

YOUTH'S CORNER.

THE POOR SCHOOL GIRL. "Mamma," said Emma Jones, as she untied her hat...

"Never, I hope, by you, Emma!" said her mother. "Poor little girl! to find herself ragged and dirty in the midst of strangers!"

"O no, mother, she wasn't ragged and dirty, but very clean; and I remember her clothes, such as they were, seemed very neatly put on, not 'pitched' on, as we girls say."

"We girls," said her mother kindly, "are not very select in our expressions, I'm afraid. You have quite interested me, however, in behalf of this poor child. What do you suppose is the cause of her being so shabbily dressed?"

"O, I dare say it is because she is poor; of course she would not look so forlorn if she could help it."

"Then you don't think her to blame for being poor?"

"O surely not, mother! how could I? But I think she might go to the district school, where other poor children go."

"Very likely, my dear, it would be more pleasant for her to go there: that is not your affair nor mine. The only question is, how is it proper for you to treat her while she is in your school; having, too, as she undoubtedly has, an equal right to be there. If she is not to blame for being poor, of course she ought not to be punished for it; and no punishment is more severe to a child, as you well know, than to be mocked or ridiculed."

"O, indeed I know it, mamma! When the girls laugh at me for any thing, it vexes me and makes me cry; I forgot all about that."

"Another thing you forgot, my little Emma. Who is it that dispenses wealth to some, and withholds it from others? that orders and arranges every little circumstance of our lives? Always remember, that to reproach or ridicule a person, on the account of the lot which our Creator has appointed them, is nothing less than to offer a direct affront to God himself. One more reason I can think of, my daughter, why your conduct was wrong; perhaps you can imagine it yourself?"

Emma raised her expressive eyes to her mother's countenance, with a look half subdued, half curious: "No, mamma; you have thought of more reasons now than I could in a month! I don't think there can be another one."

"This little girl, Emma," said her mother, "may be trying to obtain an education, in order to support herself by teaching when she grows up, and there may be some reason why it is desirable for her to attend this particular school; now suppose the unkindness she meets there should make her unhappy, and prevent her receiving any benefit—what would you think then?"

"I should think we were all very wicked indeed. I do hope she did not see me laugh; but I shall never do it again; I will speak to her to-morrow, and ask her if I shall help her with her lessons, or lend her some of my books; and I'll take her for one of my friends, shall I, mother?"

"All but the friendship, my dear," said Mrs. Jones, amused, yet pained, at the ease with which the school girl passed from one extreme to the other; "all but the friendship; I would not say much about that to-morrow."

"Well, at any rate, mother, I will not be rude to her; and if I see she needs any thing, I will offer it."

I had been sitting with Mrs. Jones, who was an old friend, for some time before Emma came in, and had listened to this conversation without remark. I now rose to go, and invited Emma to accompany me to the house of a poor woman who takes in plain work, thinking a sight of her poverty might be beneficial to her. After a short drive, we stopped at a small house occupied by two families, and while making our way up the winding stairs, a sorrowful voice, interrupted by bitter sobs, reached our ears: it seemed to proceed from the very room we were going to—

"O, mother, don't say any more about it! it breaks my heart to think of it! This morning I felt so happy and so smart, with my clean frock and my new books; and now it's all over, and I don't believe I can ever feel so again. Do let me stay and sew with you, or even beg for you rather than go to school; I don't want to learn, mother—indeed I don't!" A sweet voice answered, (for the poor do have sweet voices, as well as the rich,) "But my dear Ann, I want you to learn; your trials-to-day distress me quite as much as they do yourself; but now, when you have this fine offer of a good education, shall I tell that kind gentleman you are not willing to accept it? Never mind the ill-treatment of your school-mates; they'll soon be tired of teasing you, and your education may be a support to your poor mother when she is old or sick. To yourself it will be food and clothes long before that, I hope."

There was no answer but a heavy sigh; and a sigh from the breast of a child is very, very sad.

