

through Eiken to take possession of Lucerne, the worthy curé came out to meet them, bearing, not denunciations of Divine vengeance, but a pamphlet in the shape of fifty bottles of champagne, which were cheerfully accepted. I heard of one man who, in the fervour of his credulity, declared, in the presence of the gentleman who informed me, that he so fully believed in the announcement of the Virgin's promised interposition, that if she should fail of her promise he would never believe in any thing again.

More—I have seen some curious little brass amulets, with the effigy of the Virgin on one side and the Cross on the other, which were sold in great numbers to the people as charms against all possible injuries in battle. Those sold at seven and ten batzen (about 10s. or 15s. of our money) were efficacious against musket and carbine balls; those at twenty batzen (about half-a-crown) were proof against cannon-shot also! The purchasers of these medals were also presented with a card of which the following is a verbatim transcript, capitals, italics, and all:—

O MARIE

CONCEVE SANS PECHÉ,
"PRIEZ POUR NOUS QUI AVONS RECOURS A VOUS!
"Quiconque, pour une médaille miraculeuse, reçoit avec piété cette invocation, se trouve placé sous la protection spéciale de la Mère de Dieu; c'est une promesse de Marie Elle-Même."
Which being interpreted—if indeed I may be excused for profaning the honest English tongue with such blasphemy—is
"Oh Mary!—conceived without sin—pray for us who have recourse to you. Any one carrying a miraculous medal, who recites with piety the above invocation, becomes placed under the special protection of the Mother of God. This is a promise made by Mary herself."

The case of one victim of misplaced confidence (and I doubt not there were many similar) has been related to me on good authority. One of the landsturm was pursued, and challenged to surrender; he refused, took to flight, and was wounded successively by four shots, when he sank under his wounds. Upon being captured, he declared that, having a medal, had he thought it possible the bullets could have touched him he would have surrendered at once. I understand he is since dead.

Upon a like principle—or want of principle—the landsturm or soldiers were invited to bring their arms to the churches to be blessed; for which fees of five or ten francs were charged. Whole piles of arms received benediction in this manner, and were then declared to be sure of hitting.—London Times.

The Berean.

QUEBEC, THURSDAY, JANUARY 20, 1845.

Since our last publication, we have discovered, in looking over files of English papers, that the name of the Lord Bishop of Exeter was really appended to the remonstrance against Dr. Hampden's nomination to the Episcopate, addressed to Lord John Russell, by a portion of the Bishops, and that its omission in the London Times and in the Chronicle was a mistake, subsequently corrected. It was in reply to the Prime Minister's answer that the Bishop of Exeter, conceiving the emergency to be such as to require action with a promptitude which would not admit of a joint movement with other Prelates, addressed Lord John individually. His letter takes up several columns of an English paper, and in it His Lordship seems to intimate something like a hope that the Dean and Chapter of Hereford will risk the application of the writ of *præmunire*, rather than act upon the *congé d'élire* by which the Crown recommends to them Dr. Hampden for election. The Bishop writes as follows:

"My Lord, the Crown has no right, can have no right (I trust, too, that it will be found to have no power) to force a bishop on the Church whom the Church has just right to reject as a 'setter forth of erroneous and strange doctrine, contrary to God's word.' True, my lord, the statute 25 Henry VIII., chap. 20 (the Magna Charta of tyranny), does give to the Crown a power which your Lordship has been pleased to call a 'right,' to condemn to prison and to penury any dean or any chapter which may refuse compliance with such a mandate. But no statute has the power to effect the execution of the mandate itself; no statute has the power to make an honest and conscientious prelate to elect, or an honest and conscientious prelate to consecrate to the office of a bishop, such a person as I have described above.

"Forbear, my Lord, while you have yet time. Persist not in your rash experiment. The bands of your vaunted statute will snap asunder like withes, if you attempt to bind with them the strongest of all strong men—the man who is strengthened with inner might against the assailant of his Church."

In contrast with the remonstrance of the thirteen Bishops, we read the following reasons for not joining it, addressed by the Lord Bishop of Norwich to one of the Prelates, in answer to a solicitation for him to affix his signature:—

"Ist. Because I conceive that by such proceeding we are giving to a university censure, an authority which in no way belongs to it, and which many of its most devoted friends have disclaimed. And further, that I can attach little weight to a decision emanating from Oxford on that occasion, bearing in mind that the movement against Dr. Hampden originated with a party, suspected (how justly subsequent events have fully proved) of entertaining a strong leaning towards the Church of Rome. That the opinions moreover of many of those members of convocation who opposed Dr. Hampden, were manifested with a bitterness of party spirit little creditable to them as members of a Christian community and a calm deliberative assembly; and that there is good reason for believing that the majority was obtained by votes given by many individuals, who came up expressly for the purpose, though it was notorious that they had never read the works which they professed to condemn.

