

tinguished, lest that he given to the creature which belongs to the Creator, and such as when profanation run into idolatry.

A controversy was also started about the posture of the Lord's board, communion-table or altar; the last name beginning now in many men's mouths to out the two former. Some would have it constantly fixed with the sides east and west, ends north and south, on a graduated advance next the east wall of the chancel; citing a canon and the practice in the king's chapel for the same. Others pressed the queen's injunctions, that (allowing it at other times to stand, but not altar-wise, in the chancel) it ought to be set in the body of the church when the sacrament is celebrated thereon.

Such the heat about this altar till both sides had almost sacrificed up their charity thereon; and this controversy was prosecuted with much needless animosity. This misdeed, one of a passage in Cambridge, when King James was there present, to whom a great person complained of the inverted situation of a college-chapel, (north and south,) out of design to put the House to the cost of new-building the same: To whom the king answered; "It matters not how the chapel stands, so their hearts who go thither be set aright in God's service." Indeed, if moderate men had had the managing of the matters, the accommodation had been easy with a little concession on both sides. But as a small accidental heat or cold (such as a healthful body would not be sensible of) is enough to put him into a fit who was formerly in *luttidine* *letris*, so men's minds disordered in this age with what I may call "mutinous tendency," were exasperated with such small occasions which other-wise might have passed over and no notice taken thereof.

The Berean.

QUEBEC, THURSDAY, AUGUST 21, 1815.

With reference to the "Gleanings from Fuller's Church History," which we have inserted in successive numbers, it may be proper to mention that we prefixed our own headings to them, for the sake of conciseness; but that the heading of the last, respecting Churches and Altars, is left as we found it: and we think that our readers, not previously familiar with the old historian's style and sentiments, will be glad to have the manner laid before them in which he wrote, treated the attempt at perverting the Anglican communion-table into an altar, and our places of worship into a succession to the tabernacle and temple. His mild remarks upon heat in controversy deserve to be well weighed by all who are engaged in the trying, but indispensable duty of earnestly contending for the faith which was once delivered to the saints.

It is instructive, to look back into former days and discover how the principal attempts at introducing error, which disturb the peace of the Church now, were also made in the time past: and there is also some consolation in tracing with him both the origin and the injurious application of the word "Puritan." Instances are not rare in which that same word is applied, as a term of censure, against Church-members, who, together with their "Anti-Arminian" judgment, are scripturally zealous against worldly conformity; and so now, as in Fuller's time, the word is used "to asperse the most orthodox in doctrine, and religious in conversation." They point out the evil tendency of the theatre, the card-table, the ball-room, ballets of Viennese children, novels, races, and drinking-usages; they admonish Church-members against them, as inconsistent with their profession, and dangerous to their souls' health; and the reproach of being "puritanical" is raised against them. If it comes from notoriously loose Churchmen, of course it ought to cause no surprise; but when the objection is raised by those who profess much zeal for the Church's purity and efficiency, it manifests both a strange inconsistency and a singularly deficient perception of that which tends to adorn the Church and to promote her best interests.

We have come across an article upon the question of support to religious societies, which contains some very useful, not very widely diffused, information upon the history and rules of those societies to which it has been attempted to confine the support of Churchmen, as well as a striking retort upon "men who, in their earnest strife for what they call "Church principles," remarkably violate the very obligations which they seek to impose upon their neighbours. Themselves treading under foot the judgment, and slighting the practice of their Dioceses, they want to load others with a burden of conformity, which they themselves touch not with one of their fingers. Preaching submission to Bishops in other Dioceses, they practice rebellion in their own.

The reviewer, does not design an attack upon the ancient societies, whose rules and history he draws from "forgetfulness"; he only exposes the futility of the objections raised by men who claim for themselves the utmost license of private judgment; and then, when they have made their arbitrary selection, want to impose the result upon their brethren as a test of churchmanship. The old Church-historian had experience, by the events of the times in which he lived,

of the result of such a movement in the Church as characterized the period in which Archbishop Laud's influence prevailed—the identical one which has been set on foot, and with some good effect resisted, in our days. A fierce spirit of opposition was raised; the "eetera" oath of the Laudian party was responded to by the solemn league and covenant of the anti-episcopal; civil war desolated the land, and the monarchy was overthrown. If the recent revival of Laud's spirit had not been checked, we might have had the mother-country in a combustion again before this time; brother arrayed against brother; zeal ailged for a Church with Bishops on the one side, and for a Church without Bishops on the other; but religion all the while mourning over the wounds inflicted upon her by combatants on both sides alike.

