

Point's Corner.

THE BLIND LETTER CARRIER.

The short story I intend to write is taken from the "Guida del Elocutore," [Teacher's guide.] a small pamphlet published monthly by some good men in Italy for the instruction of the deaf-mute.

It is a true story, and the hero I believe still lives near Coli, a retired town among the mountains in Tuscany. He is a poor man, and has been blind from childhood; but, nevertheless, performs the office of a carrier, from his native town to another, at a short distance. He is the bearer of letters, parcels, &c.; the addresses of each are read to him before he sets out, he feels them all over, and never fails to deliver each to its rightful owner. Now, there was a blind young man, who came with some strolling players to Colie, and he, hearing of the old man's blindness, determined to rob him of a sum of money, with which he had discovered he would, on a certain day, be intrusted. Accordingly this youth followed the blind carrier, till, arriving at a lonely part of the road, he fell upon him, hoping to achieve his purpose. He had taken no one with him, thinking a blind old man must be easily mastered. But the exploit proved more difficult than he had imagined; the carrier defended himself vigorously with his staff, and at last struck the boy to the ground, with a severe blow. Finding that he had wounded him, the old man was much grieved; he set off immediately for a surgeon, and assisted in carrying the youth to an hospital. There it was found that the wretched boy had lost an eye by the blow; the poor carrier knew by experience how great was such a misfortune, and he was cut to the heart. He not only pleaded for the culprit before the magistrates, but succeeded in saving him from any further punishment than a reprimand, and an order to leave Colie next morning. The boy returned to a wretched hovel, which he had previously inhabited, and which was next to that of the old carrier. This worthy man heard in the night the groans of the wretched boy, and was immediately induced to go in to him, and, without discovering himself, did all he could to comfort and assist him. The half-blinded culprit was now penitent, he confessed his crime with tears, said it was not the first of which he had been guilty, and that he had run away from his parents. The old man gave him much good advice, he entreated him to repent, and above all to return at once to his parents, at the same time repeating to him the beautiful parable of the prodigal son. The boy said, that his parents were far away, that he had not courage to return to them; and moreover, that he could not, as he had no money for the journey, or the means of getting any. On hearing this the old man left him, and hurried back to his own chamber; there he had a small board of money, which he had saved out of his earnings against illness or infirmity. He was very poor and old, and it was all he had in the world, yet he did not hesitate to give it in a good work, and in his simple faith he trusted in God to find him more. He brought it (about 25) to the boy, told him to take all, and return on the morrow to his parents. The youth still did not recognise his benefactor, but was so overcome with gratitude and astonishment, that he remained speechless.

It is not always in this world that we are permitted to reap the fruit of a good action, though we have a promise, "Cast thy bread upon the waters, and thou shalt find it after many days." In the case of this old man, however, he was so happy so to receive in some degree the reward of his charity. Three years passed away; nothing more was heard of the youth, and no one knew of the benevolence of the old carrier. But at this time came a letter to the Vicar of Colie, enclosing a sum of money. It was from this same young man. After detailing the events that happened to him at Colie, the writer said, that, struck with gratitude and repentance, he had returned to his parents, had abandoned his dissolute mode of life, and applied himself to learn an honest trade. This money was his first earnings, and he requested it might be repaid to his unknown benefactor, or, if he could not be discovered, to the blind carrier he had attempted to injure. The priest sent for the old man, and read the letter to him; his embarrassment and emotion, together with one or two other circumstances, caused the Vicar to question him closely, and thus the truth was disclosed, and the charity of the old man discovered.—Children's Miss. Magazine.

COMMON USE OF FRICTION.

The rule that a body naturally moves forward with an undiminished speed, is so far from being obviously true, that it appears on a first examination to be manifestly false. The hoop of the school boy, left to itself, runs on a short distance, and then stops; his top spins a little while, but finally falls and falls; all motion on the earth appears to decay by its own nature; all matter which we move appears to have a perpetual tendency to divest itself of the velocity which we communicate to it. How is this reconcilable with the first law of motion on which we have been insisting?

