

be compelled to by a pretence that they are infallible, or that they are followed by men even into errors or impiety. And therefore since there is enough in the former instances to cure any such insensibility and prejudice, I will not instance in the innumerable particularities that might persuade us to keep our liberty entire, or to use it discreetly. For it is not to be denied that great advantages are to be made by their writings, "et probabile est quod omnibus, quod pluribus, quod sapientibus videatur." If one wise man says a thing, it is an argument to me to believe it in its degree of probability—that is, proportionable to such an assent as the authority of a wise man can produce, and when there is nothing against it that is greater; and so in proportion higher and higher, as more wise men (such as the old Doctors were) do affirm it. But that which I complain of is, that we look upon wise men that lived long ago with so much veneration and mistake, that we reverence them, not for having been wise men, but that they lived long since. But when the question is concerning authority, there must be something to build it on; a Divine commandment, human sanction, excellency of spirit, and greatness of understanding, on which things all human authority is regularly built. But now, if we had lived in their times, (for so we must look upon them now, as they did without prejudice behold them) I suppose we should then have beheld them as we in England look on those prelates who are of great reputation for learning and sanctity: here only is the difference; when persons are living, their authority is depressed by their personal deficiencies, and the contrary interests of their contemporaries, which disband when they are dead, and leave their credit entire upon the reputation of those excellent books and monuments of learning and piety which are left behind. But beyond this, why the Bishop of Hippo shall have greater authority than the Bishop of the Canaries, *ceteris paribus*, I understand not.

The Berean.

QUEBEC, THURSDAY, OCT. 29, 1846.

In presenting to our readers the close of Bishop Meade's letter, which we commenced two weeks ago, we cannot but recommend to the attentive consideration of our readers the wise and moderate counsels given by that aged and experienced ruler in the Church. To him, with reference to the sign of the cross, the question "whether it is expedient now to introduce this symbol into more use than the Church has thought fit to order," seems clearly to convey its own, and only one admissible answer. We regret that we have to remark immediately upon a statement coming from an authority in our sister Church which would answer that question differently from the Bishop of Virginia.

We may add that the Bishop of Kentucky has publicly signified his concurrence in the views pronounced by his Episcopal brother on the publications to which the letter refers. He says "The letter of Bishop Meade so entirely expresses my own convictions on the subject, that I can subscribe to every

In one of our Exchange-Papers from the United States, at the foot of a column, in the body of which it is pleaded that the use of the cross as an emblem of our holy faith "is not Puseyism," we read the following note: "The doors, inner and outer, of one half of the houses throughout our country, among all denominations, display in their construction the sign of the Cross. Let the reader examine." We do not know whether the note is the Editor's or the writer's to whose article it is appended; and we need not inquire into that matter. We were led, however, to cast a glance, immediately on reading that note, from the paper in our hand at the office-door nearest in view and, sure enough, there was the cross which had never before attracted our notice. It forms the frame for holding four panels which, till that moment, had always been the prominent object to our eye, because they are the main body of the door, and the pieces to which the joiner has given the form of the cross, are only there to hold the panels together.

Our eye involuntarily glided off from that door to our book-case close by, and we found there two panels only, held by a frame which had assumed the form of oblongs, and that of the cross had not changed to make its appearance there.

One other outer door came to view by turning round a little on our editorial chair, and, that being of simpler workmanship, neither panels nor framing appears in that quarter.

But the same object is effected in each of the three cases: the aperture is closed up.

We thus arrived at the discovery that our habits of mind had all along led us to heed the attainment of the grand object had in view, rather than the variable forms into which the instrument may be thrown by which the object is effected.

Perhaps the habit of mind, to which the form of the cross in the construction of our chamber-doors stands out, rather than of the panels, is not without affinity to those disclosures in the working of minds which have for some time caused great uneasiness to the friends of our pure reformed faith. Not only is the framing more regarded than the object which is to be attained, but the form even of the frame is raised into the matter of primary consideration. And the fear to which this gives rise is, that the grand purpose of the institution is lost sight of.