In the midst of the controversy respecting the claims of the different societies within the Church to the support of her members, it is instructive to cast a glance back at the origin of "the Society for Promoting Christian Knowledge" of which many now profess to be zealous members who discountenance, as far as they can, social means for personal religious improvement. The originators of that institution used their first association as a call for meeting together "to pray, sing psalms, and read the Holy Scriptures; and to improve, exhort, and edify one another by religious conferences." We earnestly wish that members of religious societies may look upon each other as associated together for the formation of similar means of good; and no less earnestly do we pray that all Bishops may be found to look so favourably upon designs of this character as to enable private Church-members to feel that, when they engage in such efforts, they do every thing with their Bishop, even as Churchmen in the Diocese of Chester used to do, naught discouraged by the insubordinate meddling of Drs. Hook and Molesworth.

THE NEW BISHOP OF CANTERBURY.—The following Ecclesiastical changes are spoken of in English papers recently received.—The arrangements which are in progress for rendering the Primate of all England independent of Episcopal control over any particular see will create some changes in the dioceses of Rochester and Winchester, while the limits of the present see of Canterbury will remain comparatively unaltered, consisting as heretofore of the Archdeaconries of Canterbury and Maidstone. Over this Diocese a Bishop will be appointed who will rank with the other suffragan Bishops in the order of consecration. The diocese of Rochester, at present comprising part of Kent, and the whole of Essex and Hertfordshire, will, under the new arrangement, comprise that portion of Kent at present under the jurisdiction of its Bishop, the whole of Essex, and part of Surrey now under the Diocese of Winchester. The part of Surrey which will be added to the diocese of Rochester will comprise Southwark, Lambeth, Camberwell, Battersea, Kingston, Epsom, Dorking, Weybridge, Walton, Charlwood, Kew, and all the intermediate towns, and villages. Hertfordshire, which now forms part of the diocese of Rochester, will be erected into a new Episcopal see, deriving its name from St. Alban's. The distance from St. Alban's to the cathedral of St. Paul's is not more than twenty-two miles, but the distance to the Cathedral of the diocese of Rochester, to which St. Alban's was appended upon its severance from the diocese of London, is not less than fifty-four miles, a distance from the cathedral of its diocese greater by far than that at which any other ancient place in England has been removed. A foundation for a dean and four canons is to be provided from benefices in public patronage within the county; and funds which, by eventual extinction of two of the present canons at Rochester, must devolve at no very distant period to the Ecclesiastical Commissioners, are to aid in furnishing the diocesan with a suitable house of residence. On the completion of the arrangements the patronage at present in the hands of the Archbishop of Canterbury will go to the new Bishop, whilst a considerable number of benefices at present in the gift of the Crown and the Lord Chancellor will be transferred to the Primate. His Grace will also continue to enjoy his "options," a claim to which he is entitled of presenting to the first vacant benefice he chooses to take in the gift of either of the suffragan Bishops of his province. It is stated, but whether with any degree of certainty it is at present impossible to say, that the Hon. and Right Rev. Robert John Eden, D.D., Bishop of Sodor and Man, and brother to the Earl of Auckland, will be transferred to the see of Canterbury, and that the Hon. and Rev. H. D. Eschine, Dean of Ripon, will be appointed Bishop of St. Alban's.

As we consider the formation of a Primacy, unconnected with a Diocesan Episcopal charge, a deviation from scriptural episcopacy which would seriously weaken the argument on behalf of the Church of England against non-episcopacy, we are glad to find the report contradicted by the following passage from a London paper:—"There is no foundation whatever for the statement that it has been in the contemplation of the Ecclesiastical-Commissioners to recommend or suggest the foundation of a new bishopric of Canterbury."

THE LORD'S DAY IN THE UNITED STATES.—Opinion given by Judge, Coultter of the Supreme Court of Pennsylvania.—We are a Christian people and State; we are part and parcel of a great Christian nation. All over the length and breadth of this great nation, the Christian Sabbath is recognized, and guarded by the law as a day of sacred rest. Every convention of the people for the establishment of State or United States' constitutions, recognized and regarded it as a day of sacred rest. All our Courts, National or State, so regard it.—William Penn, in the form of government and laws which he brought over to regulate the people of the new colony, so regarded it, and enacted that as such it should be observed, as a day for worshipping the Almighty, in imitation of the primitive disciples.