"Little readers, my tale is told. This was the 'new scholar.' Emma recognised her voice—she had a benevolent heart—and the tears which dimmed her eyes seemed a pledge that the 'shabby' one's school sorrows were very near their end.—Christ. Intelligencer.

then along its left declivity, till we came to a spot where there were two small buildings of squared stone standing near each other, one of which was formerly a chapel, and the other erected over a well, respected and holy. The Armenians assign to this chapel, which they have named after St. Gregory, a very remote origin, and make pilgrimages to it from distant quarters. During our stay we often encountered Armenians from Hayazet at the religious ceremonies which they are in the habit of performing there, after which the visitors amuse themselves with discharges of firearms, and other demonstrations of joy, in a remote part of the valley. * * *

From this chapel we ascended the grassy eminence which forms the right side of the chasm, and had to suffer much from the heat, inasmuch that our Kossak, who would much rather have galloped for three days together through the steppe, seated on horseback, than climb over the rocks for two hours, declared that he was ready to sink with fatigue, and it was necessary to send him back. About six o'clock in the evening, as we, too, were completely tired, and had approached close to the region of snow, we sought out a place for our night's lodging among the fragments of rock. We had attained a height of 12,300 feet; our bed was the hard rock, and the cold, icy head of the mountain our only stove. In the sheltered places around still lay some fresh snow; the temperature of the air was at the freezing point. M. Schiemann and myself had prepared ourselves tolerably well for this contingency, and our joy at the enterprise also helped to warm us, but our athletic yager Sahak (Isaac), from Arguri, was quite dispirited with the cold, for he had nothing but his summer clothing, his neck and legs from the knee to the sandal were quite naked, and the only covering for his head was an old cloth tied round it. I had neglected, at first starting, to give attention to his wardrobe; it was, therefore, my duty to help him as far as I could, and as we had ourselves no spare clothing, I wrapped his naked legs in some sheets of gray paper which I had brought with me for the purpose of drying plants: this answered him very well.

As soon as the darkness of night began to give way to the dawn, we continued our journey towards the eastern side of the mountain, and soon found ourselves on a slope which continued all the way down from the very summit; it is formed altogether of sharp, angular ridges of rocks, stretching downwards, and having considerable chasms between them, in which the icy covering of the summit disappears, while forming glaciers of great extent. Several of these rocky ridges and chasms filled with ice lay between us and the side of the mountain which we were striving to reach; we got successfully over the first ridge, as well as the beautiful glacier immediately succeeding it. When we arrived on the top of the second ridge, Sahak lost the courage to proceed farther: his limbs, frozen the preceding night, had not yet recovered their natural glow, and the icy region towards which he saw us rushing in breathless haste seemed to him to hold out little hope of warmth and comfort; so, of our attendants, the one was obliged to stay behind from the heat, the other from the frost. M. Schiemann alone, though quite uninitiated in hardships of this kind, yet never lost the heart and spirit to stay at my side; but, with youthful vigour and manly endurance, he shared in all the fatigues and dangers, which soon accumulated to an extraordinary extent. Before the eyes of the tarrying yager, we crossed over the second glacier which lay before us, and ascended the third ridge; taking an oblique direction upward, we reached, at the back of it, and at an elevation of 13,954 feet, the lower edge of the ice, which continues without interruption from this point to the summit.

Now, then, the business was to mount this steep, covered with eternal winter. To do so in a direct line was a thing impossible for two human beings, although the inclination did not quite amount to thirty degrees. We therefore determined to go obliquely upward on the slope till we gained a long, craggy ridge, which stretches a great way up towards the summit. This we succeeded in accomplishing, by cutting with our staffs regular hollows in the ice, on which lay a thin coat of newly-fallen snow, too weak to give our footsteps the requisite firmness. In this way we at last got upon the ridge, and went along it, favoured by a deeper drift of the fresh snow, directly towards the summit.

Although it might have cost us great exertions, yet it is probable that on this occasion we could have reached, contrary to all expectations, the lofty aim of our wishes; but our day's labour had been severe; and as it was three o'clock in the afternoon, it was time for us to consider where we should find a resting-place for the coming night. We had reached nearly the farthest end of the rocky ridge, and an elevation of 15,400 feet above the sea, or about the elevation of the summit of Mont Blanc, and yet the head of Ararat, distinctly marked out, rose to a considerable height above us. I do not believe that there existed any insuperable obstacle to our further advance upward; but the few hours of daylight which still remained to us for climbing to the summit would have been more than expended in accomplishing this object, and there, on the top, we should not have found a rock to shelter us during the night, to say nothing of our scanty supply of food, which had not been calculated for so protracted an excursion.

