

so called orthodox Church. I have some reason to suppose that the latter was not aware of all the better contents of the excommunication, since he understands but little Arabic, but why does he not learn the language of his flock? The effect of the excommunication, which in fact was against the Sultan, was different from what had been expected; for the next day several persons joined our friends, and asked leave to send their children to the school. At the time the cholera appeared at Nabous, and all correspondence has been all but interrupted. I learn, however, that the school has continued uninterrupted, although the father of the schoolmaster has died, with two other friends; I hear also that several isolated Christian inhabitants of the mountains of Samaria are about to remove to Nabous, in order to have their children educated in our school, which now numbers twenty-five boys.

I have thus dilated on this subject, not only because incorrect reports may be spread and reach England, but chiefly in order to commend these poor people, of whom I will affirm nothing, except that they are earnestly seeking God and His truth, to the intercession of God's believing people. I must also, on this occasion, state my conviction that whatever theoretical differences there may be between the Greeks and the Papists, practically the former have quite as many errors as the latter, and much less of Gospel truth. However, it is not chiefly with errors properly so called, that we have to struggle among the Christians of this country; but it is with the grossest ignorance, in which priests and laymen are allowed to live and die.

The Berean.

QUEBEC, THURSDAY, FEB. 15, 1849.

Upon the question of the appropriation of proceeds from the Clergy Reserves, which came before our readers by means of certain correspondence and public proceedings had in Upper Canada, a few weeks ago (See BEREAN, Dec. 14 & 21.) some light will, we trust, be thrown during the present session of the Provincial Parliament, through the publication of returns which, it must be taken for granted, the Government is enabled to furnish, showing what the Reserves have hitherto yielded, and how the amount has been appropriated by the Trustees for the Church of England portion of it; that is, the Society for the Propagation of the Gospel.

It must reasonably be supposed, that the Trustees, as at long periodically rendered account of its stewardship to the Government at home, and that the documents have been transmitted to the Governor General, and are simply filed along with other records, no demand having been made for their publication. Public attention having, however, been drawn to the subject, it is to be expected that ample information will ere long be before the members of the Church who are the proprietors of the estate, so that they may be able, of their own knowledge and judgment, to bestow that approbation upon what has been done, which we will now assume, they will find has been deserved.

It is not the less desirable, for the high character borne by the Trustee, that its proceedings should be open and known; and that the venerable Society should have the satisfaction of being assured that it is spending our money in accordance with the proprietor's wishes. It would not, however, be very strange, if a difference of opinion were to disclose itself, and the managers of the Society in England were to find that they have all along conceived a mode of appropriation to be most conducive to the promotion of the interests of the Church in Canada, which strikes the members of the Church as founded upon partial and exaggerated views of the importance of particular purposes. The Society has no means of ascertaining the mind of Church-members at large on the subjects which concern us. Of course, the managers receive most valuable communications from their official correspondents, the Bishops presiding over the Colonial Dioceses; but when the vast extent of territory comprised by the Dioceses is taken into consideration, and the little intercourse with country-parishioners which a Bishop's visiting them just about once in every three years, can enjoy, some doubt may be permitted whether the Society is in possession of all the information needed to enable it to discharge its trust, with reference to the proceeds of Clergy Reserves, to the best advantage.

It has been rather common, in acknowledging the services rendered by the Society for the Propagation of the Gospel to the Colonies, to speak of Churchmen in these parts as a great body of paupers, who have all along been partakers of the Society's bounty for the supply of religious services to them. Applying to a comparatively recent period, there is more truth in that than the like is quite desirable for the character of orthodox Churchmen; but will be referred to in the latter part of the Society's report for the year 1847, which is now before us. It is not, however, a little of the same kind of pauperism, which is the result of the liberal supply of the Co-

munal Church, and the Society for the Propagation of the Gospel distributed it. Of bounty, there was very little in the matter. The House of Commons at last discontinued the grant; the Society instantly reduced the stipends of its Missionaries; and they only (some fifteen years ago) adopted those measures for drawing forth a flood of voluntary liberality among the members of the Church at home, which were pointed out by the successful operations of such stirring bodies as the Church Missionary Society, and which did at last produce an increase of revenue sufficient to enable the venerable Society to exercise "bounty" towards the Church in the Colonies in good earnest. Nothing that we have said need detract from the sense of obligation which Colonial Churchmen may be supposed to entertain towards the Society for the Propagation of the Gospel. Only let the nature of the obligation be correctly understood.

