week days."

We may record, under the same heading, the following official notice given, some time ago, by the Archdeacon of Essex, after his visitation of a certain church in his Archdeaconry:—

"The Archdeacon strongly disapproves the manner in which the communion-table was dressed up, and he hopes the Rector and Churchwarden will see the propriety of removing the flower-pots, and other obnoxious ornaments, without further notice.

"(Signed) "H. C. JONES."

The account of what occurred next is given by a Journal, which feels much aggrieved by the Archdeacon's official notice, as follows:—

"On Wednesday evening, the church-warden (here is but one) entered the church, during the absence of the Minister, who was just recovering from a severe illness, and, just as the bell had ceased for evening service, Mr. Dowling, junior, seized upon the altar-candlesticks and candles, the offertory basin, two small flower-glasses (placed midway in the east window), and an oak cross, inlaid with pearl, with the Sacred Monogram in the centre. Having put these various ornaments into a basket, and having trampled upon the velvet cushions, he marched off with his sacrilegious spoils, leaving the altar gate open, and proceeded to the font, where he wrenched off an ebony cross from the top of the cover, and departed from the church! All this took place in the presence of the organist, who was utterly astounded, and during a heavy storm of rain and thunder, which one might have thought would have prevented even the most profane or fanatical man from violating and despoiling the sanctuary of the Lord, at such a moment.

"It appears that the cross and the flower-glasses were the private property of the Incumbent; the alms-basin and the candlestick had been presented by him, ten years since. That the churchwarden is indictable for theft as well as sacrilege, we have no doubt whatever, and we feel confident that the Lord Bishop of Rochester will see that ample justice is done in this case. Unfortunately, however, we understand that his Lordship is not in England at the present moment, and, therefore we have thought it right to lay these facts before the Church at large, especially as it may be useful that our readers

should know what a churchwarden, even in these days, is capable of."

We think, with the writer of the paragraph, that it may be useful to know how a Churchwarden has acted on so trying an occasion, of course making the necessary deduction from the evidently high colouring given to the proceedings of Mr. Dowling who, as we interpret the account, acted with promptitude and decision upon the express injunction given by the Archdeacon, naught hindered by the effect upon the astounded organist, and quick to do his duty, while the God who hates idolatry and superstition made known his presence, as he did on Sinai, in thunder and lightning.

It is very distressing to contemplate the fact that circumstances should have arisen which reduced the Churchwarden to the irregular step of acting in such a manner contrary to the mind of the Pastor; and great must be the responsibility of that Pastor who thus compels the sheep to take harm out of the shepherd's way. Unfortunately, it is to be feared that evils remain in the Archdeaconry of Essex which Churchwardens cannot put into a basket and march off with.

CALL FOR NATIONAL HUMILIATION.—A great majority of the Clergy in the two Dioceses of Derry and Raphoe have addressed their Diocesan, "impressed with a conviction that it is the duty of the national Church to teach and recommend patient endurance and submission" under the visitation which now afflicts the country, and requested that his Lordship would communicate with the Lord Primate, with the view that his Grace's influence may be used to obtain the appointment, by government, of "a day of national humiliation and prayer to Almighty God, to acknowledge the Divine hand in this afflictive dispensation, and to implore the God of all mercies to turn away His wrathful indignation from the nation."

DEATH OF CAROLINE FRY.—This distinguished Christian writer died of a pulmonary complaint, on the 16th of September, at Tunbridge Wells, on her return homewards from a visit to Hastings which had been undertaken with the hope of improvement in her health. "Few ever looked forward with more desire to cast off this body of sin and death; few ever perceived the approach of the closing hour with more entire reliance on her Saviour's watchful love." She was chiefly known, as an author, by her maiden name, above given; but she was the wife of William Wilson, Esq., of Woolwich Common, who now deploras his loss in that which is her gain.

THE REV. HUGH STOWELL, Incumbent of Christ Church, Manchester, and Canon of Chester, has been presented with the sum of £2000, as a token of respect for his exertions in the cause of Protestant principles during the last twenty years.

PROTECTION OF BRITISH RESIDENTS IN THE ISLAND OF MADEIRA.—The Under-Secretary of State for Foreign Affairs has signified, in answer to an inquiry addressed to him from Glasgow, in consequence of the outrages recently committed against Dr. Kallely and other British residents in Madeira, that a ship of war will be ordered to that island, with a view to afford protection to Her Majesty's subjects residing there.