"2d. That even if the censure of 1836 were deserving attention, it was virtually repealed by a statute in the early part of 1842, which expressly appointed Dr. Hampden to the office of examiner in the new theological examination, and which was, by several influential members of the university, understood to cancel the previous censure; and that, in the summer of 1842, an attempt was made actually to repeal the censure of 1836, which very nearly succeeded, supported as it was by some of the most distinguished members of the university; amongst others, I believe, by no less than fifteen or seventeen of the heads of colleges; and that it was opposed by a large portion of those well known for their irreligious tendencies.

"3dly. Because I believe Dr. Hampden to have been very unfairly treated, judged as he was by extracts separated from their context, and many of them obscurely worded, on points involving deep metaphysical reasoning, requiring unprejudiced and dispassionate investigation to decide upon.

"4thly. Because I consider that on other occasions, more especially in his inaugural lecture, he has shown clearly and unequivocally, and beyond all controversy, that his sentiments on those particular topics on which he was supposed to be unsound, were in accordance with our church, and with the Holy Scriptures."

THE WRIT OF PRÆMUNIRE.—Some information upon the nature of the above legal instrument may be interesting and useful at the present moment. The following is extracted from the London Encyclopædia:—"Præmunire, in law, is taken either for a writ so called, or for the offence whereon the writ is granted; the one may be understood by the other. It is named, from the first words of the writ, *Præmunire facias*, A. B.—Cause A. B. to be forewarned—that he appear before us to answer the contempt wherewith he stands charged; which contempt is particularly recited in the preamble to the writ. It derived its origin from the exorbitant power claimed and exercised in England by the pope; and was originally ranked as an offence immediately against the King; because it consisted in introducing a foreign power into this land, and creating imperium in imperio, by paying that obedience to papal process which constitutionally belonged to the king alone, long before the Reformation in the Reign of Henry VIII. The church of Rome, under pretence of her supremacy and the dignity of St. Peter's chair, took on her to bestow most of the ecclesiastical livings of any worth in England, by mandates, before they were void. These provisions were so common that at last Edward I., in the thirty-fifth year of his reign, made a statute against papal provisions, which, Coke says, is the foundation of all the subsequent statutes of præmunire. In the reign of Edward II. the pope again endeavoured to encroach, but the parliament withstood him; and it was one of the articles charged against that unfortunate prince that he had given allowance to the pope's bulls. But Edward III., to remedy these grievances, in conjunction with his nobility, wrote an expostulatory letter to the pope; but receiving a menacing answer, acquainting him that the emperor and the King of France had lately submitted to the holy see, Edward replied, that if both the emperor and the French king should undertake the pope's cause, he was ready to give battle to them both, in defence of the liberties of the crown. Hereupon more sharp and penal laws were devised against provisions, which enact, that the court of Rome shall present or collate to no bishopric or living in England; and that whoever disturbs any patron in the presentation to a living by virtue of a papal provision, such provisor shall pay fine and ransom to the king, and be imprisoned till he renounces such provision; and the same punishment is inflicted on such as cite the king, or any of his subjects, to answer in the court of Rome."

The article proceeds to recite a succession of enactments, which includes the one referred to by the Bishop of Exeter, 25 Henry VIII. c. 20, which, giving to the Sovereign the nomination to vacant bishoprics, yet still keeping up the established forms, provides that "if the dean and chapter refuse to elect the person named by the Sovereign, or any archbishop or bishop to confirm or consecrate him, they shall fall within the penalties of the statutes of præmunire." The punishment of this offence is thus stated by Coke, "that from the conviction the defendant shall be out of the king's protection, and his lands and tenements, goods and chattels, forfeited to the king; and that his body shall remain in prison at the king's pleasure; or (as other authorities have it) during life." So odious, says Coke, was this offence, that a man that was attainted of the same might have been slain by any other man without danger of law; because it was provided by law, that any man might do to him as to the king's enemy, and any man may lawfully kill an enemy. It is, however, no longer lawful for individuals or the mob to inflict summary punishment. The statute, 5th of Elizabeth, c. 1, provides, that it shall not be lawful to kill any person attainted in a præmunire, any law, statute, opinion, or exposition of law to the contrary notwithstanding. But still such delinquent, says Blackstone, though protected as part of the public by public wrongs, can bring no action for any private injury, how atrocious soever, being so far out of the protection of the law, that it will not guard his civil rights, nor remedy any grievance which he as an individual may suffer. And no man, knowing him to be guilty, can with safety give him comfort, aid, or relief.

