

Pouth's Corner.

ONLY JUST.

Tom only just flung a stone at Harry. but it hit him close to his eye, and Harry was very near losing it altogether.

Sally only just kept her eyes fixed upon the beautiful new bonnet that Miss Gid was wearing as she crossed the street, but the horse came round the corner and knocked her down, and very nearly the wheels went over her.

The boy only just ran to the top of the street to see the soldiers march past, but while he was away, a thief saw his master's great-coat through the open street-door, and came in and walked off with it.

Kate only just went to look out at the window to know what the man was crying in the street; but in the mean time her little sister fell from the chair where she had put her, and broke her arm.

Dick laid his book aside only just to have a swing or two with Sam in the barn; but he forgot book, school, and lessons, over his swinging, and was punished for idleness and confined to the house all the afternoon.

The house-maid left the tea-things on the tray over night only just to have time to put her hair into papers and see how she would look with curls round her head in the morning; but the cat jumped up to get at the milk-jug, and upset the whole set of china.

The coachman left the carriage, in the street, only just to go in at the public-house and have a glass of something; but the troops came up with the band and drummers, which frightened the horses and they ran away, knocked down two or three people in the streets, smashed the carriage to pieces, and hurt themselves badly by dashing against the turnpike.

The carpenter went into the shop with a cigar in his mouth, only just to get his jacket which he had left in it; but a spark fell among the shavings, set the house on fire and nearly caused the ruin of the whole town.

The young man saw that he must renounce the world, or he could not be saved. He intended only just to wait till he set up in business for himself, and then he could better quit his old companions and begin a new life; but when he had set up in business, he thought he could let the world only just make him a fortune, and then he would renounce it; but when he had acquired a fortune, he found that as the world had been so friendly to him, it would be very hard for him not to be friendly with the world—and so the time never came for him to be serious in the inquiry what he must do to be saved: sin, the world, and Satan kept him in bondage, and he died, at enmity with God, and before him the gulph of destruction.

THE COMMANDMENT WITH PROMISE.

"That day at dinner we had Mr. Laidlaw and his wife, and a female friend who accompanied them. The latter was a very intelligent, respectable person, about the middle age, and was treated with particular attention and courtesy by Scott. Our dinner was a most agreeable one, for the guests were evidently cherished visitors to the house, and felt that they were appreciated. When they were gone, Scott spoke of them in the most cordial manner. 'I wished to show you,' said he, 'some of our really excellent plain Scotch people; not fine gentlemen and ladies, for such you can meet everywhere, and they are everywhere the same. The character of a nation is not to be learned from its fine folks.' He then went on with a particular eulogium on the lady who had accompanied the Laidlaws. She was the daughter, he said, of a poor country clergyman, who had died in debt and left her an orphan and destitute. Having had a good plain education, she immediately set up a child school, and had soon a numerous flock under her care; by which she earned a decent maintenance. That, however, was not her main object. Her first care was to pay off her father's debts that no ill word or ill will might rest upon his memory. This, by dint of Scotch economy, backed by filial reverence and pride, she accomplished, though in the effort she subjected herself to every privation. Not content with this, she in certain instances refused to take pay for the tuition of the children of some of her neighbours who had befriended her father in his need, and had since fallen into poverty. 'In a word,' added Scott, 'she's a fine old Scotch girl, and I delight in her more than in many a fine lady I have known, and I have known many of the finest.'—Wash. Irving's visit to Walter Scott.

THE EPHEMERA.

An Eastern Sage, who had given much attention to the nature and manners of insects, professed to have arrived at a readiness to interpret the various sounds emitted by them, so as to make out, with great confidence, the subjects of their conversations and the character of their reflections. One day, he observed a very noisy group of that class called Ephemeræ, to whom the Creator has assigned so short a portion of existence, that they are born and die in the same day. His interpretation of the syllable, which he found an exceedingly force one, was that they discussed the merits of two musicians performing before them: the one was a humble-bee, and a strong party

of the Ephemeræ contended that more splendid music had never been heard than the bass of this industrious virtuoso; from this opinion, however, the remainder of the short-lived insects dissented with abhorrence, for they considered that a refined taste must infinitely prefer the sweet treble of a gnat, which threw them into ecstasies of delight.