The pilgrims in the Mayflower, after being long tempest-tost, when they reached the shores of this continent, declined to land on the Sabbath-day. It comes to us a holy day from the very dawn of our existence as a people, and was so regarded by the people from

whom we sprung since the days of King Athelstan. It is one of the primitive institutions of Christianity—one on the existence of which its continuance depends.—General Christianity enters into the very frame of our social existence; it is part of the common law of the State: Law and order springing from the same source, the bosom of the Almighty, lean upon it for support.—Our memories of the past—our hopes of the future, are dependent upon it. Why, then, should the Supreme Court not regard it, as our forefathers regarded it, and as the statute declares it to be—the Lord's day? In many other statutes it is so denominated, and in my humble judgment ought to be so regarded by this Court, according to precedent, and for the establishment of conservative authority. I do not recognize the right of legislation to make a day of secular cessation from labour independent of the Christian Sabbath. It never was attempted in any Christian country except in France, when it formally abolished Christianity, and set up the goddess of Reason, and established the tenth day as a day of rest. But the goddess, the tenth day, and the government have perished, or faded into the calmer lights of Encyclopedists. Like water that flows, and the air we breathe, the Sabbath of rest—when the bondman and the freer, the master and the apprentice, and all men meet in equality at the Christian altar—comes to us secured by the very organization of society, and the formation of the social compact. And it is, therefore, protected and guarded by our laws.

CHRISTIANITY LEGISLATED AWAY.—We have often denounced the godless system which confines a man's christianity to the church and the closet, and excludes it from public and political duties. The following graphic illustration of the downward tendency of such a system was supplied by a statement made by the Bishop of Oxford in the recent discussion on the Jews' bill:—"When extreme distress prevailed in Ireland, the Wesleyan party transmitted to the committee a considerable sum, and it was arranged that a letter of thanks should be written to those who had thus liberally contributed to a good work, and the terms of the draught of that letter conveyed thanks to them for their 'Christian charity.' One of the Jewish nation was a member of the committee, his name need not be mentioned, but he took exception to the use of the word 'Christian'; he would not have it, and his argument was this, 'You admit me to sit here as a member of your committee, you admit me as a Jew; I will therefore not agree to have the proceedings of this committee conducted on Christian principles. I say you are not charitable in consequence of being Christians, but in spite of your Christianity. I require that those words be struck out;' and the word 'Christian' was struck out."—*Achill Herald*.

DEATH OF A CONVERT FROM ROMANISM.—The readers of the *Achill Herald* will recollect that the Rev. Solomon Frost, a converted Priest who had been for a year an inmate of our Priests' Asylum, was subsequently appointed to a curacy in the Diocese of Chester; he afterwards obtained a living in Trinidad under the Bishop of Barbadoes. The following letter was addressed to the writer at his own dictation, the communication enclosing it announced the sad intelligence of his death:—"Part of Spain, Trinidad, West Indies, May 15th, 1815.

"MY DEAR MR. NANGLE.—By the time this note reaches you I shall probably be in eternity. "Before I go, however, I wish to bid you good bye, and pray God to enrich you with his choicest blessings. You will please to bless the children for me, particularly little Harry. Make my adieus to good Mr. Lowe, Dr. Adams, and any one else whom you know to take an interest in my fortunes. I had well nigh forgot Mrs. Nangle; she will forgive me, she knows how I feel towards her. "Again good bye, and pray for your dying friend, "SOLOMON FROST."

"Rev. Sir,—At the request of the Rev. Mr. Frost I wrote the above, which he dictated. I did hope at the time that he would be able to sign it before the departure of the packet, but he has not been permitted to do so; for yesterday, at six o'clock, A. M., his existence in this life terminated. "Mr. Frost's lungs were considered to be in a bad state by two physicians who were called in to attend him about five weeks ago, when he thought of leaving the West Indies. He has never left his room since; and he had previously been very ill in the country. "I am, Rev. Sir, your obedient servant, "G. CUMMINS, "Archdeacon of Trinidad."

"To the Rev. Edward Nangle, Island of Achill, county Mayo, Ireland."