Satisfied with the result, and with having ascertained that the mountain was by no means wholly inaccessible on this side, and having made our barometrical observations, we turned about, and immediately fell into a danger which we never dreamed of in ascending; for, while the footing is generally less sure in descending a mountain than in ascending it, at the same time it is extremely difficult to restrain one's self to tread with the requisite caution when looking from above upon such a uniform surface of ice and snow, as spread

from beneath our feet to the distance of two thirds of a mile without interruption, and on which, if we happened to slip and fall, there was nothing to prevent our rapidly shooting downward, except the angular fragments of rock which bound the region of ice. The danger here lies more in want of habit than in real difficulty. The active spirit of my young friend, now engaged in his first mountain journey, and whose strength and courage were well able to cope with harder trials, was yet unable to withstand this: treading incautiously, he fell; but, as he was about twenty paces behind me, I had time to strike my staff before me in the ice as deep as it would go, to plant my foot firmly on my excellent many-pointed ice-shoe, and, while my right hand grasped the staff, to catch M. Schiemann with my left as he was sliding by. My position was good, and resisted the impetus of his fall; but the tie of the ice-shoe, although so strong that it appeared to be of a piece with the sole, gave way with the strain; the straps went cut through as if with a knife, and, unable to support the double weight on the bare sole, I also fell. M. Schiemann, rolling against two stones, came to a stoppage, with little injury, sooner than myself; the distance over which I was hurried almost unconsciously was little short of a quarter of a mile, and ended in the debris of lava not far from the border of the glacier.

In this disaster the tube of my barometer was broken to pieces, my chronometer was opened and sprinkled with my blood, the other things which I had in my pockets were flung out by the centrifugal motion as I rolled down, but I was not myself seriously hurt. As soon as we had recovered from our first fright and had thanked God for our preservation, we looked about for the most important of our scattered articles, and then resumed our journey down. We crossed a small glacier by cutting steps in it, and soon after, from the top of the ridge beyond it, we heard with joy the voice of our worthy Sahak, who had had the sagacity to look for and await our return in this spot. In his company we had at least the satisfaction of passing the night in the region of grass, to the dry heaps of which, being always chilly, he set fire, in order to warm himself. On the third day, about ten o'clock in the morning, we reached our dear monastery, where we refreshed ourselves with juicy peaches and a good breakfast, but took special care not to let a syllable escape us, while among the Armenians, respecting our unlucky falls, as they would not have failed to discover therein the divine punishment of our rash attempt to arrive at the summit, access to which, from the time of Noah, has been forbidden to mortals by a divine decree; for all the Armenians are firmly persuaded that Noah's ark remains to this very day on the top of Ararat, and that, in order to ensure its preservation, no human being is allowed to approach it.—Dr. F. Parrot's Journey to Ararat.

HOW TO MAKE A SABBATH SCHOOL PROSPEROUS.

1. Let harmony and love prevail among the teachers.—Cultivate, as one means, a humble spirit in your intercourse with each other. "Let each esteem other better than themselves." Let the elder descend to the younger. Be not puffed up, if you have had superior advantages to other teachers, but assist them to reach your elevation. There must be variations of temper and disposition among teachers in a school, and minor differences of judgment will arise on non-essential subjects. But let nothing break your harmony of purpose, or love to each other. Put the kindest construction upon any doubtful act of your brethren or sisters, and allow no unfavourable report to prejudice your mind against any of your fellow-teachers, till the fact is clearly established. Esteem that teacher a friend who will suggest any improvement, or kindly reprove you for any error in your mode of instruction, or general behaviour. Remember each other before God; bring each other in the arms of your faith to Jesus, and unite in supplication for all the important duties of your office, knowing who hath said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

2. Seek out objects for your instructions.—Andrew sought for Peter, and you must not expect that those children who stand most in need of your labours, will be sent to the Sabbath school. In many neighbourhoods, especially in large cities and villages, you will have to seek them out at considerable sacrifice of comfort and time. But consider what you are doing: seeking the lost lambs, who have wandered on the mountains of vice and error, and bringing them into the fold of the Good Shepherd, and the wholesome pastures of his word. But for you, these might have perished without a knowledge of Christ or heaven; will not this thought inspire you with a desire to find out the children of your neighbourhood, who are unacquainted with the gospel of Christ? And, if but one, out of all you bring, is snatched from the vortex of dissipation and ignorance which threatens his ruin, it will be an ample reward for your additional toil.