The noise ceased, when the bee as well as the gnat flew off to a distance; and the sage was then able to attend to the deep notes of an elderly member of the insect community, which gave utterance to the following grave reflections:

"How frivolous are the subjects which excite the raptures or provoke the aversion of these young and inexperienced beings! Had they lived the hours which have afforded stores of observation and deductions of reason to me, they would think little of the charms of music, but meditate upon the awful changes which must inevitably befall this earth in a few more hours. When I consider how much that great globe of fire, from which all nature gains existence, has during my time, declined towards the sea which surrounds this earth, I clearly see that it will reach its career; and its torch be extinguished in the waves. The earth must then be lost in total darkness, which must naturally produce universal annihilation. I have now completed a calculation from which it appears that eighteen hours are the utmost that this shining globe can require to run its course; of these eighteen hours I have lived seven:—four hundred and twenty minutes. How few among us reach this period! I have seen whole generations rise, flourish and decay. My present friends are the children and grand children of those whom I knew in my youth. They are gone long before me! and alas! but too soon shall I follow them. I must own that I feel tolerably well in my old age; yet, according to the customary course of nature, I can at the utmost only expect to live eight minutes more. What then avails all my industry? What avails it that with a thousand anxieties and cares, I have gathered a provision of sweet dew upon this leaf, which the approaching end of my existence will not allow me to enjoy? In vain have I been admired, in the days of my youth, for the brilliancy of my wit and the gracefulness of my manners; in vain do I now enjoy the honours due to literary fame and the influence exercised by political wisdom. It is true, my friends flatter me that I shall leave a great name behind me, but what avails this, if at the end of eighteen hours the sun shall be extinguished, and the world dissolve into eternal nothingness? Oh, if I could but expect a durable fame of thirty or forty hours!"

The Eastern Sage himself had often been flattered with the prospect of living in the memory of men as a distinguished teacher of Science and benefactor of his race. He told his friends of the aged Ephemeræ's reflections, and assured them that an anxious longing for scientific fame was quite as ridiculous and vain in a Sage of threescore years and ten as it was idle and amusing in the insect which dies in old age at the expiration of seven hours and eight minutes.

A SHORT ARGUMENT.

Lemuel Haynes, a coloured minister whose piety and wit are well remembered, was once told by one of his neighbours, that he would like to introduce to him a Universalist preacher who was in the habit of occasionally visiting within the bounds of Mr. H.'s congregation, and who wished to hold an argument with him. Mr. Haynes readily assented, and desired him to bring the preacher to his house whenever he chose. Not long after, the neighbour called with his friend the Universalist, and introduced him.

"Ah," said Mr. H. taking him quickly by the hand, "you are the man who preaches that men may lie, and swear, and steal, and get drunk, and be sure of heaven after all, are you?"

"No," replied the astonished man, "I preach no such thing."

"Well, you believe so, do you not?" said Mr. Haynes.

THE BATTLE OF HORSES.

Two of the (Spanish) regiments which had been quartered in Pamen, were cavalry, mounted on fine black long tailed Andalusian horses. It was impracticable to bring off these horses, about 1100 in number, and Romano was not a man who could order them to be destroyed: he was fond of horses himself, and knew that every man was attached to the beast which had carried him so far and so faithfully.—Their bridles were therefore taken off, and they were turned loose upon the beach. A scene ensued, such as probably was never before witnessed. They were sensible that they were no longer under any restraint of human power. A general conflict ensued, in which, retaining the discipline they had learned, they charged

each other in squadrons of ten or twenty together, then closely engaged, striking with their fore feet, and biting and tearing each other with the most ferocious rage, and trampling over those which were beaten down, till the shore in the course of a quarter of an hour was strewn with the dead and disabled. Part of them had been set free on a rising ground at a distance; they no sooner heard the roar of battle, than they came thundering down over the intermediate hedges, and catching the contagious madness, plunged into the fight with equal fury.—Sublime as the scene was, it was too horrible to be long contemplated, and Romano, in mercy, gave orders for destroying them; but it was found too dangerous to attempt this; and after the last boats quitted the beach, the few horses that remained were seen still engaged in the dreadful work of mutual destruction.—Southey's History of the Peninsular War.