EDUCATION.—In looking over the contents of the January number of the Br. Amer. Journal of Medical & Physical Science, we were gratified to find an article of some length, introduced as "Observations on Education by L."—and which proved to be the commencement of a review of several official publications from our Superintendents of Education. The Journal, from its strictly professional character, affording us but rarely matter which we can make use of in our columns, we were the more glad, as it was unexpected, to find eleven of its pages devoted to the generally interesting cause of national education; we read the article with attention, and not without profit, but we should have thought it much more in place if the reviewer had taken up less room with a defence of the Rev. Dr. Ryerson, the Superintendent of Common Schools for Upper Canada.

The subject being thus brought afresh to our notice, we took up Dr. Ryerson's Annual Report for 1845-6, which was laid before the Legislature during its last Session, and from which we now proceed to state a few of the details in figures. It appears that the number of School Sections in Upper Canada is 3091; of Schools 2736. The Superintendent thinks that the School Sections are too numerous, feeble Sections being able to maintain inferior Schools only, and these for short periods. He says very truly that "it is, undoubtedly, better for a pupil to go a long distance to a good School, than a short distance to a poor one;" to which he adds the somewhat curious, but to us quite credible statement of fact from "extensive inquiries," that "the average punctuality and improvement of pupils living from one to two miles from the School, exceeds that of pupils living at a less distance."

The average Time during which the Schools have been kept open is 9 months and two fifths. Amount of Salaries to Teachers £71,514. 2s. 6d. which

gives an average of £29. for twelve months' service. It is justly remarked that such remuneration, "is not sufficient to secure competent persons," and that "the chief remedy for the incompetency of Teachers is in the hands of the people themselves. If they want able Teachers, they must pay them, as they do able Lawyers, Physicians, &c."

The want of uniformity in the School-Books furnished by the parents of scholars, is found a general cause of complaint: "the pernicious variety of heterogeneous and unsuitable books prevents all classification and arrangement in the Schools, and, in some instances, almost paralyzes their usefulness." This evil actually "precludes the adoption of the best manner of teaching, even where the teacher is competent to pursue it." It is a mischief which probably will never be remedied until the School-Books and other requisites are provided out of a common fund, so that the Teacher may not be dependent upon the parents' supplying the scholars with them, which a large proportion of them will never do with promptitude and liberality.

On the subject of School Houses, the Superintendent says that "no specific information has been received, beyond the general statement, that, with a few exceptions, the School Houses are deficient in almost every essential quality of places adapted for Elementary instruction." He announces his intention of preparing, on this subject, a separate and special report. Though he does not enter into detail, enough is indicated to lead us to conclude that the School Houses are far from presenting such provision for ventilation, equal warming, and convenient room for sitting and for standing as would render them desirable places to confine young scholars in, during a considerable portion of the day.

Looking, then, at the number of scholars in attendance, which during the year was 110,002, while the whole number of children in Upper Canada between the ages of 5 and 16 years is 202,913, we cannot quite feel with the Superintendent when he describes the statement that "nearly 92,911 children of School age are attending no School whatever" as "too startling and alarming to require any reflections" from him. To us it seems quite a subject for reflection, whether it is fair and reasonable to expect—whether, indeed, it is at all desirable—that all the children between 5 and 16 years of age should be attending our Common Schools, such as they now are and as for a long time to come they must be expected to remain, even allowing for a gradual improvement in them.

The Journal of Medical and Physical Science having admitted the subject of Common schools into its columns, we would beg leave to suggest that it would come strictly within its province to treat the question whether, on physical considerations, it would be a public benefit if all the children between 5 and 16 years of age were brought to attend regularly in our Common Schools, such as they are. It is not to be denied that it would be a great benefit to have children at the age of five gathered for a few hours daily in a clean, airy, comfortable school-room under an active, cheerful Teacher who would keep them in enlivening and healthful exercise of mind and body—that is the theory of an Infant School; but our Common Schools are quite different from that. One Teacher, not always judiciously active, and very rarely cheerful, is to have scholars of all ages from five to sixteen, and of those various stages of advancement which that implies; and what is to be the lot of the juveniles from five years old to ten, while the older ones up to sixteen are attended to? Their lot is sitting still, or in other words torture to their young limbs, on uncomfortable seats, in a contaminated atmosphere; the demand made upon them is unnatural and ruinous, for really little boys and girls are not made to sit still for hours and inhale defiled air. Yet the Teacher cannot help himself. He can only do one thing at a time, and he must have the children under his eye.

