

clear up his shopboard, and shut his windows, than I would shut up my thoughts and clear my mind. That student will live miserably which, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God. Such are my common days.

A VISIT TO A CATHEDRAL.

During the week we visited one of our cathedral towns; and, as our custom is, entered the sacred pile for the purpose of attending prayers. Everything around and above had a tendency to prepare the mind for entering upon the duty with becoming seriousness; but we are sorry to say, strongly as we are attached to all the institutions of our venerable Church, we were not edified, and we departed dissatisfied and disappointed. The service was read by a grave looking clergyman with a strong tenor voice; and instead of reading with a "loud voice one or other" of the introductory sentences, he commenced chanting or singing in a loud monotonous key.

In like manner followed the address, absolute, and in short, all the prayers, to the litany. The Psalms were chanted by the choristers admirably well; but with that cold indifference which always chills devotion. The Lessons were well read, but with a refinement which bordered on affectation. But at the time appointed for the litany, a clergyman left his stall and proceeded to the place appointed for reading that solemn service, where he was joined by a layman from the choir. These two, kneeling side by side, commenced in a loud chanting tone as rapid as the words could be uttered, and went on without intermission, every word reverberating through the vaulted roofs and aisles of the building—what shall we call it?—call it? We refrain.

As staunch Churchmen we were grieved to the heart at the exhibition (for we call it nothing else,) and we confidently predict that our cathedral establishments, if they do not speedily reform and place their services on a more rational foundation, will experience such a storm of public indignation as will go well nigh to their overthrow. The whole was Puseyitish throughout, brought about with great care and at a great expense of time and money; but an entire failure for any purpose we can conceive. There was no solemnity in it; it inspired no sentiment; it attracted no heart. If there had been any enthusiasm in the actors, some influence might have been produced on the audience; but it was a cold, heartless (to all appearance) service, and the congregation departed unedified, except by a sense of weariness—the only expression we heard being "A long service to-day" (29th May)—"I thought they never would have done."

We grieve that our Church should be let down in these noble buildings which ought to be her strong position. We are confident such a state of things will not be endured. The spirit of Puseyism, or, as it is now more generally and better termed, Tractarianism, must be cast out of their establishments. Religion—the Catholic religion—can never be made to flourish by scenes, exhibitions, or displays of any kind. Its forms must be simple, sincere, affecting; they must speak to man's heart through his understanding. Tractarianism was drawn out to the life, and it is the void and empty shadow of religion. We will venture to say that if, with all that apparatus of singing, the preacher had given out the hundredth Psalm, so that the congregation might have joined in an act of intelligent devotion, every soul would have been edified; and that little "oasis" in this desert of devotion would, on the next occasion of the cathedral being opened, have attracted other pilgrims to share in the refreshing scene; and thus, by adding daily one or more true-hearted worshippers, you would collect a no person present on that day would re-visit the cathedral for the sake of devotion; and in truth, we speak it more in sorrow than anger, had we been strangers to cathedral churches and totally unprepared for anything formal, we should have asked, "What meaneth this whole thing? What meaneth this unintelligible singing jargon? Are these performers mad?" (1 Cor. xiv. 23.)

But we had well nigh forgot; there was one little green spot which might have power to attract us, provided all the rest was left out. It was the reading of the communion service—a portion of it especially—which was read with feeling and propriety. Had the prayers, had the litany, been thus humbly and devotionally read, and the singing adapted for the congregation, assisted by the choir, what a reasonable, holy, and acceptable service would it have been! We should have departed rejoiced and edified; and have reported that we had been in the assemblage of the saints, and that "God was in them of a truth."—Church and State Gazette, June 9, 1848.

The Berean.

QUEBEC, THURSDAY, JULY 27, 1848.

The Conventions of the two Dioceses, of Virginia and of Ohio, have lately directed their attention to the prevalence or the danger of worldly conformity among professing Church-members. The Virginia Convention has proceeded to some legislation on the subject, as we learn from the Southern Churchman, where, after mentioning a measure for the regulation of proceedings in cases of repelled communicants, it is stated that

"The Canon which excited most interest was another of the same class. It was proposed that, among the subjects of discipline to be enumerated, the following should be added to the report of the Comm.tee.—Gaming; attendance on horse-racing and theatrical amusements; witnessing immodest and licentious exhibitions or shows; attending public balls, habitual neglect of public worship, or a denial of the doctrines of the Gospel as generally set forth in the authorized standards of the Church, are offences for which discipline shall be exercised. This enumeration however shall not be construed to include all the subjects of discipline in the Church."

"This Canon, proposed by the Rev. Mr. Norwood, was very cordially and with much feeling responded to by several influential lay-gentlemen, and finally unanimously passed. It is still subject to the decision of another Convention, but from the strong and general feeling and the unanimous vote in its favour, there can be no doubt of the result. In the course of the discussion some few objects on the ground of expediency. The Bishops both signified

their cordial approbation of the canon." The proceeding of the Ohio Convention is referred to in the introductory paragraph of the Pastoral Letter from Bishop McIlvaine which is found in our numbers for last week and this day.

We leave that letter to produce its effect, simply repeating that passage in which this chief Pastor over our sister Church in Ohio disposes of the plea so frequently advanced for certain fashionable amusements—that, however they may be perverted and become hurtful to many, still in their abstract form and simplicity they are but innocent pleasures; let those who really wish to know their duty in the matter, weigh these words—they bear being read many times over:

"Were the trial made of a series of dancing assemblies, conducted in all respects as becomes the sobriety and spiritual-mindedness of the Christian character, so that it would be nothing inconsistent if every attendant were a devout and earnestly pious person, it would need no prophet to predict their entire failure. The world would ridicule such a dance; and Christian people would think they had something else to do than to attend it."