The essential difference between the introduction of the cruciform frame into the construction of our panel-doors and the use of the cross by unwonted methods in our worship, is this, that the joiner means nothing by placing the pieces of frame in that shape rather than any other. If the advocates for the novel introduction of the cross into the usages of the Church would plead for it on the ground that it is an unmeaning fancy, it might pass with other bubbles of the same kind which float up and down

amidst the trifles invented by men to pass away the idle hour. But we know it is not confessed, nor is it intended, to be that. The master-minds which lead the movement, that is those who now stand where Mr. Newman stood previously to his secession,—however short-laid the designs of those who follow in their wake—intend to graft something upon the multiplication of the sign of the cross. A friend opened for us, the other day, a pretty Picture Book of Burns' publishing,—an article which, laid on a centre-table, would of course attract and delight every juvenile eye, and those of not a few among their seniors; as we turned over its leaves, we laid our fingers again and again upon the representation of the crucifix, introduced among these pictures. Now "images of Christ," says the Homily against Peril of Idolatry, "be not only defects but also lies;" and the Church teaches us, in that Homily, how perilous it is to introduce the stumbling-block of an image, because of the proneness of the human mind to fall down and worship it. We act in conformity, then, with the teaching of the Church, by watching the first deviations from, or exaggerations of her simple usages. We entreat Churchmen to take upon them the Saviour's cross, not as the silversmith or embroiderer makes it, but in self-denial and renunciation of sin, the world, and Satan; and we beseech those who are in a position to act as guides to others, to see that they do not "lay stumbling-blocks where before there was none." [See Extract from the same Homily, p. 13 of this volume.]

The Right Reverend the Bishop of Western New York has appended to the address recently delivered by him to the Annual Convention of his Diocese, a note from which we cut the following:

"One person, a candidate for Holy Orders, has, within the last few years, apostatized from the Church in this Diocese. He left it without apprising me of any doubts or difficulties on his mind in relation to the subject. Brought up a Presbyterian, but a few years in the Church, compelled by ill-health to leave the Seminary, his secession was wholly unexpected until intimated in his withdrawal from being a candidate for Holy Orders.

"It is a curious fact, that as far as I can learn, almost all the clerical seceders in this country, from the Church to Romanism, have been originally educated and trained in bodies not Protestant Episcopal.

"The following is the result of my inquiries on the subject.

Names.	Dioceses.	Defection.	Brought up as
V. H. Barber, Jr., N. York.	1845,	Congregationalist.	
V. H. Barber, Sen. Conn.	1843,	Congregationalist.	
J. Kewley, N. York.	1846,	Methodist.	
P. Connelly, Mississipi.	1839,	Presbyterian.	
J. R. Bayley, N. York.	1842,	Episcopalian.	
H. Major, Pensyl.	1846,	Methodist.	
N. A. Hewitt, Maryland.	1846,	Congregationalist.	
E. P. Wadhams, N. York.	1846,	Presbyterian.	
W. H. Hoyt, Vermont.	1846,	Congregationalist.	

CANDIDATES FOR ORDERS.

C. Walworth, W. N. York.	1845,	Presbyterian.
B. B. J. McMaster, N. York.	1845,	Ref. Scotch Pres.
Putnam, N. Car.	1845,	Congregationalist.

"With the exception of the Barbers, Mr. Kewley, and Mr. Hoyt, all these were young men, in whom occupied a position of prominence in learning, wisdom, or influence in the Church."

We partake in all the satisfaction which this statement is calculated to afford; but it awakens in us some considerations which do not seem to have presented themselves to the author of the note, nor to some under whose editorial notice the same has passed. The fact, here substantiated, only falls in with the result of observation which has been had in cases which never ended in actual defection from the Church, namely that Clergymen who have come over from non-episcopal bodies are sometimes found to entertain views of a very erroneous kind on some of those points which have exercised their minds in view of their ecclesiastical relations. Perhaps, some present themselves under a persuasion, whether well or ill founded may remain undecided, that they will be welcome in proportion as they exalt the efficacy of the sacraments dispensed by a ministry episcopally ordained, bringing the one to a level with the Mosaic sacrifices, and the other to a correspondence with the Aaronic Cohenship. When, therefore, it is discovered that some who, on applying for admission to a Protestant Episcopal Church, afforded satisfaction in declaring their reasons for such a step, were in fact only in a transition-state towards the errors of Romanism, true wisdom points out the necessity of special care to test the soundness of the views of such candidates, on those points which distinguish the reformed Churches from that of Rome, especially as referring to the Sacraments and ministerial orders. A man may have discovered defects in the views of the non-episcopal body with which he has been connected, on the nature and use of sacraments, but he himself may entertain views of the same against which our Church earnestly protests. He may be dissatisfied with the commission derived in the line of a non-episcopal ministry, and at the same time may hold views of a priesthood which our Church utterly repudiates. It must then, in fairness, be admitted that the document produced by Bishop De Lancey teaches a highly instructive lesson for those authorities whose office it is to admit to the orders of reformed Episcopal Churches.