A facetious School Commissioner in Massachusetts once remarked that they have a greater curiosity in his State than the celebrated cavern in Italy into which the guides commonly thrust dogs, to ascertain the space of time within which the foulness of the air benumbs the animal. "It ain't dogs we use for that, but our own little boys and girls," said the Yankee. We in Canada shall be carrying on a similar experiment, until our School Houses have undergone a thorough change, and the younger children are separated from those of more advanced years. In the mean time, it is not a just cause of reproach to us that our schools do not contain every child between the ages of 5 and 16 years, and we do not think it is to be wished that parents generally should spare their children from agricultural and household work to the age of sixteen.

GERMAN CATHOLIC CHURCH.—VISIT TO JOHN RONGÉ, BRÉSILAU.—From a letter by the Rev. Norman McLeod, of Dalkeith, to the Editors of Evangelical Christendom.—"We called upon Rongé on Saturday forenoon. The valuable collection of costly presents which caught our eye on entering his sitting-room—silver cups, wreaths, inkstands, &c., &c.—reminded us of the remarkable popularity of his first appearance as the bold and clever antagonist of Arnoldi, and as the brave priest who could openly deny the claims of the sacred coat of Treves, to the veneration of even the Romish Church. Whether the said famous letter to Arnoldi was written by Rongé or not; whether its effects are likely to prove good or not, lasting or evanescent; it is, I am persuaded, his first and last work which has any chance of making his name favourably known to the next generation, as it has already made it familiar in every part of Christendom.

"Rongé received us kindly. I refrain from making any remarks upon his personal appearance or manner; I will only say, that the first idea which crossed my mind, when I saw him before me and contemplated him from his beard, upwards and downwards, was, 'Here at least, is Young Germany!' Our conversation was unsatisfactory. His time was limited. Many mutual explanations were required before we could come to any point

of importance. After an agreement to meet next day for further conversation, and he having referred us for an account of his present opinions to a pamphlet lately published by him upon the Christian Church, we took our leave. In thus leaving the room of the 'New Reformer,' I cannot say that I experienced any feelings similar to those which filled and choked my heart upon departing, years ago, from the now silent study in the Waitburgh, once inhabited by the old Reformer of Germany."

Passing over some intermediate matter, we proceed to the description of the writer's next meeting with Rongé—not a private one, but at public worship on the following day, being the Lord's day, August 22, 1847.

In the evening I went to hear Rongé in the chapel of the poor-house, where his congregation was first formed. The church was crammed; the heat everywhere intense, except in the pulpit. Before Rongé entered, the preacher who addressed us in the forenoon, baptised three children. He exhorted the parents upon their duties; prayed; and in taking the heads of the babes, poured water upon them in the name of the Father, the Son, and the Holy Ghost, and then laying his hand upon the head of each, he pronounced a blessing upon them. The whole ceremony was very remarkable, when studied in the light of the published opinions of the New Church regarding Baptism and the Holy Trinity. Rongé's sermon or address was upon the past history of the German Catholic Church, and its characteristic views of truth. Upon the first point he said that they had already had three battles—viz., against Popery, and so-called orthodoxy, and for Church freedom. His views of truth, as expounded from the pulpit, I need not dwell upon, as they are all published in his pamphlet (*Das Wesen der freien Christlichen Kirche*)—Essence of the free Christian Church. I was not struck by anything either in Rongé's sermon, or manner, except the shallowness and weakness of the one, and the unimpressiveness of the other. The only talent manifested in the sermon was in the choice of words and expressions, to which he and his hearers would attach very different meanings. The voice was the voice of Jacob, but the hands those of Esau! I returned to my hotel deeply impressed, however, not by Rongé's light or fire, but by the hugeness of the mass of dry stubble which must exist in the Romish Church in Silesia, when so great a flame was kindled by so small a spark.