It is reconciled principally by considering the effect of friction. Among terrestrial objects friction exerts an agency almost as universal and constant as the laws of motion themselves; an agency which completely changes and disguises the results of the laws. We shall consider some of these effects.

It is probably not necessary to explain at any length the nature and operation of friction. When a body can move without leaving two surfaces to rub together, this rubbing has a tendency to diminish the body's motion, or to prevent it entirely. If the body of a carriage be placed on the earth without the wheels, a considerable force will be required in order to move it at all; it is here the friction against the ground, which obstructs the motion. If the carriage be placed on its wheels, a much less force will move it, but it moved it will soon stop, if it is the friction at the ground; and at the axle which stops it placed on a level rail-road with well-made and well-oiled wheels, and once put in motion, it might run a considerable distance alone, for the friction is here much less; but there is friction, and therefore the motion would after a time cease.

The friction which we shall principally consider is the friction which prevents motion. So employed, friction is one of the most universal and important agencies in the mechanism of our daily comforts and occupations. It is a force which is called into play to an extent incomparably greater than all the other forces with which we are concerned in the course of our daily life. We are dependent upon it at every instant and in every action; and it is not possible to enumerate the ways in which it serves us; scarcely even to suggest a sufficient number of them to give us a true notion of its functions.

What can appear a more simple operation than standing and walking? yet it is easy to see that without the aid of friction these simple actions would scarcely be possible. Every one knows how difficult and dangerous they are when performed on smooth ice. In such a situation we cannot always succeed in standing; if the ice be very smooth, it is by no means easy to walk even when the surface is perfectly level; and if it were ever so little inclined, no one would make the attempt. Yet walking on the ice and on the ground differ only in our experiencing more friction in the latter case. We say more, for there is a considerable friction even in the case of ice, as we see by the small distance which a stone slides when thrown along the surface. It is this friction of the earth which, at every step we take, prevents the foot from sliding back; and thus allows us to push the body and the other foot forward. And when we come to violent bodily motions, to running, leaping, piling or pushing objects, it is easily seen, how entirely we depend upon the friction of the ground for our strength and force. Every one knows how completely powerless we become in any of these actions by the foot slipping.

In the same manner it is the friction of objects to which the hand is applied, which enables us to hold them with any degree of firmness. In some contests it was formerly the custom for the combatants to rub their bodies with oil, that the adversary might not be able to keep his grasp. If the pole of the boatman, the rope of the sailor, were thus smooth and lubricated, how weak would be the thrust and the pull! Yet this would only be the removal of friction.

Our buildings are no less dependent on this force for their stability. Some edifices are erected without the aid of cement; and if the stones be large and well squared, such structures may be highly substantial and durable; even when made and slight, houses so built answer the purposes of life. These are entirely upheld by friction, and without that agent they would be thrown down by the Zephyr, far more easily than if all the stones were lumps of ice with a thawing surface. But even in cases where cement binds the masonry, it does not take the duty of holding it together. In consequence of the existence of friction, there is no constant tendency of the stones to separate; they are in a state of repose. If this were not so, if every shock and every breeze required to be counteracted by the cement, no composition exists which would long sustain such a wear and tear. The cement excludes the corroding elements, and helps to resist extraordinary violence; but it is friction which gives the habitual state of rest.

We are not to consider friction as a small force, slightly modifying the effects of other agencies. On the contrary its amount is in most cases very great. When a body lies loose on the ground, the friction is equal to one third or one half, or in some cases the whole of its weight. But in cases of bodies supported by oblique pressure, the amount is far more enormous. In the arch of a bridge, the friction which is called into play between two of the vaulting stones, may be equal to the whole weight of the bridge. In such cases this conservative force is so great, that the common theory, which neglects it, does not help us even to guess what will take place. According to the theory, certain forms of arches only will stand, but in practice almost any form will stand, and it is not easy to construct a model of a bridge which will fall.