The same prelate quotes the *English Review* as authority for the following facts:

"A French writer on the subject, presents a list of thirty-five clergymen, twenty-four lay members of the two Universities, and from fifty to sixty other individuals, chiefly relatives, wives and children of those before mentioned, who have gone over to the Church of Rome during the last five years." In regard to the ecclesiastical position and weight of the apostatizing clergy, the same Review thus remarks, p. 391: "Out of the 35 clergymen who have gone over to the Church of Rome, there were only ten who held any ecclesiastical benefice at all, and only three who held livings of considerable

* We are pretty sure this number is considerably below the real one; but it matters little.—Editor.

value, three more were in possession of fellowships without ecclesiastical preferment. Thirteen of them were only curates, and full one-half of these, had lost their curacies before they took the fatal step of separation from their Church, and nine of these, of which four were still in deacon's orders, had no ecclesiastical or academic position to sacrifice." "Not a few of the converts are young men, whose unripe judgment and incomplete information, have proved a snare to them under the too potent influence of Mr. Newman; and with the exception of Mr. Newman himself, there is actually not one among them who has occupied a commanding position in theological literature."

We are left without any express guidance as to the inference to be drawn from the statement. If it is a fact that almost solely those who "had no ecclesiastical or academic position to sacrifice" (it is told with beautiful simplicity) took the fatal step of secession, while those who have, keep their position, we certainly do not discover in that piece of intelligence any ground for congratulation, either to the Church afflicted with such members in particular, or to the cause of truth and integrity in general.

The note to which we are adverting closes with the following passage:

"A man of plain common sense, would, I think, conclude that the doctrines, liturgy and system of the Protestant Episcopal Church, are not Romish, when he finds that they who adopt Romish errors on these points, cannot and do not remain in her fold."

We fully coincide with the conclusion drawn in the former part of the sentence; but how, with the use of ordinary powers of observation, any one can persuade himself that the individuals who have seceded from our Church are the whole of those who have adopted Romish errors, we do not understand. Lamentably enough, facts are contained in almost every fortnight's dispatches from the other side of the Atlantic, which interrupt such a persuasion. The mail last arrived brings the account that "Mr. Caswall, one of the junior members of the University of Oxford, was a few days ago received into the Roman Catholic Church at Prior Park, near Bath." [Morning Post.] The *Warwickshire Advertiser* states at length the case of the Rev. Mr. Bittlestone, of Leamington, who has been complained of, to his Diocese, for requiring a young member of his congregation to confess, in order to be admitted by him to "the Sacrament of Absolution." The Bishop has declared that the Clergyman must immediately desist from such practices, or that a commission will be appointed with a view to further proceedings. Mr. B. has asked for a month's time for consideration, which has been granted. When such cases from time to time come to light, we do not know how any one can persuade himself that there are not many more which have as yet remained in the dark.

We have to acknowledge the receipt of the last Report of the Incorporated Church Society of the Diocese of Toronto. Some details from that document, as read to the Annual Meeting, on the 3rd of June last, were given in our number of July 2nd, and we may find some other information of general interest to extract from it.

A FORM OF PRAYER, ISSUED BY HIS GRACE THE BISHOP OF CANTERBURY, agreeably to the order of Privy Council, for relief from the dearth and scarcity now existing in parts of the United Kingdom.

"O God, at whose bidding the earth, which sustains the life of man, hath withholden in parts these islands the wonted provision of food, and turned abundance into scarcity, withdraw, we beseech Thee, the judgment of which we are justly afraid, that the poor perish not by famine.

"We acknowledge, O Lord, that by our strifes and divisions, misuse of Thy gifts, and forgetfulness of Thy manifold mercies, we have justly deserved punishment. We have sinned; we have grievously sinned against Thee. Yet knowing that Thou art full of compassion, we beseech Thee to pardon the offences of Thy people, to relieve the poor and the needy in their present necessities, and to give and preserve to our use the fruits of the earth in all its seasons.