"In the evening Rongé sent an apology that he could not wait upon us; but there came in his stead his friend and able assistant, Dr. Bensch, who had just returned from England, and could speak English fluently. Dr. Bensch is a layman, and the editor of the monthly publication, called, 'The Free Church' (*Die freie Kirche*), which expounds and defends the views of the party. Dr. Bensch is a man of considerable mind. He has a strong and subtle intellect, and knows thoroughly what he is about. We found him ready to give us, in the kindest manner, all the information we required, and willing to discuss all the peculiar views of the new Reformers. Our conversation lasted for nearly three hours. It was highly satisfactory, inasmuch as it removed every doubt regarding the opinions and views of himself and friends. It is much easier to say what those opinions are not, than what they are. The whole system appears to me to be a combination of Pantheism and Communism, backed by the Bible, as explained at Breslau. It is not atheism, for a God is believed in, who is in all and through all; but neither is it theism, for a personal God is denied, and His character treated as a nonentity. It is not professed licentiousness, for love to God and man is inculcated. But still it saps the foundations of morality, for the eternal difference between right and wrong, and God's love to the one and hatred to the other, are denied. It is not infidelity, for faith in the Bible, and in Father, Son, and Spirit, is professed. But neither is it Christianity; for little in the Bible is believed as historically true; Christ's miracles and resurrection are rejected; the Father is no person; the Son of God a mere man, and the Holy Ghost is recognised only as the spirit of history. The system, as a social system, is not one of disorder, for the young are educated, the poor are attended to, and the openly wicked are rebuked in private; public worship and the form of prayer and of the sacraments are all kept up. But yet this system is not a Christian church, for each man and minister may think and teach as he pleases, provided he allows others to do the same. Prayer has no meaning! Baptism by water is but an introduction to the society, and a pledge by the congregation that the child shall have his temporal wants attended to; while the Lord's Supper is denied to be a sacrament at all."

CHURCH OF ROME IN GREAT BRITAIN.—The following statistics of the Roman Catholic Church in Great Britain are taken from the Catholic Directory for 1845. It appears that the total number of Roman Catholic Churches and Chapels in England and Wales is 545; in Scotland 85, besides 22 stations where divine service is performed; making a grand total of 630 churches and chapels. Of Catholic colleges there are in England 10, and in Scotland 1. Convents 28, of which 12 are in the London district. Monasteries 4. Of missionary priests in England and Wales there are 707, including priests without any fixed mission; in Scotland, 99; making a grand total of 806 missionary priests in Great Britain, including the bishops.—John Bull.

SECESSION FROM ROME.—On Sunday the 5th ult., one of the Officers of the 43d Regiment of Foot, now stationed in Newport Barracks, renounced the Roman Catholic religion at St. Paul's Church, in that town, and was baptized by the Rev. Henry Wybrow, and received into the Protestant Church with much solemnity in the presence of an immense number of persons.—Bristol Journal.

EPISCOPAL REORDER.—Since the commencement of this year, this valued evangelical Church periodical appears without the name of its former Editor, the Rev. G. W. Ridgely, whom we find to have been called to another sphere of labour. The editorial responsibility seems to be now shared by "an association of Clergymen." We trust that the Recorder will ever uphold those sound Reformation principles which it has so long effectually maintained, and the Editors have our best wishes and prayers for their success and increasing encouragement.

LIFE INSURANCE.—We have to acknowledge the receipt of a Report of the Board of Directors of the Colonial Life Assurance Company, (Wm. BENNETT, Esq. Agent for Quebec) which furnishes a satisfactory statement both of the prosperity of that particular institution and of the extending desire among the community to avail themselves of the advantages to be derived from it. The writer means, we suppose, satisfactory in so much as there was no attempt at disguising the sentiments entertained, though deeply painful by showing their unscriptural character.—Ed. B.

derived from Life Insurance. During the first quarter of the past year, the Company granted Assurances to the amount of nearly £50,000; and it is stated, in a foot-note, that "the Standard Life Assurance Company, which has been in existence not much more than twenty years, commenced business with a capital of £10,000, and the income of the Company is now nearly £135,000 per annum." It would appear that Companies conducted upon sound principles confer a great public good, while at the same time they do a business profitable to the proprietors.

PARTISAN OF QUEBEC.

CHAPEL OF THE HOLY TRINITY.—Notice was given, last Sunday, that a sermon with God's permission be preached in this Chapel on Sunday morning next, and a collection made for the relief of the poor of our communion.

DIOCESE OF NOVA SCOTIA.—The Secretary of the Diocesan Church Society announces that the Annual Meeting is appointed to take place on Wednesday the 15th day of March next; adding that it is particularly requested that the Local Committees will hold their Meetings previous to, and forward their reports and remittances, by the 15th day of February. It is also hoped, that as business of importance will be brought before the Society, as many of the Clergy and Lay Delegates as conveniently can do so, will attend the Meeting."