3. Be encouraged to persevere in your labour of love.—You have an advocate with the Father, Jesus Christ the righteous, whosefulness is adequate to the most enlarged desires of your souls; you have the promise of the Holy Spirit to teach you all things; you have assurance of an increase of every grace suited to your work; you have the prayers of the church ascending on your behalf; you have the blessed results which have attended those who preceded you; you have the successes which have accompanied your contemporaries in heathen countries, as well as in your own; you have in prospect the millennial glories of the reign of the Son of God; and with these encouragements notwithstanding your felt weakness, your past dejections, and the little impression you seem to make on the minds of your

pupils, can you, dare you decline? No; these give a power to the voice from heaven, which is felt in all your souls: "Go forward!" These give pungency to the address of the apostle, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—Rev. J. Sherman.

THE BENEFIT OF APPRENTICESHIP.

There is an important feature in the regulations of a master mechanic, which is frightful to some kind parents' heart. And that is the five to seven years' apprenticeship the boy that learns a trade must submit to. But it is an excellent discipline. It takes the lad at a critical period of life, when he perhaps has a disposition averse to steady employment—when he is inclined to roam at large, amid the contaminating influences about him—and put him to a steady round of duties—severe at first—but soon becoming, from habit, agreeable; and when his minority expires, his steady habits and industry are established, and he comes forth a man, the master of a trade, of fixed principles and good habits—a blessing to himself and to the community. If parents would but look at it aright, they would be glad to have their sons, who should learn trades. Contrast the youth just alluded to, with him, who having a horror of an apprenticeship is allowed to run at large. At the most critical period of his life for forming habits, he is forming those that are the reverse of industry. He is not fitting himself to be a man, but wearing away his boyhood in idleness. The partial parent sees this, yet has not fortitude to avert it. At twenty-one years of age, when the first named lad comes out a good mechanic, it is wonderful if the other has not fastened habits upon him that will be his ruin, if he is not ruined already. More than one excellent man in our community can say with thankfulness, that it turned out so, that to his half dozen years' apprenticeship he knows he is indebted for the habits of industry and sobriety he has obtained:—that when he was put to a trade, he was on a pivot, as it were. Had it not been for the firmness of his parents he would not have become an apprentice. If he had not done so, scarcely a doubt he has that he should have been a ruined lad, ere his minority expired. This was the turning point.—Charles Holden.

DUELLING.

Translated for the Montreal Herald, from a communicated article in the Melanges Religieux.

Let us look at duelling under every aspect: can you find anything in it worthy of honour? I know, its advocates protest, in its favour, the sacred name of courage.—But it is to profane the word to apply to insensate rage! who, heeds, does not know that often, in the duel, courage is but a mere disguise? He who invites his enemy to the field, is secretly a prey to feminine terrors. In my opinion, it is only a very pitiful vanity, which suggests the demanding of accepting a challenge: it is a contemptible pride, which has not sufficient respect to despise a practice, which no christian man can indulge in, unless under the excitement of a passion which degrades him. If, therefore, appears to me that, in every society, in which the duties of a christian and a citizen are understood and appreciated, there should be but one, that of ridicule and contempt, for a folly, unhappily susceptible of leading to such inhuman results. For my part, my conscience demands of me in spite of the contemptuous sneers of the guilty, at least to notice and condemn principles, which outrage christianity and civilization. In spite of all opposition and contradiction, from whatever quarter it may come, I shall boldly declare the duellist in the words of a religious writer:—"Alike with murder, the duel is a heinous crime, which violates at the same time the laws divine and human. Religion and Society have denounced against duellists the most serious penalties. Without speaking of the laws of England and of the United States, the laws of France condemn them to be punished as homicides. The (Roman) Catholic Church, by the decrees of the council of Trent, inflicts upon them the following penalties: 1st, infamy, which makes them incapable of being admitted to holy orders. 2nd, the denial of sepulchre to him who is killed in duel; 3rd, the greater excommunication, against principals, seconds, those who advise or favour the duel, as well as those who actually are present at the combat." That this discipline is not in all respects enforced in Canada, does not the less evidence the stern reprobation of the practice by the Church. "Duellists," continues the same writer, "are cowards and bad citizens."

Cowards: They bow their heads under the yoke of a barbarous prejudice which they have not the courage to resist. Cowards: They want that courage, which is truly honourable in man—the courage to forgive. Cowards: They exhibit themselves as slaves of the vilest of passions, pride, revenge, and cruelty. Bad citizens: They risk, to gratify personal revenge, their life, which belongs to their country, to their wives, and to their children. Bad citizens: They openly transgress the first law of all society, which prohibits the individual from doing himself justice, and usurping the power of the law. Bad citizens: They cast under foot morality, to raise up the right of the strongest, or the most skillful, establishing the principle that honour rests on the point of the sword or in the pistol bullet.