"But whatsoever may be Thy pleasure concerning us, give us grace to receive Thy dispensations, whether of judgment or mercy, with entire submission to Thy will; endeavouring to abate Thy displeasure by repentance, and showing forth our sense of Thy goodness by faithfully keeping Thy commandments.

"Of ourselves we are unable either to will or to do that which is acceptable in Thy sight. We therefore pray Thee so to open our hearts to the influences of Thy good Spirit, that, showing compassion and mercy each man to his neighbour, and bearing the burdens one of another, we may obtain of Thy favour the supply of our wants, and with hearts knit together in brotherly love, may partake of Thy bounties in peace and contentment, to the honour and praise of Thy name, through Jesus Christ our Lord. Amen."

CHURCH MISSIONARY SOCIETY.—MR. T. E. NORTHOVER, Clerk Accountant of this Society, lost his life, by the sudden overthrow of the chaise in which he was riding, near Battle, in Sussex, on the 20th of last month. He had been in the Society's employ more than twenty-seven years, holding the situation next to the Lay-Secretary, Mr. Coates, whose decease, not long ago, deprived the institution of one of its most efficient officers. Mr. Northover's death will be much felt, his service having made him intimately acquainted with all the details of the Society's operations and history. His personal character was that of an earnest and laborious follower of Jesus; a missionary at home, while zealously and officially engaged in promoting missions in distant lands.

LETTER FROM THE RIGHT REV. WM. MEADE, D.D., BISHOP OF VIRGINIA, ON THE PUBLICATIONS OF THE EPISCOPAL SUNDAY SCHOOL UNION.

Let me now direct the attention of the board to three of the more recent publications of the committee, which, judging from the expense incurred in their publication, the superior quality of the paper and binding, the gilding and engravings, must be held in very high estimation. They are advertized in our religious journals, and in other ways, as "beautiful books," and recommended as prize books and presents. They are indeed very beautiful outwardly, and have much within to interest the

youthful reader, being written in the form of allegory; but at the same time they have, what appears to me serious defects and positive error. The fundamental error is the assumption that there is at the baptism of every child a new nature, or heart, or purity, or holiness given to it, and which they have only to keep, and which some do keep altogether, and others in a very great degree, so that either no repentance or a very slight repentance is required. Being allegories, of course these words and terms are not used, but the doctrine set forth by them is substantially there. The three books referred to are "The Shadow of the Cross," "The Distant Hills," and "The Dark River," all of them importations from England, and of recent composition. In the "Shadow of the Cross," baptism is represented by a narrow stream, which young and lovely children were continually crossing. By their passage through it, their garments became white as snow, and each child as he entered the garden—that is the Church—held a little cross in his hand. In the garden they were to remain until removed home, when they could take nothing with them but their little crosses and white garments. (See pages 10, 11, 12.) One of these children is called Innocence, and is represented as having never sullied the whiteness of her garments. (See pages 22, 23, 24.) Lest the allegory should not be understood, a little volume called "Conversations on the Shadow of the Cross," explains every thing. In that, (page 4th) we are said to be cleansed from our sin in baptism, and carried as it were through the clear stream in a garment of white. On page 7th, "Each one of us must prepare himself for Heaven by abstaining from sin and impurity, and holding fast the profession of Christ." Nothing is said of repentance, which is promised at baptism.

"The Distant Hills," by the same author, a minister of the English Church, is on the same principle. Two children lost in a forest by night, and sunk down on the damp earth, with wild beasts howling around them, and ready to perish, are taken up by some one and carried through a river, (baptism,) which not only cleanses their garments from all stains, but removes all stiffness and weariness from their limbs, and gives them as it were new life. (See pages 7, 8, 9, 10.) Placed on the other side, they had only to look steadily on the distant hills—that is, Heaven. One of them does this, and needs no repentance. The other fails and is lost. (See pages 96, 97.)