The Committee have published an appeal to Church-members, which we find in the Halifax Times, containing the following urgent representations:

"Two pious Ministers of the Gospel are now conveying the glad tidings of Salvation to the humble huts of our hardy Fishermen along the Eastern and Western shores, and we humbly trust that the blessing of God may attend their labours.

"The sum of £300 which had been carefully husbanded to enable the Society to commence this good work, will be expended during the year, and its continuance will require additional contributions from the Members of the Society. The Committee will not permit themselves to doubt that these contributions will be gladly made.

"The thoughts of the Committee when about to pen an appeal to their Christian Brethren upon this subject, could not fail to turn to the memory of one whose pen and tongue were often so powerfully exerted in behalf of this Society.

"The hand that guided that powerful pen, the tongue that uttered those persuasive appeals, have since the last General Meeting of this Society been laid in the cold and silent grave. The numerous mourners who saw this faithful servant of their Lord deposited in the place appointed for all living, participate with confidence in the blessed hope that he rested in the Saviour, and that our loss was his great gain.

"These feelings have suggested the opinion, that the Committee could not do better, than to re-publish the Appeal to Churchmen, which the late lamented Curate of St. Paul's, the Reverend William Cogswell, drew up for the Society on the 7th of March, 1846."

After inserting the document here referred to, the Committee express their hope "that no Member of our Church will look with indifference upon those dangers which now threaten the preservation of that pure Protestant faith in defence of which our forefathers died on the field and at the stake."

TEMPERANCE.

THE UNION TOTAL ABSTINENCE SOCIETY held a Public Society, in connexion with its First Annual Meeting, on Tuesday of last week. After the social repast, during which the Temperance Choir, lately formed, sang some appropriate Hymns, a hymn of thanks was sung, and the Annual Meeting opened with some remarks by the Chairman, after which the Secretary read the report, which was adopted, and a series of suitable resolutions were passed pointing out the evils arising from the use of intoxicating drinks as a beverage, and the beneficial results which have attended the promotion and dissemination of Temperance principles.

From the Society's report it appears that the following matters have principally occupied the attention of the Committee:

"1st.—The appointment of visitors for the several wards of the city, to act as Temperance Tract Distributors, and other objects connected with the Society, which has been attended with the most beneficial results, in disseminating temperance principles among the inhabitants of this city.

"2nd.—The opening of a Temperance House, for the accommodation of travellers and transient boarders, with a convenient Hall for the Meetings of the Committee and the Members of the Society generally; and to be occupied as a Reading Room, and for other purposes of the Society.

"3rd.—The necessity of frequently keeping the subject of Temperance suitably before the public, by holding public meetings, led the Committee to make arrangements for effecting this object, by securing, at considerable expense, the services of that eminent lecturer, Mr. Killogg, whose powerful appeals on behalf of the Temperance cause will be long and gratefully remembered by many who were induced to adopt total abstinence principles by his powerful and eloquent advocacy of the cause."

Members of the Society, 441. Receipts during the year, £38. 15. 6. Expenditure £71. 10. 9. leaving a balance in the Treasurer's hands of £12. 4. 9.

OFFICE-BEARERS: President—Mr. S. Alcorn; Vice-President—Mr. W. Booth; Secretary—Mr. G. Mathison; Treasurer—Mr. J. Hetherington; besides a Committee of nine members.

THE QUEBEC TOTAL ABSTINENCE SOCIETY held a Public Meeting in St. Roch, on Friday last, having obtained permission to make use, for that purpose, of the capacious rigging-loft belonging to John Munn, Esquire, who manifested the interest he takes in the cause by his personal attendance. Notwithstanding the unfavourable state of the weather a large assemblage of persons—estimated at near 300—filled the place of meeting, many of whom were French Canadians. A gentleman from France, Mr. Solan, very effectively supported one of the resolutions in his native language. The attendance of some gentlemen, besides Mr. Munn, extensively engaged in the ship-building line, whose weight and influence cannot fail of being great with the labouring population employed by them, was encouraging to the friends of Temperance. Besides a vote of thanks to the proprietor of the room so kindly allowed the Society for this meeting, the following resolutions were successively proposed and adopted:

"1.—That the records of intemperance abundantly prove that upon no portion of the community do the evils of this vice exercise a more hurtful influence or fall with greater severity, than that which is composed of the mechanics and labouring classes.

"2.—That apart from the alarming moral disorders springing from this vice, there is another consideration which ought to arrest the attention of