In acting as Trustees for the proceeds of the Clergy Reserves, again, the Society exercises no "bounty." It has willingly undertaken the trust, and receives, or it may be, disburse money which is ours. It has gone some way in disbursing, and in appropriating for particular purposes; and it certainly is an open question, whether it has done so to the entire satisfaction of the great body of Churchmen in the Colonies. The recent public proceedings in the western part of the Province throw at least a doubt upon it. We subjoin the account of another meeting on the subject, from the Toronto Church, dated some weeks ago:

At a meeting held in Trinity Church, Barrie, on Tuesday, the 19th December, convened by notice given on the preceding Sabbath, and published in the Magnet newspaper, the Rev. S. B. Ardagh in the Chair, and Mr. W. J. Bonnell having been requested to act as Secretary, it was

Moved by Mr. Sully, seconded by Mr. McVitty, That we, members of the Church of England, residing in the District of Simcoe, (a District comprising twenty-three Townships) are deeply sensible of our spiritual destitution, there being only four Clergymen in this section of the Province, to minister to the wants of 6,000 souls.

That we deprecate the appropriation of the Clergy Reserve Fund to any other purpose than that originally intended by the Imperial Parliament, viz., the endowment of Rectories, and as a provision for the Clergy.

Moved by Mr. W. J. Bonnell, seconded by Mr. A. Burnett, That till the spiritual wants of the members of the Church of England, throughout the Province, shall be provided for, by the appointment of an adequate number of clergymen, it would be highly unjust to the laity, that any portion of the Clergy Reserve Fund should be applied to the endowment or support of Collegiate Institutions, or to the erection of additional Bishoprics and Archdioceses.

Moved by Mr. Davies, seconded by Mr. Lally, That the foregoing resolutions be transmitted to His Lordship the Bishop of the Diocese, with a request that he would be pleased to forward them to the Society for the Propagation of the Gospel in Foreign Parts.

It seems very evident, that a leaning towards taking care of the Church by taking care of the Bishops prevails in the counsels of the Society at home, which is not participated in by the members of the Church in the Colonies. It is not thought quite equitable, that congregations should remain paupers, dependent upon the Society's "bounty," while the funds held by the Society in trust for the benefit of the congregations pay salaries at the rate of £1,500 a year to Bishops. A Correspondent of ours (LAWMAN, in our number for December 14,) very naturally asks:

"Instead of the Propagation Society paying the Missionaries out of its funds, and endowing Bishoprics out of the Clergy reserve proceeds, why should not the Missions be endowed out of the latter, and the Bishops receive their salaries from the Society?"

It is a reasonable question, why should they not? And the answer which suggests itself to the Colonial Churchman is likely to differ from that elicited by the correspondence which the Society is carrying on with its confidential agents. We are likely to wish that the appropriation of the Clergy Reserve Fund should be directed towards missionary and parochial service, and thus our dependence upon the Society for aid be gradually relieved, and the missionaries assume the position of a parochial Clergy, instead of being the Society's stipendiaries. In another quarter, it may be thought that the interests of the Church will be promoted by leaving the Clergy in that state of dependence, while the proceeds of Clergy Reserves are devoted to the maintenance of Bishops and Theological Seminaries. And it seems but fair, that the voice of the Colonial Church should be heard in the matter.

The arrival of the English mail, with intelligence for which we must find room in these columns, has just followed up this matter, further to enlighten us. We propose resuming it at a future period.

It is recommended to the attention of our readers, especially those in country parishes, that they should be prepared to direct their attention to the same subject, situated as most parishes are, in this portion of the

Province, in the midst of a population hostile to the use of the unadorned Word of God in school-instruction or elsewhere, the most protection which they have for the enjoyment of their rights in that matter will, in many cases, be the establishment of dissentient schools; and in adopting that course, they ought to be fairly dealt by, on the part of the makers and the administrators of the Law. The law-makers profess a desire to do so; they are all liberality in intention; now it is but fair to give them all the information necessary to enable them to frame the law so as to give effect to the right intention avowed by them. The petition inserted in these columns will be sent in by two bodies of Dissenters, one of whose number has favoured us by its transmission; if similar ones were sent in from other parts of the Province, the probability of an effect upon the Legislature—who have amendments to the School-Act now before them—would of course be much strengthened; and prompt measures ought to be taken to send petitions in for immediate presentation.