We may see the great force of friction in the brake, by which a large weight running down a long inclined plane has its motion moderated and stopped; in the windlass, where a few coils of the rope round a cylinder sustain the stress and weight of a large iron anchor; in the nail or screw which holds together large beams; in the mode of raising large blocks of granite by an iron rod driven into a hole in the stone. Probably no greater forces are exercised in any process in the arts than the force of friction; and it is always employed to produce rest, stability, moderate motion. Being always ready and never weary, always at hand and augmenting with the exigency, it regulates, controls, subdues all motions; counteracts all other agencies; and finally gains the mastery over all other terrestrial agencies, however violent, frequent, or long continued. The perpetual action of all other terrestrial forces appears, on a large scale, only as so many interruptions of the constant and stationary rule of friction.

The objects which every where surround us, the books or dishes which stand on our tables, our tables and chairs themselves, the vessels and stones in the field, the heaviest masses produced by nature or art, would be in a perpetual motion, quick or slow according to the forces which acted on them, and to their size, if it were not for the tranquillizing and steady effects of the agent we are considering. Without this, our apartments, if they kept their shape, would exhibit to us articles of furniture, and of all other kinds, sliding and creeping from side to side with every push and every wind, like loose objects in a ship's cabin, when she is changing her course in a gale. Here, then, we have a force, most extensive and incessant in its operation, which is absolutely essential to the business of the terrestrial world, according to any notion which we can form. The more any one con-

siders its effects, the more he will find how universally dependent he is upon it, in every action of his life; resting or moving, dealing with objects of art or of nature, with instruments of enjoyment or of action.—The Rev. W. Ifewell's Bridgewater Treatise.

WONDERS IN FAMILIAR THINGS.

There is inconsistency and something of the child's propensities still in mankind. A piece of mechanism, as a watch, a barometer, or a dial, will fix attention—a man will make journeys to see an engine stamp a coin, or turn a block; yet the organs through which he has a thousand sources of enjoyment, and which are in themselves more exquisite in design and more curious both in combination and in mechanism, do not enter into his thoughts; and if he admire a living action, that admiration will probably be more excited by what is unusual and monstrous, than by what is natural and perfectly adjusted to its office.—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our own nature, nor from an incapacity of admiring the adaptation of parts. It is the effect of habit. The human hand is so beautifully formed, it has so fine a sensibility, that sensibility governs its motions so correctly, every effort of the will is answered so instantly, as if the hand itself were the seat of that will; its actions are so powerful, so free, and yet so delicate, that it seems to possess a quality instinct in itself, and there is no thought of its complexity as an instrument, or of the relations which make it subservient to the mind; we use it as we draw our breath, unconsciously, and have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected. It is not the very perfection of the instrument which makes us insensible to its use? A vulgar admiration is excited by seeing the spider-monkey pick up a straw, or a piece of wood with its tail; or the elephant searching the keeper's pocket with its trunk. Now, fully to examine the peculiarity of the elephant's structure, that is to say, from its huge mass, to deduce the necessity for its form, and from the form the necessity for its trunk, would lead us through a train of very curious observations, to a more correct notion of that appendage, and therefore to a truer admiration of it. But I take this part in contrast with the human hand, merely to show how insensible we are to the perfections of our own frame, and to the advantages attained through such a form. We use the limbs without being conscious, or, at least, without any conception of the thousand parts which must conform to a single act. To excite our attention, we must either see the actions of the human frame performed in some mode, strange and unexpected, such as may raise the wonder of the ignorant and vulgar; or, by an effort of the cultivated mind, we must rouse ourselves to observe things and actions, of which, as we have said, the sense has been lost by long familiarity.—Sir Charles Bell.

THE SURE TITLE.

Father Flynn had been lecturing us on the greatness and power of the church, and commanding us to leave the care of our souls entirely to the clergy, and to be satisfied that what they told us, and nothing else, was right. There was a bold fellow present, one Phil Ryan, a decent farmer, with some small holdings in a place near us. After they were dismissed, all but me and two or three more that were in the priest's confidence, Phil came back, and making his best bow, said—

"Please your reverence, I just forgot how I want to lodge a complaint against Mike Connor; he's so contrary, and scrupulous and suspicious."

"Well, be short, man; it's little I'm likely to do in settling your differences; but I always hold Mike to be a decent fellow nor yourself," says Father Flynn.