MISSION IN KRISHNAGORE.

The friends of Church Missions have had their hearts cheered from time to time by the animating accounts which have reached them of the great work effected by the divine blessing on the labours of the Church Missionary Society in Krishnagore, where multitudes have renounced idolatry, and a number have been admitted to Church privileges and walk consistently with their profession, while many more are as yet under a course of Christian instruction and watchfulness, before they are received into the Church by baptism. Not only from the testimony of the Missionaries engaged in the field, but from that of the Bishop and his Chaplain who have visited the station and personally examined into the state of things, the strongest persuasion is derived that a sound work of conversion has taken place in many, and idolatry has been shaken to its very foundation through the whole extent of the district.

In accordance with the plan of operations which has for some time been adopted by the Propaganda, namely, to enter upon those fields of labour where Protestant Missions have been remarkably successful (such as New Zealand and the South Sea Islands) the missionary field at Krishnagore is to be occupied by the agents of the Church of Rome. The "Bengal Catholic Herald" of July the 19th, states, under the heading "Catholic Missions at Krishnagore and Culna," as follows:

"It is with sincere joy and heartfelt gratitude to God, that we this day announce the consoling intelligence that in the districts above mentioned, large numbers of the natives have evinced an earnest desire to embrace the Catholic faith. Two or three months since, we stated that a deputation of the natives came on two or three several occasions to Calcutta, to beg of the Archbishop to send a priest among them, to instruct them in the principles of the Catholic religion. They expressed their anxious desire that a priest should visit their districts. The Rev. Mr. Zubibaru (a Jesuit) accordingly did so, and, after due preparation, received at his first visit about twenty-eight or thirty into the true fold, administering conditional baptism to each of the converts."

It is further mentioned that on a subsequent visit, Mr. Zubibaru baptized 129; but a letter from a friend of the Church Missionary Society in Calcutta states: "Accounts from the Church Missionaries at Krishnagore, lead us to believe that the numbers who have joined the Romanists are very much exaggerated. However there is this startling fact mentioned, 'Mr. Zubibaru has returned to Calcutta, in order to try and procure means to erect two thatched chapels, one at Krishnagore, the other at Culna, together with a cottage, in which the priest of the district may permanently reside.'"

When it is considered that the Protestant Missionaries have all along deferred baptism until the sincerity of the applicant had been tested by watchful observation and inquiry, and until he had acquired a reasonable amount of intelligent acquaintance with the truths of our holy religion, it will not be thought surprising at all that the R. C. Missionary found candidates for baptism—even as many as the account enumerates—ready to be admitted upon easier terms: in fact the success met with by him is an indirect testimony in favour of the Protestant Missionaries by whose persevering labours that state of things has been brought about which furnished applicants for the Jesuit's baptism. But Protestant Christians may well be expected to be fervent in supplication that God would watch over the vineyard which he has planted—would encourage the labourers, keep out or confound the hireling, and make fruit come forth abundantly in the spread of the pure, unadulterated doctrines of the Gospel, and the rescue of souls from the darkness of heathenism to scriptural light and that liberty wherewith Christ maketh his disciples free.

JESUITS' RECRUITING.

[The following extracts are chapters viii. and xiii. of "The Secret Instructions of the Order of Jesuits" published by Messrs. Seelye, London, with the Secret Oath which we inserted in the Beréan of the 9th instant. The way in which this collection (Monita Secreta) came to light is thus described: "It was found in the Jesuits' College, in Paderboon, in Westphalia, when Christian Duke of Brunswick took possession of that place." These two

chapters are selected on account of the insight afforded by them into the position which youth occupy when placed for education in R. C. Seminaries. The Jesuits were pre-eminent in tactics, but the spirit pervades the whole ecclesiastical body.]