The JOURNAL OF EDUCATION, published by the Chief Superintendent of Schools for Upper Canada, at Toronto, has entered upon its second year of publication in quarto form, and contains, besides other very interesting matter, several plans of School Houses which will be new and instructive to many in this Province, though they are familiar to us from their publication in Emerson and Potter's book, some years ago. The interior arrangement, in the cut, is such as to make an aisle run along between every two scholars' desks; we are really sorry to find the Editor suggesting that, for the sake of economy, three scholars might be placed at one desk, which would, in our opinion, effectually spoil the arrangement. Whoever has himself kept school, knows that real economy—that is, the turning of the master's and scholars' time to the utmost advantage, is not promoted by a plan which, by the occasional getting in, and out of the scholar seated between the two others, causes interruption to one or other, and very commonly opens the way to tricks, or else gives occasion to ill temper. The master should be able to get to each of his scholars without interfering with any other, and vice versa. That is the plan provided for by the passages, and the advantage is amply worth the cost.

MIDNIGHT MASS AT THE MARINE HOSPITAL, QUEBEC.—"Summ coque trinitas" is our motto, and we must be grateful to Dr. Lemieux, the House Surgeon of the Marine Hospital. Circumstances make the man; and so will it be with him. We doubted his possession of the requisite practical experience for the post with which it has pleased the Executive to honour him; we cannot doubt his religious inclination, or his zeal in this respect. It is a pity, however, it is not mixed with some discretion. The ward of an hospital is, in our estimation, the worst possible locality for the celebration of Midnight Mass on Christmas eve, with the opening of the gates at that unseasonable hour, *contra regulas*, for the admission of strangers. In our simplicity we thought that perfect quiet should reign there, that sleep might not be interrupted; provided, however, that sleep, being sleep, was an object of importance to sick patients. Dr. Lemieux thinks otherwise; and the Hon. member for Montmorency thinks otherwise; and, doubtless, the Executive thinks otherwise; it is, therefore, a matter of no consequence what other people think; but we would advise Dr. Lemieux of an impression which this fact of a midnight mass makes upon our mind: that he only half knows his duties, who would tolerate, or permit for one moment, during the night, in a place where there are sick patients, anything, no matter what it is, which would tend, even in the minutest degree, to disturb their rest or slumber. We wonder what our Parisian contemporaries will say to this—they take a lesson out of Dr. Lemieux's new treatment of diseases, and recommend its adoption in their own far-famed institutions? —Br. Am. Journal Med. & Ph. Science.

CHURCH MISSIONARY SOCIETY.—Benefaction to the Jubilee Fund from Her Majesty THE QUEEN and from PRINCE ALBERT.—The committee have the great satisfaction of announcing that the Queen and the Prince Albert have graciously contributed to the Jubilee Fund. A communication having been made to the Prince, by the Rev. Lord Wrottesley Russell, that a sermon was to be preached on Wednesday, the 12th of December, at Windsor Church, on behalf of the Church Missionary Jubilee Fund, Lieutenant-Colonel the Hon. C. B. Phipps was empowered to announce to His Majesty that Her Majesty and His Royal Highness would present a joint donation to the Jubilee Fund of £100; and that, if it should be wished that it should be given through the medium of the collection after the Sermon preached for that purpose in Windsor Church, he was authorized to inform Mr. Gossett the Incumbent of Windsor of the intention of Her Majesty and His Royal Highness.

PROTESTANT BURYING GROUNDS AT JERUSALEM.—After several years' endeavour to obtain permission from the Turkish Government to have a walled burying-ground we have at last succeeded, chiefly by the exertion of Colonel Ross, the British Consul-General, and Mr. Finn, our Consul here. And in the spring of this year I purchased a spacious field for that purpose, on the southern declivity of Mount Zion, a few paces S. W. of the tomb of David, which is now being enclosed with a solid wall, and when finished it will be a splendid one as well on account of its classical, commanding, and yet retired situation, as also on account of its size and form, so that our house for the dead will, in some measure, correspond to our house for the living, Christ Church.—Bishop Gobat's Annual Letter.