HOSTILITY TO THE SCRIPTURES.—BUCHANAN QUARTER SESSIONS.—Patrick Bradley v. the Rev. John McKeague.—This was a civil bill case, to recover damages, which were laid at £5, for bibles, testaments, &c. the property of plaintiff, which were taken from his house by defendant (who is Roman Catholic curate of Malin) and carried away. Edward Bradley sworn and examined by Thos. Johnston, Esq., Q. C.—Is son of Patrick Bradley; recollects the 4th January last; was in his father's house on that day; recollects the Rev. Mr. McKeague coming to the house, he had a little boy with him; the boy had a creel on his back; the priest searched different places for the books and found them on a shelf in the room; the priest called out he had found the devil; the priest struck his (witness's) mother; the priest saw a creel hanging up in the room with yarn in it; he threw out the yarn, and put the books into that creel; saw the priest put the creel, with the books in it, on the boy's back; there was one Irish bible, one large English Bible, and one Irish grammar, one Irish dictionary, four Irish testaments, three English testaments, one Irish prayer-book, forty scripture portions, &c.; witness wanted the priest to let the books alone till his father came home; he said he would break his (witness's) nose if he spoke any more; some of the books have been for nine years in the house; has never seen nor heard anything of the books since they were taken away.

Cross-examined by Thos. T. Macklin, Esq.—Can read and write a little; can't read too well; can read both English and Irish; don't just remember how many letters are in the Irish alphabet; supposes there are twelve; can't say how many letters are in the English alphabet; the priest got the books on a shelf in the room; knew the books that were taken; was in the habit of arranging them on the shelf frequently; did not make a memorandum of the books; [An Irish bible was here handed to the witness.] This is the Irish language; can read a little Irish. Witness read a little, and tried to translate it into English, which he partly accomplished. The books were bound, some of them have been in the house for eight or nine years; the names of the books were on labels outside; was looking at the books when the priest took them. [Here witness enumerated the books taken.] Daniel McCarron was with the priest in the house; is a Roman Catholic; his father is a Protestant; he became so not long since; his father can both read and write; did not converse with any of the magistrates on this subject since he was first brought before them; never conversed with any ladies about the matter.

Rev. Wm. Fitzpatrick examined by Mr. Johnston.—Knows Patrick Bradley; he is scripture reader of the Irish Society; knows the books that were taken; can state their value; Irish Bible value for 8s. 10.; English Bible 8s.; Irish grammar 5s.; Irish testament 1s. 1d.; one of the English testaments 1s. 10d.; the other 2s. 7d. each; Irish prayer-book 4s.; scripture portions 3d. each. Cross-examined by Mr. Macklin.—The books in this county he found generally well taken care of; they do not improve by keeping in the house; some of the books were given to Bradley witness a short time ago; is superintendent of the Irish schools; is over the inspector; Bradley sends witness a return of his proceedings every four months; the inspector gives a return, but does not give the names of the parties; he generally gives the total number; can't exactly tell the number mentioned in last return; has not the return with him; Bradley is paid according to the number and standing of his scholars. [Here witness was handed a document.] Never saw this before; saw Bradley sign his name two or three times; cannot say whether this is Bradley's hand-writing or not; witness pays Bradley on inspector's return; can't just remember the number paid for; witness is a clergyman of the Church of England; Bradley is a Protestant; he has received the communion from witness. To the Court.—Never was in Bradley's house. DEFENCE. Mr. Macklin having stated the grounds of defence, proceeded to examine a witness. Sarah Molloy examined by Mr. Macklin through an Irish interpreter.—Saw no books in Bradley's house; saw them in Hugh Molloy's; the books were dirty in appearance; can't say if they were smoky; can't tell how many books there were. To Mr. Johnston.—Saw some books burned; they were burned in Hugh Molloy's, the house in which the priest lodged; knows the boy that brought the books; can't tell his name. John Molloy v. the Rev. John McKeague.—Michael McKenny sworn and examined by Mr. Johnston.—Knows the plaintiff, John Molloy; saw the Rev. Mr. McKeague coming to his house; he came there alone, and stood for a short time on the kitchen floor; he commenced searching for books; he found some after a short time; does not know the kind of books he found; can't tell their number; could not say what bulk they were; there was a good bulk of them; they would not fill a creel unless it were small; was cleaning corn in the room; the priest (Rev. Mr. McKeague) took a bag from witness and put the books into it; put the bag on a boy's back; the boy took them away by the priest's directions; the mistress of the house said nothing to the priest; the priest went away with the books. To the Court.—The books looked about the size of two pecks of meal; witness remained in the house after the priest went out; got back the bag again. Cross-examined by Mr. Macklin.—Can't read; can't say how long the books were in the house; can't say the state the books were in. The Court granted a decree for damages in the first case, to the amount of £ 3, and in the second to the amount of £ 1. 10s.—*Achill Herald*.