The third volume is entitled "The Dark River," written by another English divine. The dark river is death—this world is a wilderness. Baptism is here represented by a light thread given to each one soon after setting out for the river. Some preserve this thread bright and unbroken; others tangle it, others break it. The description of one of those who had preserved the thread unbroken when she approached the dark cold river, resembles much the accounts we have sometimes read of poor death-dreading Romanists in their last moments. I request my brethren to read this little volume carefully, and say whether it fairly represents the religion of Christ, that religion which enabled St. Paul to say, "Oh! death, where is thy sting? oh! grave, where is thy victory?"—that religion which has enabled so many thousands of repentant, believing sinners, "to walk through the valley of the shadow of death, and fear no evil." Surely, this allegory must have been written by one deeply imbued with the gloomy views of Mr. Newman and Dr. Pusey.

Having now referred to what I regard as false doctrine in some of the publications of our Union, I shall conclude by noticing in two of them what appears to me most inexpedient, at this time especially, and as evincing a determination to recommend the favorite views of a party. In a little story or legend drawn from times and scenes which are now the Church of Rome must have prevailed, called "The Castle on the Rock," the hero of the tale leaves his castle, and goes a considerable distance to humble himself before some holy man whom he had treated with unkindness. He finds him in his Church, planted in a deep forest, at *Vesper*; the hero knelt at the threshold, hiding his face in his hands, when the blessing is pronounced; another service follows that night, and another at daylight in the morning. Of the hero is required, as a condition of being instructed in religion, "entire submission, and subjection to rigid rules of discipline. The lowest offices of charity towards the poor, the common duties of the household, and in performing these, implicit obedience, were appointed to the warrior as his trial; and every hasty word he might utter, every moment's delay in obeying, was to be followed by the confession of his offence, and the entreaty for pardon." P. 46, 47.

I need not say to my brethren, why I think in these times it were better not to present in such interesting light such scenes to the minds of the young. The partiality to Romish scenes and customs is strong enough already—too strong even in some of the Clergy.

The other publication is the last issued by the committee, and is entitled "Gottfried, or the Island Hermitage." Whether the hero be a Protestant or Romanist does not appear. It is a very interesting story, and the reflections of the youth cast away on a desert island, are very excellent so far as natural religion goes. Had the distinctive doctrines and motives of Christianity been more frequently introduced, it would have been much better. Although we are told that he had been instructed in christian principles, yet Christianity only appears in two or three places, and then in connexion with one of the symbols of religion, about whose use in devotional exercises there is much diversity of opinion, by reason of the abuse to which it has been subjected. On page 73, we have the first reference to Christianity as a peculiar system, where the hero of the tale says, "I ought to possess some christian symbol here, which may recall pious thoughts, and invite me to devotion." To this end he formed a cross with a little fir branch, and erected it not far from his cave on the rock. Before this cross he always knelt when in prayer. I would ask whether it is expedient now to introduce this symbol into more use than the Church has thought fit to order. On only one occasion does she appoint it—at baptism—and then permits the disuse of it, if there be any objection made. "Is it not better to avoid giving offence by the more frequent use of it? Does not this look like a disposition on the part of the committee to favour the peculiar views and tastes of a party or portion of the Church, disregarding the opinions and feelings of others?"

A few general remarks will conclude my letter.

1st. I am constrained to say, that in the books I have referred to, and in others of the kind now in

* The Bishop refers here to the following rubric introduced by the Protestant Episcopal Church in the United States in the service for baptism: "If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause of scruple concerning the same, yet in that case the Minister may omit that part of the above which follows the immersion, or the pouring of Water on the Infant."

creasing in currency and popularity, I do not see that emphasis laid on the deep corruption of our nature, brought with us into the world, and even working now in the regenerate, which the scriptures, the articles, and homilies of the Church, and the penitential portions of our Liturgy, so prominently set forth. I believe the doctrine of a moral transformation of the child at baptism has much to do with this defect. I fear that in its results this doctrine and Pelagianism will be found to differ but little; for if in a few days after our birth we be restored to the moral condition in which Adam was made, (and this is the favourite idea with some,) we must of course be treated afterwards even as if born in his original state, and our sin after baptism will consist in following his example and resisting the Holy Spirit, which strives to keep us in a state of innocence.