THE GOSPEL IN ITALY.—The following letter, written by Signor Ferretti, formerly rector of a church at Florence, but for some years a zealous Protestant, has just been received:—"The Holy Spirit of God, formerly head of one of the colleges of Rome, has established himself at Ancona, where he is preaching the Gospel with God's blessing in the midst of the people. The Government of Turin has ordered the Holy Scriptures to be read in the public schools and in the University, though with the annotations of the Popish Church. The Canon Master is on the point of starting for Florence. He has addressed a letter to his Highness in Ancona, stating why he left the pale of Rome. All the priests of his acquaintance have replied

to him, approving of what he had done, and expressing a hope of the day following his example.—Christian Times.

ARMY CHAPLAINS.—The U. S. Adjutant General has issued regulations for applications by ministers to fill vacated posts in many different places with Chaplains. The chaplains will be required to perform the duties of school-masters, their compensation being fixed at the time of their appointment, but not to exceed forty dollars per month, with quarters, fuel and four rations per day. Applications should not be made to the Secretary of War, but to the commanding officers of the posts at which they are employed. The applicant must be recommended by the highest ecclesiastical authority of his communion. Two of them are to be sent to Oregon; 2 to Texas; 1 to Santa Fe; 2 to California.—Protestant Churchman.

BICKERSTETH'S SCRIPTURE HELD.—The occasion of its publication stated in the Rev. Thos. Timpson's biographical sketch of Joseph John Gurney, Esq.—Norwich Bible Society meetings, from year to year, were seasons of peculiar delight to the master of Earltam Hall; and, as Mr. Gurney resided there, from 1809, when his father died, the hospitable mansion was visited by most of the distinguished advocates of the Society, especially its secretaries, the Rev. J. Hughes, the Rev. J. Owen, Dr. Steinkopf, the Rev. A. Brandram, and Mr. Wilberforce, Sir T. F. Buxton, the Rev. L. Richmond, and the Noels. Mr. Gurney's influence, in connection with this Auxiliary, was variously beneficial; an instance of which is mentioned by the Rev. Mr. Bickersteth. Having resided at Norwich from the year 1812 to 1815, he says, "It was by him that I was first led to be an author. In the beginning of the Bible Association at Norwich, in 1811, several hundred subscribers having paid for their Bibles, the writer was earnestly requested by Mr. Gurney to address them on the right use of their Bible. He did so; and when he had finished his address, and the Bibles were distributed, he said, 'Friend Bickersteth, thou must print what thou hast said, for the benefit of the people.' The writer was led to comply with this request, and published his Scripture Held, that year." Thus the public are indebted to Mr. Bickersteth, chiefly through Mr. Gurney, for some of the best evangelical treatises ever produced by the clergy of the Church of England.

FOR THE BEREAN.

[Continued from last number.]

Without dwelling on the ambiguous term "regenerate," we may say that conversion to God is their great distinguishing mark; and we use the phrase because it is unequivocal in its signification. Regeneration, in a sense now often attached to it, is, in fact, nothing, as it does not secure the hope of salvation; but is, on the contrary, too frequently connected with all kinds of worldliness and sin; but conversion is in itself a state of salvation, and without it—however a man may be called regenerate—he is still an unpardoned sinner before God, and cannot be saved. In the true disciples of Christ that heart change has taken place, which, developing itself in all varieties of ways, influences the whole life and conduct. Though the internal workings of the spirit in the believer's heart cannot be known to the world, nor all his conflicts and strivings to gain the mastery over the carnal nature understood by it; yet the fruits of faith show themselves, with evidence sufficient to prove that he is indeed a Christian; and that no man can truly be so, and at the same time live as others in the world. One of the most conspicuous marks of his character, not only as a regenerate, but as a converted man, will be that heedlessness to the world, and indifference to its numerous follies and vanities, enjoined by the Gospel, and inseparable from all real piety; however studiously the religious worldling may set himself to explain it away. He will not risk his character and credit for the sake of gain or appearance; nor be fond of entering into rash and uncertain speculations, involving those of others, without regard to principle or honour; but he will trust providence in his endeavours while he seeks to do all things honestly both in the sight of God and of men. Such an one will rarely, we think, be found in the Backstreet Court. He will labour to adhere most practically to the spirit of the apostolic injunction, "one to no man anything but to love one another." If he cannot otherwise avoid the danger, he will live and cause his family to live in such a way as not to incur needless expense for the sake of sustaining appearance. Nor will he be remarkable for an extravagant and luxurious style of life, even should he be affluent, and abound in riches creditably acquired. He will consider it as God's, from whom he received it, and to whom he knows he must render a strict account of it at last. What he has to spare will not be squandered in fashionable routs and entertainments, and in the godless resorts of worldly amusement and pleasure. No; after the pattern of primitive piety, he will rejoice that he is enabled to consider more than others "the poor and needy." Religious societies and institutions will have prof of his attachment to the cause of truth, and of his exertions to spread it more and more; in short, it will be easily seen that, though rich in this world's goods, he esteems the treasures of Christ greater riches still.