"Well then," says Phil, "to make short of it, your honour, I want Mike to rent of me a snug cabin, and a matter of two acres of good land, on a lease."

"Mike is unreasonable, your reverence, all out; he wants to see my title, to be sure it's good, and to examine all about the little property, which I take very unkind at his hand, seeing he has my word for it all."

"Why, man alive!" says the priest, who had a liking to Mike, "What's got into your head now? Do you suppose any but a mere natural would take your bare word in a matter where himself, his interest, and his comfort, are all concerned? Go, give him the satisfaction he wants, and don't be setting yourself up in the piece of law, justice, lease, and all!"

But Phil did not move. "Please your reverence," says he, "I have the head landlord's authority to say that he executed the lease, putting me in possession of these premises, to do as I like; and why should any man stand doubting me, or want proofs?"

"Get along, sir," says Father Flynn to him again; "produce your lease, shew him the title, satisfy the honest man's mind that his own will be good, or else he's a fool if he has anything to say to you or your holding; it's what every tenant has a right to," says he again to us, "and ye know that, boys, very well."

But what a change came over Phil! He stood as bold as a lion, and as brisk looking as a kid; and never moving his eyes from the priest's face, that grew all scarlet and blue as he spoke, he said, "Why then, your reverence, will you please to shew me your title to grant me an entrance into the kingdom of heaven; and satisfy me that if I take it at your hands I am safe in possession, let who may object to it?"

The priest was like mad! He made as if he would close in upon him to chastise him; but Phil was a powerful fellow and not to be trifled with. He stood on his guard firmly, but not disrespectfully; and so went on— "It's but a cabin, sir, and a patch of ground, and the longest possession a man can have of it is but a few years. But in case that he

don't get it, there's store of places just as good to the fore; or if he's turned out, he needn't want a shelter to go to. But the piece that we're depending on your reverence to engage for us when we leave this world."

Here the priest interrupted him with a worse word than I'd wish to write down; and turning to us he said—

"Boys, will you see your priest insulted by a swaddling apostate that's sold himself to the devil and the bible-men for a few coin? My curse on you if ye don't stop his blasphemous mouth, and drive him out!"

"They needn't," says Phil, looking coolly at us, "I'm not going to trouble your reverence any further, as I've incensed you into my meaning about the everlasting habitation, I meant you no disrespect, sir; but a poor man's soul is precious, and I must have a better warrant than the bare word of any living man before I hazard it for ever."—Terence O'Grady, in the Protestant Magazine.

PERSONAL LIBERTY AT ROME.—I became acquainted with a young, handsome, fashionable Count, who mixed largely in English society in Rome. During an evening's conversation, he remarked, he had never beheld the sea, and had a great desire to do so. I observed that this was very easy—the sea was but a few miles distant; and if he preferred a seaport, Civita Vecchia was not far off. The Count laughed. "I made an effort to accomplish it, but failed," he then said, "You English, who travel over the world, do not know our system. I applied lately for a passport to visit the coast; the officials inquired my age, and with whom I lived; I said, with my mother. A certificate from my mother was demanded, verifying the truth of my statement. I thought it the passport was still refused, I was asked who was my parish priest; having answered a certificate from him was required, as to the propriety of my being allowed to leave Rome. I got the priest's certificate, they then told me in the office I was very persevering, that really they saw no necessity for reason for my roaming about the country just then, and that it was better for me to remain at home with my mother." He then muttered, "The priests, the priests, what a government is theirs."—White's Life in the Nineteenth Century.

IMPLICIT OBEDIENCE AMONG JESUITS.