WHAT! THE BIBLE FOR A SOUS-LIEUTENANT?—"I proceed on my way," says a colporteur (in France) "and visit the lodging-house of the sous-lieutenant. Several appear to scoff at the word of God, and one of them dared to say to me, 'How can you offer the New Testament to a poor sous-lieutenant? Has not God forbidden that he should possess it?' I showed them that no one may dispense with having this book, and that God now invites sous-lieutenants to repentance, as he formerly called centurions. Doubtless touched in his conscience, he said to me, 'No preaching!' Then I prayed, and he sought to ridicule, not the truth, but me—a poor earthen vessel, a bearer of the sacred cordial. I became silent, without a murmur; they began to examine the word of God, which lay upon the table, and one of the sous-lieutenants, having examined it attentively said, 'Well, I will purchase this New Testament,' and he paid for it. Going into another room, I received payment for another New Testament, purchased by the leader of the band in the same regiment, and I left the house giving thanks to God, and praying him to bless his holy word." The colporteurs have sold 810 Bibles, 11,000 New Testaments, and upwards of 100,000 tracts. The Society of Geneva adheres to the rule of employing those colporteurs only who are capable of explaining the word of God, and of becoming instruments, through the Holy Spirit, of making it penetrate the hearts of those with whom they come in contact.—*Evangelical Christendom*.

IMPORTANCE OF SCHOOL-BOOKS AND MAPS.—The Committee of Council on Education passed the following Resolution on the 18th of December last:—"That it is expedient to encourage, by grants, the introduction into elementary schools of the most approved lesson-books and maps for the use of the scholars, and of textbooks for the teachers and pupil-teachers. That schedules of such books and maps as have received the most extensive sanction from public opinion be prepared for the approbation of the Committee. That all books and maps for the purchase of which any grants are made, shall be selected by the School Committee from these schedules. That grants of school books and maps be made to schools, under inspection, at a rate not exceeding 2s. 6d. for every scholar ordinarily in attendance, on condition that two-thirds of the value be subscribed by the promoters of the school. That these grants be renewed in three years, on condition that four-fifths of the value be subscribed.

GOVERNMENT AID TO ROMAN CATHOLIC SCHOOLS IN ENGLAND.—Minute of the Committee of Privy Council on Education:—"That the Roman Catholic Poor School, committee be the ordinary channel of such general inquiries as may be desirable, as to any school applying for aid as a Roman Catholic school. That Roman Catholic schools, receiving aid from the parliamentary grant, be open to inspection, but that the inspectors shall report respecting the secular instruction only. That inspectors of such schools be not appointed without the previous concurrence of the Roman Catholic Poor School Committee. That no gratuity, stipend, or augmentation of salary be awarded to school masters or assistant teachers who are in holy orders, but that their Lordships reserve to themselves the power of making an exception in the case of training-schools and of model schools connected therewith."

IN CONNECTION WITH THIS INTELLIGENCE, it deserves to be remembered that the Protestants in Ireland, who think they cannot conscientiously adopt the so-called "National Education" plan favoured by Government aid there, have been peremptorily refused aid towards schools which they conduct according to the only plan (the scriptural one) they can consent to act upon. The Roman Catholic in England is allowed a privilege in providing education for his children, which the Protestant in Ireland is flatly refused.

STATE OF IRELAND.—A private letter, written by a military officer now on duty in Ireland to his parents in England, has been communicated to us by a relative of the writer in this city to whom it has been forwarded: we are permitted to draw the following extract from it, which may help towards the formation of a right estimate of some of the alarming accounts which have of late come swarming in from that distracted country; especially of those impregnated with the sympathy of a portion of the "United States" press:—"As you may wish to know something about this country, and as I perceive the accounts in the English Papers give very exaggerated statements of what takes place here, I may as well say that every thing is as quiet in this spot (Cork) as could be wished—not the slightest attempt at disturbance of any kind. Any of the disaffected who have already drawn down the notice of the authorities upon themselves would only be too glad to be out of the scrape they have got themselves into, if they could get out.—There are various accounts about Mr. Smith O'Brien. He has evaded all pursuit, and there is a reward of £ 500 offered for him. He has declared he will not be taken alive, so the chances are he will be shot. The only thing certain about him is, that at the head of some armed men, he called on a Police station to give up his arms and join his party. The Police answered they would lose their lives first.—The Lord Lieutenant has already given these men a pecuniary reward.—As the Police in this country are all armed like soldiers, this act of Mr. O'Brien is equivalent to summoning a Sergeant's Guard to surrender—I should think he'll be hanged for this, if he should be taken alive.—General Napier with 10 or 1500 men is pursuing him through Tipperary, and Admiral Napier is looking out for him in case he should try to make his escape by sea.—It is amusing to read the accounts in the papers of what takes place:—In noticing our marching down into this town, a few nights ago, the Papers head it, 'all is uproar' whereas the town was rather more quiet than usual."