And, with regard to the giddy pleasures and attractions of this world, we will not say that he is restrained from frequenting them because he knows it to be wrong, and fears to incur the displeasure of God—this, indeed, is a good motive where there is none stronger or better—but in fact they are altogether contrary to his spirit, taste, and inclination; and he abstains from them, not only because they are forbidden in Scripture, but because he can find no pleasure in them. His soul would be weary to bear them. Others "may feel thus upon ashes;" having their "deceived hearts turned aside" from the truth; but he must go for enjoyment to some real substantial good. He has found something infinitely more desirable and precious; and so great is the change which conversion has wrought in his whole character and nature, that these pleasures of the world, were he constrained to partake of them, would be but pains and afflictions; so surely in the truly converted man do "old things pass away, and all things become new;" he acquires new habits, new dispositions, and predilections, and, in a spiritual sense, is no longer the man that he was before. Yet think not, O worldling, that he is in anything a loser by this momentous change in the amount of real pleasure and enjoyment. He can easily afford to surrender all the pleasures of the world, in their most dazzling and attractive forms, for the pure spiritual joys and pleasures which fall to his lot as a genuine disciple of Jesus;—he has his own world, with which the stranger is intermeddled; and even if he is in the Holy Ghost, "all joy and peace in the Holy Spirit." With these, "once gained," no earthly pleasures can be put in competition. No marvel then that he has no longer any inclination for those vanities which charm so much the careless and unthinking multitude.—It is true, indeed, that there will be many who have not, perhaps, advanced so far in their christian course, as thus to give up the world without regret or self-denial. They must, however,

make up their minds to do it at whatever sacrifice; if they would be Christians indeed; nor, while thus endeavouring to walk consistently with their profession, will it be long ere grace enables them to triumph over the temptation. But it is a snare which if given way to or indulged in any degree, however limited, will rapidly acquire strength; and finally, becoming irresistible, completely entangle and lead astray the erring soul. And this has been the fatal course pursued by thousands of backsliders, who, having once professed religion, have nevertheless deserted Christ, and united themselves again with the world. How should all, but especially the young and newly converted follower of Jesus, avoid even the slightest and most distant approach to such a catastrophe. But with the genuine convert this—we had almost said—can never be the case. Conversion has set an impassable barrier between him and the world. He has "come out of the world;" he is, by his attachment to Christ, "separate from it." He is the man who truly lives up to his baptismal engagements—so much spoken of and insisted upon in these days of spiritual laxity—for he has learned to renounce not only "Satan and the lusts of the flesh," but also "the pomps and vanities of this wicked world." This neglected portion of the Church Catechism we would seriously recommend to the attentive consideration of all such as think that they can safely form an alliance between Christ and the world in a thing so high and sacred as "pure religion before God and the Father;" for if we would have part or lot in that, we must be "unspotted from the world."

To the Editor of the Berean.

Sir, Observing that the seemingly endless business of amending Legislative enactments is again engaging the attention of our Parliament, and that a proposal has been already made to render, amongst others, the Act for the support of Common Schools better adapted to the want and wishes of the Country, I venture to enquire whether the objectionableness of the Law as it now presses upon (so called) Dissentient Schools in country places, is likely to be abated in the intended alterations?