ECCLESIASTICAL.

PARISH OF QUEBEC. WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.—A sermon in aid of the funds of the Incorporated Church Society, for the benefit of the Widows and Orphans of Clergymen, will, with God's permission, be preached on Sunday morning next, at the CHAPEL OF THE HOLY TRINITY, by the Lord Bishop of Montreal.

Diocese of Toronto.

ORDINATIONS.—On Sunday, the 25th ultimo, the Lord Bishop of Toronto held an ORDINATION in the Cathedral Church of St. James, in this City, on which occasion the following Reverend gentlemen were admitted to the Holy Order of PRIESTS:—

The Rev. Robert Shanklin, Assistant Minister of St. Catharines, and Travelling Missionary in the Niagara District.

The Rev. John Augustus Mulock, Officiating Minister at Carleton Place, Bathurst District.

The Rev. Frederick Dawson Fauquier, Missionary at Zorra, in the Brock District.

The Bishop was assisted by the Revs. H. J. Grasset, H. Scadding, and A. W. H. Rose.— Toronto Church.

INDIAN MISSION, MANATOULIN ISLAND, DIOCESE OF TORONTO.—The following memorial was addressed, last year, to the Lord Bishop of Toronto by the Protestant Indians settled at Mahnetoahneung on the above island:—

"Father, we are in great distress on account of our church. Father, we know not to whom we can better impart our grief, in the most extreme cases, than to the great father of the black-coats. Father, we pray to and do our best to serve the Great Spirit, in the same way as you do: we have taken the English religion: it is one of your black-coats that teaches us. Father, we have no house of prayer to read in, for the purpose of having our black-coat meet and explain to us the Great Spirit's words. Father, our superintendent told us to cut trees, and shave them, to build a house of prayer. Father, we have not only shaved the trees, and brought them to the spot, but have lifted them up, and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks, and making the holes in them, has been done with our own hands. Father, it was very cold, and we worked very hard to cut all the sticks, for there are a great many in it, which makes it very strong. Father, we do not regret that we worked so hard; because now that the sticks are standing up, we are delighted with their appearance. Father, but, as we said at first, we are distressed: our women and children are distressed: our black-coat is distressed: our superintendent is distressed; and we are sure you, our great Father, as well as our friends the black-coats, will be distressed to hear of our situation. Father, our superintendent has told us that he has no money, and cannot make our house fit for our minister to pray for us. We are just now brought in from the wilderness: we cannot yet do fine work; and we cannot find any furs. Our sugar and our corn is barely enough to feed and clothe our families; and while metal we cannot get: what are we to do? Father, you can help us. Do not then allow the sticks of the poor red man's house to rot as they are, and fall to the ground. Father, we have told you our distress; and we believe you will take pity on us, and get our house of prayer finished; and then our hearts will be glad to hear the bell call us to listen to the word of the Great Spirit, and other good things spoken by our black-coat. Father, we have been instructed to pray for our great mother the

Queen, and all the great chiefs. Father, we pray for you and all your black-coats. Father, we shake you by the hand with all our hearts, and hope you will make our house of prayer to be finished. We say no more."

To this original document are affixed the unpronounceable names of six chiefs of as many different tribes of Indians, together with those of the Rev. F. A. O'Meara, (the "black-coat that teaches" them) and T. G. Anderson, Esq., the government Superintendent. We are informed that the Missionary is now on his way to Europe, for the purpose of soliciting aid to accomplish the work in which he and the people under his pastoral care are so deeply interested. May the divine protection be over him in his passage across the deep, and success attend the enterprise which carries him thither!

DIOCESE OF ST. ASAPH.—The Liverpool Albion reports that the Right Rev. Thomas Vowler Short, D. D., Lord Bishop of Sodor and Man, has been appointed to the vacant see.

It is said to be the intention of Her Majesty's Ministers to erect the Bishopric of Manchester, notwithstanding the presentation of that of St. Asaph, and to bring in a bill to that effect, which shall give to the new Bishop a seat in the House of Lords.

PARISH OF ST. BRIDE, LONDON.—This important parish having become vacant, by the translation of the Rev. THOMAS DALL to the living of St. Pancras, was offered to each of the several Canons of Westminster Abbey, according to seniority (being in the gift of the Dean and Chapter) but they all declined it. It was then offered a second time to one of their number, with liberty to name a Clergyman to be appointed to it, if he himself should be still unwilling to accept it. Upon this intimation, the Reverend Canon named the Rev. Charles Marshall (formerly Tutor in the Church Missionary Society's College at Islington) who has accepted the charge. The new Vicar is well known to hold, like his predecessor, the sentiments generally designated as Evangelical. The living is worth about £500, out of which probably a Curate will have to be provided, the charge being so extensive.