PROTESTANTISM IN TURKEY.—From a communication recently received at the Missionary Rooms, in Boston (U. S), from Rev. Mr. Dwight, of Constantinople, it appears that the present aggregate of Protestant communicants in the four Reform churches, is one hundred and thirty-nine; of whom, eighty-nine are connected with the church at the capital. The number of Armenians, men, women, and children, actually separated from their former church, and now openly professing Protestantism in Turkey and Syria, is reckoned at one thousand and seven. Besides these, there are nearly three thousand who are known to their own people and to others to be of Protestant sentiments, but who still retain a loose connexion with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.—*Christian Union*.

GENEVA COLLEGE, STATE OF NEW YORK.—On the resignation of the chair of Mathematics and Natural Philosophy, in this institution, by Dr. Horace Webster, on the 1st instant, the Board of Trustees elected to the vacancy Major DAVID B. DOUGLASS, LL. D., the scientific officer now engaged in laying out the grounds of the Quebec Protestant Cemetery.

To the Editor of the Berean. It is extremely gratifying to every lover of enterprise and improvement to see the rapidity with which the Quebec Gas Company are pushing on the work of laying the pipes in the different streets, and to know that in a short time our gloomy and dismal thoroughfares will be made brilliant with gas-light. But at the same time, Mr. Editor, the unpleasant reflection always occurs to my mind, where are our water-pipes? I wish we could see the works for the one progressing as satisfactorily as those of the other do. Every one who has resided in Quebec for even a short period is aware of the absolute dearth of water which prevails; every family feels the want of it and knows the unpleasantness as well as the expense of obtaining a very limited supply of bad water from the cisterns; while the losses which the town has sustained from time to time by destructive fires afford another argument against the present system. We have then in favour of a water company the following weighty claims: the convenience and diminution of expense to almost every family (consequently to almost every individual) in town; the improvement of the public health by the substitution of pure water for the present frequently impure supply, and security against fires. And yet, though water is a necessary of life and an article of hourly consumption to every one, while gas is merely to add to the comfort and luxury of a comparative few, the latter is to be supplied to us while no steps are taken to furnish us with the former! Really, Mr. Editor, the Press should bestir itself in the matter, for it only needs that public attention should be drawn to the state of things, and a remedy will be afforded. We have an abundant supply of water within our reach which may be pumped up by steam, from the St. Lawrence, as is the case at Montreal, or may be brought in by aqueducts from the St. Charles or Montmorenci. The interesting report recently published by Mr. Baldwin, of Boston, who was employed by our Corporation to survey the above mentioned streams, shows the entire feasibility of an aqueduct from either

source, as well as the great purity of the waters; and the calculations of probable income subjoined, founded on data supplied by the operations of water companies in England and the U. States, show a prospect of a fair return on the capital invested, if economy and good management are observed. At this very moment, too, we have among us an American engineer of ability and experience, Major Douglass, who surveyed and planned the Croton Aqueduct at New York, and is likely to remain in the vicinity for some time, who would render valuable assistance to so useful an enterprise.

With all these arguments in favour, let us not allow the matter to drop until the object is attained, and every house in town has an abundant supply of PURE WATER.

PAYMENTS RECEIVED.—Mrs. Mason, No. 225 to 276; Mrs. Thielcke, No. 234 to 285; Mr. Woodham, No. 229 to 280.

Moral and Political Intelligence

The newspapers brought by the Mail Steamer Acadia arrived in Quebec on Thursday last, about one o'clock; the intelligence contained in them, in addition to what had been received in letters, has lost its interest by the more recent news received by the Cambria, from Liverpool on the 5th instant, which arrived at Halifax last Wednesday night; her letter-bags reached this city early on Monday morning, and the newspapers on Tuesday afternoon.