There can be no doubt that when the Legislature recognised the liberty of a minority of the inhabitants of any parish, township, or municipality, conscientiously disapproving of the system of instruction which might be agreeable to the majority, to establish a separate organization for the Education of their own children, they also recognised the principle of a fair and equitable distribution of the means essential to the support of that separate organization. Consistency with themselves in this admitted principle, would moreover compel the conclusion that if liberty were conceded to Dissentents to abstain from a personal co-operation which was contrary to their consciences, not less should they be freed from contributing their funds towards the support of a system from which the Legislature gave them permission to dissent. When conferring this liberty upon the minority it could not have been intended to confer at the same time upon the majority the power of neutralizing it. And yet this is actually the case as the Law now stands. The Dissentient schools and their Trustees ought to be as free regarding all acts requisite for the honest exercise of their rights as Dissentents, as the same parties would be if the whole Municipality were of their way of thinking; otherwise nothing is easier than to frustrate their wishes, in a variety of ways, under the authority of a Law which pretends to gratify them.—The boundaries of School Districts may be drawn so as to cut up the Dissentient population into piecemeal.—The property may be so distributed, or may be so assessed, by an officer elected by the majority, as to make the amount forcibly contributed to the general fund by the minority far to exceed the proportion received back by them for their own schools.—The Building Fund may be, or (as I understand) is, considered as the exclusive perquisite of the majority, whose Commissioners enjoy all the prerogatives of a Corporate body, whilst the corresponding Trustees of the minority do not. But not to enumerate other incongruities in a Law professing to dispense equal privileges, and to respect the rights of conscience, I will content myself, for the present, by expressing a hope that the friends of Education and of justice, at Head-quarters, are on the alert whilst the Act in question is undergoing alteration, and that such points as I have only glanced at, will attract their vigilant attention.

Assessment seems to be the proper basis of pecuniary support; its amount furnishes the fair measure for Parliamentary assistance; and conscience supplies a right rule for the appropriation of both. Why not then let Dissentents assess themselves, receive for themselves the corresponding portion from the public chest, and thus be left free to expend the earnings of their own self-assessment upon their own schools, besides enjoying all other privileges, bestowed upon their neighbours of the majority by an Act which pretends to secure equality and liberty of conscience to all?

C. L.

The Petition of the undersigned Inhabitants of the Municipality of in the County of Humbly Sheweth;

That your Petitioners are persons residing in the Municipality of professing a religious faith different from that of the majority of the Inhabitants of the said Municipality, and are desirous of establishing Dissentient Schools, but find the provisions of the Law now in force for that purpose, ambiguous in expression and unequal in operation.

That under the existing Law, the Commissioners of Schools have the sole authority to form the School Districts, and to alter the same at their discretion, and that these Divisions are often necessarily unsuitable to the wants of the Municipality.

That your Petitioners apprehend that under the 26th clause of the School Act now in force, the Legislature intended that the Trustees should have full authority for the use of the Dissentient Schools, the full amount of the assessment levied on the property of Dissentents, but under the construction given to this said clause, this intention has not been carried out by those administering the local School Fund.

That your Petitioners humbly submit that, though a Minority, should not be placed in a less advantageous position, with respect to the education of their children than the Majority, and that the Trustees after their election and appointment should have, in all respects, except in the making of the Assessment, the

same powers and authorities, and be subject equally to the provisions enacted respecting the School Commissioners. Your Petitioners therefore pray that when in any Municipality the Regulations and arrangements made by the School Commissioners for the conduct of any School shall not be agreeable to any number whatever of the Inhabitants professing a Religious faith different from that of the Majority of the Inhabitants of such Municipality, and that the Inhabitants so dissentient shall collectively signify such Dissent in writing to the Chairman of the said Commissioners, and give in the names of three Trustees chosen by them for such purpose, the said Trustees may be a corporation to and be such Trustees shall have the same powers and be subject to the same Rules as School Commissioners, but for the management of those Schools, which shall be under their control, and that they shall be entitled to receive from the Superintendent such sum out of the General Fund as shall be proportioned to the number of children of the age prescribed for attending School residing in such Municipality; and also a due proportion of the Building Fund.