How widows' children are to be treated to make them embrace a religious life:—

1.—As mothers must act vigorously in this case, while gentleness characterizes our Members, they will instruct them to censure and chasten their children from the tenderest age, and when the daughters are growing up, to refuse them all that is attractive in dress, praying that God may dispose them to a religious life, and promising them considerable portions if they become nuns. The mothers must press upon them the difficulties of the marriage state, with the miseries they have endured themselves, and let them persevere in this discipline, that the children, tired of leading such a life at home, may enter upon a religious one.

2.—With the sons, the Members must converse familiarly, and if they appear suited for our order, they must introduce them into the College, shewing whatever they think will attract and induce them to enter the Society, such as the gardens, vineyards, farms, and country seats, where the Members amuse themselves. Let them speak of their travels in various parts of the world, of our intimacy with Princes, and everything likely to engage youth; remark upon the neatness of the refectory and rooms, the agreeable intercourse we have with each other, how easy the rules are, having the glory of God for their object, and the pre-eminence of our order above all others, amusing them with pleasant and entertaining stories, as well as pious discourses.

3.—Speak on religion as if by inspiration, tell them the heinous sin it is to resist the heavenly calling, and lastly engage them in spiritual exercises, to determine them to enter this state of life.

4.—Tutors must be provided belonging to our Society, who will keep strict watch over, and exhort them in the same way; if they resist, deprive them of some privileges, that they may be weary of their lives: make their mother show them the difficulties the family labour under, and if after all they are not willing to enter the Society, get them sent to one of our distant Colleges, as if to study there; and receiving but little kindness from home, let our Members, by the most winning attention, secure the transfer of their affections.

How to select young men, and the way to retain them:—

1.—Much judgment must be exercised in choosing young men of genius, noble, or excelling in some way.

2.—To attract them with the greater ease, let those under whose care they are, both in school and out, treat them with kindness, showing how agreeable it is to God when any one dedicates himself and all he has to him, particularly in the Society of his son.

3.—Take them into the College garden and country seats, when the Members are amusing themselves, and by degrees familiarly engage them without producing contempt.

4.—They must be encouraged by little presents, suitable amusements, and above all be animated by spiritual conversation.

5.—They must not be chastened, or kept in subjection like the other scholars.

6.—They must be shewn that it is by a divine providence they are selected from among the others in the same College.

7.—Above all they must be at times terrified by threatenings of eternal punishment if they do not obey the heavenly calling.

8.—If they are anxious for admission, defer the favour as long as you see them steadfast, but if they seem to waver admit them instantly.

9.—Strictly caution them against discovering their intentions to friends, or even their parents, before they are received.

10.—The difficulty being greater to draw the sons of Nobles, persons of distinction, and Senators, while under their parents' roof, because of training them for their own situations, persuade them by our friends rather than ourselves, to send them to remote Universities, where our Members teach, in order that they may be more securely and easily won over, first transmitting to our Professors their rank and station.

11.—When they come to riper years, lead them into spiritual exercises—this method has succeeded well amongst the Germans and Poles.

12.—They are to be comforted in troubles and afflictions, according to the rank and station of each, remonstrating under pain of the danger of hell fire, against the improper use of riches, and exhorting them not to slight the heavenly voice.

13.—To induce parents to consent to their children's entering the Society, they must be shewn the excellence of our order above all others—the sanctity and learning of the Members—their reputation all over the world, and the universal applause they receive from all classes—enumerate the Princes, and people of note who, to their consolation, lived in the Society of Jesus, and are dead and yet live again—shew them how pleasing it is to God that their children should dedicate themselves to him,

particularly in the Society of his Son, and how good it is that they bear the yoke in their youth. If they make a difficulty on account of their extreme youth, shew the simplicity of our Institution, which has nothing difficult in it, only the keeping of three vows; and remark that the breach of any rule does not incur even venial sin.

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