The hopelessness of the insurrectionary attempt in Ireland has been clearly established by the events of which we have authentic accounts by means of regular channels of intelligence. A false report of outbreaks had been spread in Liverpool, and disproved, previously to the sailing of the Acadia; an account of a battle—success of the insurgents—their vast numbers—fraternizing of troops with them &c. is published by the New York Tribune, purporting to be furnished by a letter from Dublin of the 3rd instant. There is every reason to look upon it as an impudent invention. It will certainly be much safer to believe the telegraphic report dated Dublin, Thursday (3rd) evening, found among our selections following, which describes the provinces as in a state of tranquillity. We commence with extracts from the Eur. Times, dated Liverpool 5th instant:—"From the latest advices received from the disturbed districts about Halimarty, where General Mardonald has established his headquarters, every thing continues peaceable, with the general impression that the moment the troops were withdrawn dissatisfaction would again show itself. O'Brien is supposed, by the most cool-headed people writing from the spot, to be concealed in some of the mans in the neighbourhood of his late exploits. "It is quite evident, from all that has occurred, that the movement has totally failed. The most sanguine of the Confederates must now be aware that there never existed the smallest chance of successfully coping with the British arms. Now that it is all over virtually, might it not be more prudent for the leaders of public opinion in Ireland to turn the direction of their countrymen's minds into another channel—the course of honest industry—and thereby propitiate the Government to show clemency to the men whose lives are jeopardised? As the sincere friends of Ireland, and earnest supporters of order, the only basis for commerce and prosperity, we should be rejoiced to see a general amnesty, and a prospect of better times; but whilst men are still in the open field, this is too much to expect. Nevertheless, the Irish leaders who are not contented have much in their power."

Viscount Hardinge had arrived in Dublin; it was understood that he would assume the command of the forces in Ireland (amounting to less than 50,000) if the services of so distinguished a chief should become necessary. The disarming process was going on: Carrick-on-Suir, Carrick Beg, two spots in the heart of the disaffected part of the country, had their arms taken from them.

The following passage from the Eur. Times, and further selections from that and other publications, carry on the history of events from where it was left in our last number:—"Prior to the news of the Habeas Corpus Suspension Act having reached Ireland, Mr. W. Smith O'Brien, Mr. O'Gorman, Mr. Dillon, and, we believe, Mr. Meagher, perceiving the danger which was impending, quitted the capital of Ireland, and repaired to their strong-holds in the south. On the 25th ult. Mr. O'Brien and other Confederate chiefs addressed the people at Carrick-on-Suir, and then plunged into the heart of Tipperary, where, for several days, no authentic accounts could be obtained respecting their movements. At first it was declared that O'Brien was at the head of 100,000 insurgents, which rumour magnified to 100,000; but more trustworthy reports having since arrived, we find that at no period could there have been more than 2000 adherents to his cause. In the meantime the Government proclamations, offering a reward for the apprehension of the leaders of the insurgents, was extensively posted throughout the chief towns of Tipperary, Kilkenny, Waterford and Limerick, and many were deterred from continuing in a cause which imperilled their lives. All the penalties of high treason attached to the harbours or abettors of the movement, and the whole body was completely panic-stricken. Dublin, July 29.—The Irish metropolis is this day in a state of the most intense excitement, all business is literally suspended, and every hour a crisis is expected. The proclamation of outlawry against Mr. Smith O'Brien and the other leaders has struck with dismay the friends and adherents of these ill-fated men. They admit that a successful insurrection is utterly hopeless; that the year was far from being ripe; but that there is now no help for the mistake into which they have fallen, and that even a decent retreat is not to be thought of.

Mr. Eugene O'Reilly, a rather prominent leader of the Confederates, and against whom a warrant has been issued, surrendered himself to the magistrates, and has been committed to Kilmainham under the Habeas Corpus Suspension Act. Mr. O'Reilly took this step at the instance, or on the compulsion rather, of his father, a respectable solicitor, who accompanied his son to the police-office. The prisoner, who is an extremely pre-potestant young man of education, with good expectations, formed one of the Irish embassy to Paris, with the ultimate view of entering the French army; however, he took a few lessons in military tactics, he changed his mind, and returned to Ireland, where he shortly afterwards became president of one of the clubs.