If our bold duellists require other authority than that of the Church, the legislation of the most civilized countries, and the sentiments of the pious, we will afford them that of infidelity herself. She also has raised her voice against this barbarous practice. "Be careful," says Rousseau, "against confounding the holy name of honour with the ferocious prejudice which is only capable of rendering seconds brave. But still, in what consists this rightful prejudice? In the most extravagant idea that ever entered the human mind; namely: that all the duties of life are concentrated in personal bravery; that a man is no longer a cheat, or a calumniator, if he is willing to fight; that falsehood becomes truth as soon as it is maintained with the sword; that an insult is always well atoned for by the threat of a sword, and that you can never wrong a man provided you kill him. Shall it be said that fighting a duel is proof of a good heart, and suffices to efface the shame and the reproach of all the other vices? At this rate, if you are accused of having slain an enemy you have only to kill your accuser to prove his falsehood. Thus, virtue, vice, honour, infamy, truth and falsehood, all must depend upon the result of a combat; in this, there is no other right than that of superior strength and skill in arms, no reason but that of murder; and the atonement due to the injured, is to kill

them. Say, if wolves had the gift of reason, would they adopt other measures? Leave all such men (tous les mauvais sujets) to fight duels—nothing can be less honourable, than that honour, of which they boast so loudly; 'tis nothing but an insane fashion. The honor of a man, who thinks nobly, is not in the power of another, it is inherent in himself. Such a man does not defend his honour with the sword, but by an honourable and irreproachable life, and this combat requires infinitely more courage than the other: in one word, the man of courage despises the duel, the good man abhors it."

THE SEIGNIORIAL TENURE.

From the Montreal Herald.

If there be any one grievance which is more than another injurious to the interests of Eastern Canada, it is this tenure of land. This is universally admitted, and every man is concerned to put an end to it; yet with the power in our own hands, we let it continue, while certain persons are continually hawling out against so called oppressions, which, if they existed in all the monstrous proportions assigned to them, would be absolutely insignificant beside this giant abuse. M. Papineau, for example, is particularly eloquent on landlordism on the other side of the Atlantic, but we never heard of his showing any particular zeal to destroy the evils of landlordism at home. In saying this, we suppose that we shall not be understood to advocate anything like confiscation. Property is no crime in our creed of politics, and whatever might have been the policy of the seigniorial method of settling the country in the first instance, the existing rights of seigniors have been acquired as honestly as those of their tenants—by purchase with money earned by their industry and talent, or by inheritance from their friends. In like manner, the censitaire who has purchased a farm cannot complain that he has got only a certain interest therein, for if he had bought the absolute property, he would have been obliged to pay a proportionately higher price. The seigniors must therefore be secured in their proprietary rights. But the true evil is the farm in which their share of the revenue from land accrues to them. Their just possession is of a certain proportion of the value of the land, with all the improvements made by the gradual advance of the whole country; but certainly no man can have any rightful claim to any share in improvements created by the exertion of talents and industry, in which he took no part. Here is the injustice—not that the seigniors have an interest in the land, but that they have an interest in labour, for which they have given no equivalent. It is plain that nothing can tend so much as this to retard the progress of the country, since it drives away all who contemplate large improvements, and who, of course, desire to secure the whole returns of their outlay to themselves and their families. But the system has another most unfortunate incident.—Unlike any other tenure it makes the poverty of the cultivator the riches of the seignior or landlord. Instead of the superior holder being anxious to secure a thriving, well-to-do occupier who can constantly pay his dues, at the proper periods, he wants an unfortuniate wretch, who, having become irretrievably indebted to him, shall be obliged to sell his land, and thus give rise to a claim for *lais et ventes*—the principal source of seigniorial revenue—while he is farther excited to press this course, because the same sale opens a chance for him to become the absolute proprietor of the property, at a very low price, since he can always take it out of the hands of the purchaser, by the exercise of the *droit de retrait* at the price paid for it, should he see that the buyer has got a bargain.

Can anything of a more retrograde tendency be imagined?

PREVENTIVE DUTIES OF THE POLICE.—In the Court of Queen's Bench, in the case of the Queen v. Thomas, Lord Denman said he wished that if policemen saw a person against whom they entertained suspicions that he was about to commit a crime, they would not wait and let the crime come to a head and be complete before they interfered, but would nip it at once by letting the suspected person know that he was suspected, that there were eyes watching him, and that he must desist from his evil intentions, and not proceed to render himself completely criminal, and to bring on himself disgrace and ruin.—Daily News.