But what has become of the head of the Propaganda, the indomitable Father Rillo? He had been the leader of the novices, not merely in their moral, but bodily exercises, sometimes conducting them so far as Tivoli and the neighboring mountains, returning with his zealous pupils to the College by midnight. He trained the novices into hardy and vigorous men, induced them to fatigue, and fitted them for action in seasons of emergency or peril. Father Rillo, I understand, had travelled in remote countries as a missionary himself, escaped many dangers, was versed in languages, and, of course, a Jesuit. Ultimately nominated President of the Propaganda, he discharged his duties with remarkable ability, while enjoying the society of a polite and learned equal. Malta is a stronghold of Jesuitism. A mercantile traveller from Africa chanced to communicate to the Bishop of Malta, that a kingdom, hitherto unknown, had been discovered and visited in the interior of that continent; the natives of which were, of course, idolaters, but might possibly be converted if missionaries were despatched to make the bold attempt. The man offered himself to return to Africa on this hazardous mission, provided a competent missionary accompanied him. The Bishop, satisfied of the truth of this communication, wrote to Pope Gregory, acquainted him with the discovery and proposal, and requested his Holiness to send a suitable person to Malta, to proceed thence in the perilous undertaking of converting the aborigines of this unexplored division of the heathen world. The Pope summoned the General of the Order of the Jesuits, and informed him of this communication, requiring him to name a fit man for the dangerous office. The General considered, and then declared in Rome fit for such a mission to the interior of Africa, and so withdrew. However, he quickly returned, and acquainted the Pope, on further consideration he had found in Father Rillo a suitable person for the undertaking. Father Rillo, head of the Propaganda, was commanded to proceed to Africa. The Jesuit instantly obeyed, quitted Rome on his dangerous enterprise, and may have, ere now, been roasted alive for his obedience. How amazing the discipline of this Order, when such a man could be summarily sent on such a mission!—From the above.

[It would be an interesting piece of information, if one knew how it was that Father Rillo could be spared from his highly important post at the Propaganda. If we are not mistaken, we have heard of a very turbulent Jesuit Father of that name, and perhaps it was thought that he would do the order more good by missionary service in the unexplored regions of Africa, than by ill-regulated zeal at home.]

Lord's Day Observance.—The Retail Trader's Plea.—We find some remarkable and very interesting facts illustrative of the humanity of the British Parliament appointed to inquire into the subject of Sabbath desecration in London.

It appears that for a number of years past there has been a large increase of Sunday trading in some districts of London, such as Westminster, Lambeth, Whitechapel, &c. Originating in the rapacity of a few, it has become in those districts the practice of almost all. In self-defence, the tradesmen felt constrained to open their shops; & if a conscientious grocer or draper still locked his door on the Lord's Day morning, the loss of his customers soon compelled him to abandon his business or seek a new locality. Proceeding upon the principle that in Rome must do as the Romans, almost every trader in the whole district engaged in Sunday trading, before any steps were taken to abate the nuisance. But one, and another, of the

Sabbath-breakers began to consider that the practice was a grievous oppression. A few recreant traders, they said, compelled all their fellow-traders to compete with them in Sunday traffic, or else give up business. The consequence was that the body of traders were in turn compelled to oppress their assistants, apprentices and salesmen, to the number of upwards of 20,000 persons in the districts referred to; and all this grievous bondage, without rest or cessation, failed after all to secure additional profit. On the contrary, according to the most eminent and unquestionable testimony, they made less profit in seven days, than they had formerly when they toiled but six, and observed the Sabbath. Discovering how profitable and oppressive the business of Sunday traffic proved, the traders themselves resolved to break it up. But all their own attempts at extrication have hitherto been baffled by a few recalcitrants of their own number. They have therefore gone to Parliament, and in a proposition something like ninety-seven in the hundred, they petitioned Parliament to lift them out of the ditch into which they have pulled one another.

We ask our readers to mark these facts. Here is a movement in favour of the Sabbath and against its desecration, not led on by Puritan strictness and fanaticism, but prompted and urged by men who find by experience that they cannot do without the institution; by men who have proved to their own satisfaction that it is a loss instead of a gain of time and money to refrain from observing the day of God's appointment. Mr. Isaacs, an eminent Jew, testified before the committee, that the people of his persuasion would, no doubt, consider it promotive of the best interests of all, themselves included, that Parliament should protect the Christian Sabbath by law, though this would leave to the Jews but five days to business in the week. They observe Saturday religiously in accordance with their creed, but they would willingly abstain from labour on the Christian Sabbath also, as a matter of policy and profit, rather than live in a community where it is disregarded.—New York Economist.