The reason assigned by the Globe for the refusal of the living by one and all of the Canons of Westminster is that "though it would have been competent for either of them to hold both appointments, the Vicarship of St. Bride's can only be held on the condition of personally performing a certain amount of duty, and employing a Curate for the performance of the remainder." If this statement should be correct, the fact will probably have some weight in the formation of men's estimate of the efficiency of Cathedral institutions upon the plan which has placed the present incumbents into the snug Canonries of Westminster; and satisfy them that it was high time the reforming measures should take effect which, some time ago, were initiated with reference to these ancient and venerable institutions.

To the Editor of the Berean.

In reply to the letter from ISLINGTON, contained in the number of the BEREAN just come to hand, I hasten to furnish an extract from WHEATLEY, authority to which the parties referred to by your correspondent cannot object. At Chapter I, Part II. "Of the Calendar," Sec. IV. "But then as to the Popish Holy-Days retained in our Calendar, I shall have no fairer opportunity of treating of them than in this place. And therefore since some small account of these has been desired by some persons, I shall here insert it, to gratify their curiosity."

"Of the Romish Saints' Days, &c."

"The reasons why the names of these Saints' days and holy days were resumed into the calendar are various. Some of them being retained upon account of our Courts of Justice, which usually make their returns on those days, or else upon the days before or after them, which are called in writs Vigil, Fest. or Crast. as in Vigil, Martin; Fest. Martin; Crast. Martin, and the like. Others are probably kept in the calendar for the sake of such tradesmen, handicraftsmen and others, as are wont to celebrate the memory of their tutelary Saints: as the Welshmen do of St. David, the shoemakers of St. Crispin, &c. And again, churches being dedicated to some or other of these Saints, it has been the usual custom in such places to have Wakes or Fairs kept upon those days, so that the people would probably be displeased, if, either in this, or the former case, their favourite Saint's name should be left out of the calendar. Besides, the histories which were written before the Reformation, do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month, relating one thing to be done at Lammastide, and another about Martinmas &c., so that were these names quite left out of the Calendar we might be at a loss to know when several of these transactions happened. But for these and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI. excepting St. George's Day, Lammastide, St. Lawrence, and St. Clement, which were in his second book, thought convenient to restore the names of them in the calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconvenience brought into the Church in times of Popery, by the observation of such a number of holy-days, to the great prejudice of labouring and trading men; as by reason that many of those Saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these Saints, and the accounts they gave of the other holy-days, were frequently found feigned and fabulous. For which reason, I suppose, the generality of my readers would excuse my giving them or myself any further trouble upon this head; but being sensible that there are some people who are particularly desirous of this sort of information, I shall for their sakes subjoin a short account of every one of these holy-days, as they lie in order: but must first bespeak my reader not to think that I endeavour to impose all these stories upon him as truths; but to remember that I have already given him, namely that a great part of the account will be feigned and fabulous."—A Rational Illustration &c., by C. Wheatley, A. M., &c.

If language can, then this completely clears our Church of the imputation of sanctioning these Black-Letter Saints. A show of utility, at first; timidity of offending old established prejudices; and that desire, mistaken though well-meant, to comprehend the English nation by a national creed, may have led to an expediency which has proved the parent of many difficulties—it may prove of many more, according to Bishop Burnet's saying, "It was the pretence of unity that gave occasion to the greatest divisions." Looking at the reasons assigned by Wheatley, generally looked upon as a standard writer on our Book of Common Prayer, for retaining the Romish Saints' days, how observable is the

utter want of sympathy between these fables and the non-juring author. I would request your readers, who can get at his book, to peruse what he has given of those "stories," and then to ask themselves, is it well done to perpetuate their commemoration in the framing of almanacs for members of our Church, instead of following the example of the Protestant Episcopal Church in the United States, which has omitted the whole of the Black-Letter days from its calendar?