2dly. The Sunday School Union has a fearful responsibility resting upon it. It proposes to itself and the Church nothing less than to undertake the direction of the religious education of all the children and youth of the Church, by furnishing all kinds of books which are needed. It not only has access to the minds of the children, but it actually guides and instructs parents, teachers, and even ministers, in what they are to instil into the minds of the young, by means not only of catechisms and expositions of scripture, but by the large use of fiction, a larger one than was ever before employed for such purposes. What was once said of the ballads of a country, "let me make them, and I do not care who makes the laws," is just as true of all those interesting stories which are now used in the religious training of the youth of the Church. The task of selecting books, which are the all powerful instruments of moulding the sentiments of the young, and of their teachers also, has heretofore devolved on a very few individuals residing in and near one of our cities. It is believed that very many of our Bishops and Clergy have never yet given the subject the attention which it merits. The Bishops have been particularly called on by a recent act of the board to do their duty; as one of them, I have attempted to discharge it according to the opportunity and ability afforded me. When more leisure is allowed I shall pursue the task, and regulate my future course of conduct by the result of that inquiry. If in the partial investigation I have made I have been mistaken as to the meaning of any passages which seem objectionable, or have in any other way erred, I shall be ever ready to acknowledge and correct such error. Praying that the great Head of the Church may guide us in this and all our plans and efforts for the promotion of his kingdom,

I remain your brother in Christ,
WILLIAM MEADE,
Bp. of the P. E. C. of Va.

ECCLESIASTICAL.

DIocese of Quebec.
INCORPORATED CHURCH SOCIETY.—Fund for Widows and Orphans of deceased Clergymen.—Sermons were preached, and collections taken up in aid of this fund, on the last Lord's day, in the parish of Quebec, and the sums received were, at the Cathedral £12. 1s. 6d. St. Paul's (Matiners') Chapel £3. 3s. 3d. All Saints' Chapel, evening service, £2. 5s. 9d.

DIocese of St. Asaph.—The Bishop of Bangor has declined the union of the vacant see with the one already held by His Lordship. This decision prevents the immediate creation of the see of Manchester, and parliamentary interference will become necessary, unless H. M. government should take upon themselves to fill up the vacant Bishopric.

CONSECRATION OF A NEW CHURCH IN BIRMINGHAM.—On Wednesday last the Lord Bishop of Worcester consecrated a new church, dedicated to St. Andrew, in the parish of Aston, within this borough. The new edifice is the fifth of ten new churches proposed to be erected in this town. After the customary formalities on such occasions, the Lord Bishop delivered a sermon, the text selected being "The rich and the poor meet together, the Lord is the maker of them all." (Prov. xxii.) Portions of his Lordship's discourse were characterized by his well-known repugnance to the doctrines of Tractarianism. He expressed his regret at finding that obsolete forms and ceremonies had been introduced into some of the churches within his diocese, and declared his fixed determination to exert all the authority he possessed to check the further progress of these objectionable innovations, because, although he held them to be non-essentials, the fact that they were not acceptable to the congregations showed that they were hurtful to religion, and to the Church itself. At the same time, his Lordship declared how unseemly it was on the part of congregations to treat their ministers with disrespect, seeing that, in most cases, the difference of opinions arose from conscientious motives. And, turning to the clergy, the Lord Bishop implored them with much earnestness of manner, not to sanction the introduction of these forms and long-continued ceremonies, seeing that they were so repugnant to the feelings of the vast majority of the community.—The church is of the early decorative style, and contains about 1,000 seats, more than one half of which are free, and assigned for the use of the poor. It has been long wanted by the populous neighbourhood in which it is built. The ground was given by the Messrs. Robins, the surveyors.—London Times.

* This is the expression used in the *Times*; of course it is improper, for the Church of England dedicates no churches to Saints.

TO CORRESPONDENTS:—Received R. V. R., and sent parcel which will be 8 or 10 days on its way: the paper to L. will be sent;—C. B.;—Cpt. R., ought to have been acknowledged last week;—Cpt. A.;—the paper from Woolwich.

We beg to apprise the kind friends who act on our behalf, that we have now only half a dozen complete copies of the 2nd volume remaining over; but we have about double that number of the 1st volume. We must, therefore, decline receiving any orders for the second volume without the first together with it; but we should be glad to receive orders for the few supernumerary copies of the first singly. Of the 3rd (the current) volume we can furnish the back numbers to a larger extent, if required.

RECEIVED PAYMENTS:—Messrs. R. Craig, No. 105 to 130; H. Baker, No. 5 to 161; T. McGinn, No. 105 to 156; S. Newton, No. 105 to 156; Mrs. T. Molsen, No. 123 to 171; Mrs. Whiteford, No. 131 to 156.