BALMORAL CASTLE.

Described by a Correspondent of the Edinburgh Witness.

From the south Dueside road, the entrance through a plain gateway, descends through a shrubbery towards the house. There is, besides other objects, with which I need puzzle neither myself nor you, a central square and lobby, containing the dining-room on the ground story and the drawing-room immediately above—both spacious and handsome rooms for a country house. The furniture, and indeed the whole house, is just what we had the death of Sir Robert Gordon, the revelation of whose lease from the Earl of Fife's trustees, for a period of twenty-seven years, has been taken by Prince Albert. Only been new-work. No time was left for altering or adding, and in the dining-room, the pictures, the property of Lord Aberdeen, remain, as it was impossible to send them away; and the walls, which are painted of a pale lead colour, would have appeared stained without them. The drawing room has much comfort, but no splendour. The walls are covered with light-coloured engravings, with furniture and hangings to match. A grand piano forms one appearance, and a hazy light from the windows and balcony, whence the well-known tones of the lullaby of Clair-Gowan, wafted fragrance with every breeze, fill the eye. Attached to the centre there are two wings of equal size; but somewhat differently constructed from each other. Of the wing on the entrance side, I know nothing from inspection, save that its front is partially covered with a gresculon containing the usual exotics. Nor do I care much about that wing, as it is not intended to contain royalty. All the apartments that can be spared are devoted to bed-rooms; dressing-rooms are so employed, for example; and the only public rooms are the dining and drawing-rooms, and the library and billiard-room. The latter is on the ground floor of the right wing—that is, on the entrance's right. Nothing is at present in it but empty shelves, and in the centre stands a billiard-table. The entrance-hall is at the corner next the library, occupying the remainder of the ground plan of this wing. Over the interior door is a shallow peculiar front; in Dutch tile-work is the word *salute*. The entrance-hall has a Dutch-tiled pavement bearing a dog chain, and the Roman motto *cave caem*. The first place is constructed of iron bars crossed on the very hearth, for wood, and the metal-pipe has figures of various projecting from the wood. Above these, and overhanging the breadth of both the library and the entrance hall, is the Queen's bed-room. On its privacy we shall not intrude; only I may mention that the walls, hangings, and furniture are here too of choice. The house, he it remembered, runs parallel with the river—that is, from east to west. All these rooms, then, look to Craig-Gowan and the south. Prince Albert's dressing room, off the Queen's room, looks to the east, or down the river. Down a few steps are three rooms, entered from a narrow lobby. In the first of these is the room for the Princess Royal and her maid. Next, there is a small room for the governess. Both these look eastward. To the west is the nursery; a large, well aired room. Indeed, I looked on it with more interest than on all the rest. And you will not suspect my loyalty when I say that I enjoyed the prospect of the Royal nannies sporting on these heathery braes, amidst crans, crags, and blueberries, and the rippling of the water, and the sound of the wind muffled through the gentle trees, the untended ground below, and the smokeless heaven above, more than the thought of slain deer and Highland gatherings. Would that the "antiquity of shade" would secure for our young and interesting Monarch a few weeks' quiet play with her balms, without the chance of business—repose of her Highland home. These three rooms are papered, and hung with white dimity. The garden is to the right as you enter, quite close to the house. It occupies, I should imagine, something less than an acre. It is sown principally with annuals.

THE ROYAL YACHT.

The Royal Yacht is greatly improved in her internal appearance since she was at Woolwich. The entire deck has been painted to resemble oak-wood, and the inside of the bulwarks is an excellent imitation of American bird's-eye maple; the parts of the paddle-boxes next the deck being of the same agreeable and neat pattern. On the interior of each paddle-box a Royal crown has been richly carved and gilt, together with a laurel branch and oak branch on either side. The paddle-boxes are joined across the deck by platforms about eight feet high, with ample room for two persons to promenade, affording a far more commanding view than could be obtained from the deck. A spacious seat, covered with morocco leather, and having richly-carved elbow-rests, is placed against each of the paddle-boxes on the elevated platform. On each of the stern ends of the paddle-boxes very handsome recesses or alcoves