Again: it appears to me that our Church contemplated their oblivion, looking forward to a period when the reasons which obtained at one time should no longer render their memory necessary. Canon XIII. prescribes "Due celebration of Sundays and Holidays." "All manner of persons within the Church of England shall henceforth celebrate and keep the Lord's day, commonly called Sunday, and other holy-days, according to God's Holy will and pleasure, and the orders of the Church of England prescribed in that behalf." Those holy-days which the Church of England would that her members should "henceforth celebrate and keep" besides "the Lord's day," are those for which she has "prescribed orders:"—but that these are not Black-Letter days, all of us know. (Compare Canon LXIV.) It is a matter of fact that there is no order for their observance. By Canon LXXXVIII it was ordered that the Churchwardens suffer not "the bells to be rung superstitiously upon holy-days or eves abrogated by the Book of Common Prayer."—What are these abrogated holy-days and eves? Clearly, all for which a special provision is not made in the appointment of Collects, Epistle and Gospel.—WHEATLEY says so. (c. vii.) "There are a Collect, Epistle and Gospel appointed for every Sunday and Holy Day throughout the year."

Allow me to refer to Chap. iv. to viii.—"Insomuch that at the last the observation of holy-days became both superstitious and troublesome; a number of dead men's names, not or ever eminent in their lives, either for talent or morals, crowding the calendar, and jostling out the festivals of the first Saints and Martyrs. But at the Reformation of the Church, all these modern martyrs were thrown aside, and no festivals retained in the calendar as days of obligation but such as were dedicated to the honour of Christ, &c." Enough for the present from MIKROS.

To the Editor of the Berean.

Montreal, 4th November, 1846.

Rev. dear Sir, Allow me to acknowledge, by the means of your Journal, the receipt of the following amounts, and to express my gratitude toward my brethren here and elsewhere, for the kindness shewed to me, and for the assistance afforded for carrying on the work of love begun in the City of New York among the French and Swiss.

Table with 2 columns: Description and Amount. Includes Trinity Church, St. Thomas' Church, and various individuals like Mr. Dawes, Rev. Mr. Thompson, &c.

Additional from Quebec, (anonymous), £54 13 6. Yours respectfully and affectionately, C. H. WILLIAMSON.

COLLECTION FOR THE MISSION SCHOOLS AT ACTUAL.

Table with 2 columns: Name and Amount. Includes Teachers and scholars of St. Charles Sunday School, Capt. A. Bent, Mrs. A. Gillespie, &c.

11th Novr. 1846. C. H. GATTA.

TO CORRESPONDENTS:—Received C. B. and wrote in reply:—S. & N. with parcel, very welcome.—S. B. A. we hope to write soon, but the Ed. is rickulis astrictus.—C. Y.;—W. B.;—E. G. H.;—J. H. or to J. J. H. we also hope to write soon, in the mean time pergitte pueri!

PAYMENTS RECEIVED:—Messrs. Alex. Gaviller, No. 135 to 186; Brown, Gwhy, No. 144 to 195; Duncan Finlayson, No. 137 to 188; J. R. Healey, No. 137 to 188; George Shaw, No. 136 to 187; J. Howard, No. 32 to 136; J. McDonald, No. 137 to 188; Rev. S. B. Ardagh, No. 101 to 152; Rev. G. Bourn, No. 144 to 195; Dr. Sewell, No. 103 to 156.

Local and Political Intelligence.

The English Mail of the 19th Octr. arrived via Montreal on Tuesday morning. The political world presents little of interest or novelty: commercial matters are still favourable to the products of this country. The principal subject of discussion was the state of Ireland; where the horrors of famine threatened to add to the existing miseries of the country. Government seem desirous to do all in their power to alleviate the distress by establishing depots of provisions and giving employment to the starving multitudes: still very great suffering was unavoidable. In several districts serious riots had taken place in consequence of the attempts of the populace to seize upon provisions; and at one or two places lives were lost. Almost the same destitution is said to exist in the Highlands of Scotland. The following extracts from Willmer & Smith's paper give some idea of the destitution in Ireland and of the measures of the Government to relieve it.

"The state of Ireland continues to be most distressing—alarmed in the extreme. The famine spreads; disease, the attendant of scarcity, stalks abroad through all parts of the Island, and the suffering peasantry, goaded on by despair, have shown symptoms of rebellion and outrage, hoping thereby to attain an effectual relief for all their wants and privations. "As was intimated in our last publication, the Government are active and energetic in efforts to devise ways and means to afford timely and substantial relief. Since we last addressed our readers, the Lord-Lieutenant has undertaken the responsibility of finding employment for all the labouring population now in want, by inviting the magistrates and cesspayers to provide for the people by the ex-