A NEW KIND OF WEAPON.—The Police Commissioners have provided a kind of cutlasses with saws at their backs, which will enable the men to cut through a barrier or plank in a very short time, if required, while at the same time they serve all the purposes of a sword, when the saw is not wanted.

PITY AT THE COURT OF KING LOUIS QUATORZE.—The etiquette of his daily existence was rigorously laid down, nor did he ever deviate from its stringent and oppressive formality, but made a species of religion of its strict and minute observance; an example which engendered a large amount of hypocrisy among the inhabitants of the court; and Madame de Caylus relates, on this subject, an amusing anecdote, which merits mention. M. de Brisse, a major of the guards, high in the favour of the monarch, and who, sincere and single-hearted, felt an utter abhorrence of every species of deceit, had for a considerable time been indignant to perceive that whenever the king was about to attend Divine service, all the tribunes were crowded with ladies, who never made their appearance there when it had been previously ascertained that his majesty would not assist at the mass or vespers. On the latter occasions, under the pretext of being enabled to read their prayers, they each carried a small taper, in order that they might be remarked and recognised; and one evening when the king was expected, and the ladies and the body-guards were alike at their posts, the major appeared in front of the royal tribune, and, flourishing his truncheon, exclaimed in an official tone, "Guards retire. Return to your quarters. The king will not attend the service." The guards marched slowly from the chapel; a low murmur rose from the tribunes occupied by the court dames; the tapers were extinguished; and, with the exception of two or three, all the fair beauties disappeared. Brisse had posted sergeants at the different doors of the chapel with orders to cause the guards to return to their posts as soon as the ladies should have withdrawn to a sufficient distance; and they had no sooner done so than the troops resumed their station, and were speedily followed by the king himself;

who, astonished at being for the first time confronted with empty benches, inquired, at the close of the service, the reason of so extraordinary an occurrence; when Brisse informed him of the test to which he had subjected the piety of the female portion of his court, and was rewarded by the hearty laughter of the monarch.—Atlas Pardo.

POSITION OF PARTIES IN FRANCE.

Cavaignac, as energetic and decided as he is in character, has yet a very difficult station, between the Reaction, which presses him powerfully toward the back track, and the Revolution, which is urging him forward. The Reaction is strong; it numbers almost 400 votes among the 800 members of the National Assembly, and its headquarters is the club of the Rue des Poitiers, consisting only of Deputies, in which, under the ostensible direction of General Baraguay D'Hilliers and the strengthened government of M. Thiers, the former "lefts," with Odillon Barrot, the Bonapartists, the followers of the dynasty of Orleans and the Legitimists, have united in a solid phalanx, in order by every possible method to undermine the Republic, to bring about the restoration of the Monarchy. The anti-poles of this reactionary camp are the Red Republicans of the Assembly, about 60 Members strong, who, under Causidiere, Louis Blanc, and Lagrange, have founded the Club of the Pyramids. They desire the Republic of 1793, with the Convention, the fourteen invading armies, the Measures of Force, and the consequences of a radical Revolution, (this time not Political, but Social.

Between these two extremes stand the moderate Republicans, who desire no monarchy, but a republic, similar to the North American—with the retention of the existing social relations, but with every possible improvement in the condition of the labouring classes. This party, which numbers about 400 votes in the National Assembly, is divided into two clubs, that of the Paris National and that of the Institute, one of which is more radical, and the other an only liberal colouring. From this analysis you will probably perceive that the actual party of the Government—the Ministerial majority—is with this *juste-milieu* party of the Republic, and that the majority now rises, now falls—and often, indeed, threatens to be changed into a minority.—For all measures against anarchy, against an emeute, and for the securing of quiet, order and safety, the Government can count upon 800 votes, and at most the extreme left (la Montagne) is against it. On the other hand, for each revolutionary existing republican measure, it has in the 400 votes of the Rue des Poitiers an open opposition; it has only the 400 votes of moderate Republicans on its side, and the Montagnards must come to its aid, if it is to be victorious. We have witnessed this appearance three times within the last few days; three times were the very threatening attacks of the reactionary party against the government defeated by a bare majority, which was obtained through the help of the extreme left, and each time the existence of the government and the cabinet depended on the cast of the die.—Corresp. N. Y. Tribune.

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