And further that after the appointment of such School Trustees it shall be lawful for such Trustees to divide the Municipality into School Districts suitable to the wants of such Dissentents irrespective of the limits of the School Districts formed by the School Commissioners, and shall designate such Districts and register the same in the manner appointed for the School Commissioners; and that it shall be the Duty of the Superintendent to keep a distinct register for such Dissentient Districts.

And further, that the School Trustees shall certify to the Superintendent, the number of Dissentient Children, in order to the appropriation of the General and Building Funds, and the School Commissioners shall furnish a correct list of the School rates assessed upon such Dissentents in such Municipality, between the first day of May and the first day of July, and that the entire amount of the rates derived from the property of such Dissentents, shall be paid on each year by such Dissentents at any time on demand to the School Trustees of the Municipality, to be by them applied to the use of the Schools of such Dissentents, provided that public notice be given at least 30 days before enforcing payment of the same.

And lastly that the School Trustees shall within their jurisdiction have the same powers and be under the same regulations in all respects for the government of such Dissentient Schools, as are enacted respecting the School Commissioners, and that any delinquency of the Commissioners or of the Trustees respectively in rendering Accounts or doing other acts required by Law shall not in any manner prejudice the other.

And your Petitioners as in duty bound will ever pray &c.

The Agent of the ACHILL HERALD acknowledges, with thanks, the receipt of 7s. 6d. by LADY CALDWELL for the Achill Mission, and 5s. 1d. for the same, from a FRIEND, by the hands of Lady C.; also 5s. for the same, from A FRIEND, by the hands of the Editor of the Berean.

PAYMENTS RECEIVED.—Messrs J. Bostie, No. 205 to 255; Mr. Kirk, No. 244 to 269; Chas. Wiggs, No. 248 to 273.

TO CORRESPONDENTS.—Received W. C. E.; C. B.; W. W. S.; W. B.—Report from Halifax; S. S.

Moral and Political Intelligence.

The arrival of the English Mail, on Tuesday, brought us extraordinary news from Halifax, gives us extracts from Europe to the 27th ultimo. We have availed ourselves of the columns of the Morning Chronicle, which received William S. Smith's European Times in letter shape, for the purpose of selecting the most interesting articles of intelligence.

CHOLERA.—The progress of the cholera, on account of its alarming appearance in the United States, and the loss of life which has taken place amongst the children who were attacked with the malady at Tooting, near London, is watched with undiminished anxiety. Its ravages have not, however, been more extensive during the last fortnight. The total number of cases reported up to Wednesday last were 8554; whereof 3061 had proved fatal, 2118 had recovered, and 2775 were under treatment, or the result was not stated. Within the entire scope of the limits of the Registrar-General, including Scotland, the now cases which appear daily fluctuate between about 160 and 200, whereof from 10 to 20 may happen about the metropolis, the provinces furnish about the same average, whilst the residue appear to be embraced within the confines of Scotland. The weekly deaths from cholera within the metropolitan district hover about 62. The general health of that district has improved during the last week, the deaths being 103 less than the previous one, but still having an excess of 176 above the weekly average of the last five years. The inquest which was empanelled to inquire into the cause of the deaths of the children, who perished from having contracted the malady at Tooting, has brought in a verdict of manslaughter against the proprietor of the establishment, who "furnished the pauper children of various parishes in London, and he stands committed for trial. From the evidence taken, little doubt can be entertained but that cold, insufficient clothing, want of cleanliness, and a deficient diet, were the predisposing causes to the malady which proved so destructive to the innocent victims who were swept away in a few days. No sooner were the survivors removed and properly clothed and fed than the malady disappeared.

MONETARY.—The Bank of England accounts present the usual features which generally mark the period of the payment of the dividends of the various banks, an increase of circulation with a small decrease of bullion; Money thus becoming more abundant, and the chief bankers refused to take deposits at call at 1 1/2 per cent, and some of the best bills are not higher than 4 per cent. We mention here that the Bankers in London of the United States contractors have deposited all the stock of the United States (8 per cent) loan, the last sales being effected at one and two per cent, and which the Bank of France has refused to receive, in specie of 500 millions, and 500 francs, is published in accounts, do not, however, furnish any proof of other increase of trade in Paris, except the small amount of credit