have been fitted and lighted seawards with plate-glass, the front being made to rise and fall similar to the movable roofs of carriages, to shade from the sun or protect from rain. The Royal entrance to the cabins is near the Miller, and lighted on all sides upon deck with plate-glass windows, and it contains a table with cushioned seats for resting upon, and well adapted for shelter in unfavourable weather. The principal cabin is beautifully fitted up, and the seats are cushioned and covered with crimson morocco leather all round the stern side of the vessel; the first place near the rudder-handle is quite a group, being formed of beautifully clustered groups of flowers, highly coloured, and preserved by the finest enamel on a delicate ground, and encased in solid and brightly polished brass mouldings, the chimney of the fire-place having the appearance of a handsome handle of the rudder passes through the principal cabin, and is covered completely round with carving, which gives it the appearance of a pillar supporting the deck. The chief cabin is a profusely lighted with plate-glass windows, and on the side next the passage, the door end windows are spaced with ground glass. The dining-room is spacious, and contains on the walls large maps on spinning rollers. The Royal bed-room on the other side of the Royal Yacht is very retired. The posts of the Royal bed are beautifully carved, and the corners of the roof have each the figure of a dolphin, richly gilt; the curtains are of a pure white ground with a subdued carmine-coloured representation throughout the whole of a simple yet elegant opening bud, with two or three leaves attached. The fringes are beautifully with the other parts of the room. The moulding of the ceiling throughout the principal rooms and passages is formed of concave and convex representations of a sea shell, the convex one being gilt. The entire interior of the Royal Yacht may be justly termed a naval Palace, befitting the Queen of the Ocean.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Dividends, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years standing. This rule secures to the Policy holders Nobles and Gentlemen who appear as Directors of the Society, have been practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada.

REED & BEAKINS,

Cabinet Makers, 57, DUNDAS STREET, MONTREAL.

FOR SALE, At the Bank Store of G. STANLEY, No. 1, St. John Street, Quebec.

R. & A. MILLER, St. Francois Xavier Street, Montreal.

Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. The Rev. CHARLES BANCROFT, M. A., (Now Rector of St. John's, C. E.) Price in cloth is 3s. plain leather 1s. 6d. best 2s. A liberal reduction will be made, if a quantity be ordered.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

The Subscriber also invites an inspection of his stock of Double Mill'd West of England KERSY CLOTHS, BEAVERS, DOES, KINGS, CASSIMERES, VESTINGS, &c. &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge.

H. KNIGHT, 12, Palace Street, Quebec, Oct. 13th 1847.

The Berean,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning, at 27, G. ST. JOHN STREET, Montreal, Printer, Bookseller and Stationer, 5, ANNE-STREET.

TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance.

M. C. EVANS, Esq., Montreal, The Rev. CHARLES BANCROFT, St. John's, G. P. BOWEN, Esq., Sherbrooke, JOHN DUNFORD, Esq., Toronto, The Rev. H. V. ROGERS, Kingston, J. P. HATFIELD, Esq., Quebec, do. ALEX. DAVIDSON, Esq., Niagara, C. W. THOMAS CRAIG, Esq., Dunsmuir, C. W. The Rev. S. B. ARDAGH, Barrie, C. W. H. INCE, Esq., Halifax, N. S. GEORGE BLISS, Esq., Fredericton, N. B. W. L. AVERY, Esq., St. John, N. B. COMMANDER ORLEBAR, R. N., Charlotte Town, Prince Edward Island, The Rev. C. H. WILLIAMSON, New York.

Terms in Great Britain.—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN LINNAY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the office:—\$3 Dollars a year, or \$1 Dollar if paid in advance.

AGENTS AT BROOKLYN:—41 Front Street, Mr. E. G. FRY. Advertisements delivered in the evening before the day of publication; inserted according to section, and at each subsequent insertion; for and 100 each subsequent insertion; above the lines 4d. per line, first insertion; and 1d. per line each subsequent insertion. Advertising by the year, or for a longer time, may be agreed upon.