There are parties who, it is well known, are hard to please. Some new experience of this has been received by many of our brethren in the United States who have lately engaged in an enterprise which, like them, we thought quite free from objection on the ground of Churchmanship; but we have been subjected to the disappointment of finding it violently opposed by parties who, for themselves, claim the privilege of doing, as a highly commendable undertaking, precisely the same thing against which, done by others, they cry out as a schismatic intrusion.

Our readers have found in our columns some notice of the formation of an association in the United States under the title of "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge." [See Berean 15th November 1847.] The immediate object of this Society is, to furnish Tracts and Sunday School Books for the instruction and edification of Church-members, young and old. The design was set on foot with the cognizance, approbation, and co-operation, of several Bishops; the Virginia Convention formed an Auxiliary as a Diocesan Institution; other Bishops patronized the formation of Auxiliaries upon the purely voluntary plan which leaves every individual at liberty to connect himself with them or not. A similar Society had been in operation for many years—not unknown to our readers—under the denomination of "the Protestant Episcopal Sunday School Union;" a purely voluntary society, though it had contrived to invest itself with an appearance of authority by assigning to the senior Bishop of the Presidency, and to all other Bishops ex officio the office of Vice-Presidents. The erroneous impression, indeed, was widely spread throughout the States, that the Pr. Ep. Sunday School Union had the sanction of the whole Church; and it had to be disproved by the somewhat untoward event that several of the Right Reverend Bishops publicly declared that they had nothing at all to do with that Union. More than that, the aged Bishop of Virginia, as our readers are aware, published a review of several of its publications, in which he showed that there was great reason for the members of our Church to withhold their confidence, and for those to disclaim it whose patronage has been assumed by an ex officio connexion with its directing body.

A vast number of Churchmen having dutifully used their judgment so as to decline putting confidence in the P. E. Sunday School Union, the question arose, to what quarter they were to look for a supply of those publications for which, if it had been safe to do so, they would gladly have looked to that institution. There were the American Sunday School Union and the American Tract Society; both of them eminently useful and well conducted publishing institutions. But as they seek and obtain the support of members of the various Christian communions, they would be precluded from publishing works marked by the distinctive features of the Protestant Episcopal Church; and our brethren, being desirous of insuring a supply of publications of this very character, thought it necessary to associate together with that view: hence the establishment of the Evangelical Knowledge Society which is distinctively Protestant Evangelical in its board of Directors and in the sphere of labour it proposes to itself;—a voluntary Society just as the Prot. Ep. Sunday School Union, but careful not to expose itself to the mortification of being shaken off by ex officio patrons.

It might have been supposed that a course so unobtrusive, so legitimate, would have remained unopposed by those who for the same reasons claimed and pursued precisely the same in favour of another association, founded upon similar principles. But opposition of a very unexpected character has sprung up, the most remarkable portion of which is that offered by the Bishops of Western New York and of Tennessee, both of whom maintain that no Auxiliaries to the Evangelical Knowledge Society should be formed within the limits of their Dioceses. We have looked in

vain for an expression of their mind whether they would equally discountenance the formation of any Auxiliary to the Pr. Ep. Sunday School Union within the Dioceses of Virginia, Ohio, Kentucky, or any other whose Bishop withholds his confidence from that association.

It is most painful for Church-members to be compelled, under circumstances of this kind, where Bishops publish abroad the differences which obtain among themselves, to have to make their choice—when in reality the case did not at all require that such differences should be brought before the public. Bishops De Lancey and Otey might have continued to give their countenance to the old Union, which will undoubtedly try to get all the support it can from Churchmen within Virginia and Ohio, though disavowed by the Bishops of these Dioceses, and might have left the new Society to pursue its course under the patronage of other Bishops, with the same freedom of action which they claim for theirs. As it now stands, the Churchman who conscientiously feels that he cannot support the "Union," and who thinks the "Society" such as to claim from him the aid which it may be within his means to extend to the very important work taken in hand by the two institutions, has the path plain before him if he happens to reside in Ohio; his Bishop sets him the example which his convictions lead him to follow, and he gives his aid to the Evangelical Knowledge Society. He removes into Western New York. Not only is he now without the countenance of his Bishop—which is a privation;—but he is met by a condemnation, on the part of his Diocesan, of that course in which, just previous to his removal, he was dutifully following his Bishop's footsteps. This is a positive hardship to him, in proportion as his attachment to the Church is affectionate, and his desire strong for her unity.

The question may offer itself,—should Church-members shift their convictions as they change residence? None, we think, would avow such a doctrine, though in a one-sided manner it will be inculcated by violent partisans. "Be implicitly guided by your Bishops and Pastors, provided they are of our way of thinking"—seems to be the amount of the lesson of dutifulness in these days urged in those quarters where division is most loudly condemned. "Hear the Church!" Well, who is the Church? "We, of course."

It may not be amiss, for those inclined towards the shifting process, to give a glance at the second edge of the knife with which they would have to carve. It assumes a practical shape by the elevation of the present Archbishop of Canterbury to the Primacy. This venerable Prelate is well known to have always been a decided supporter of the British and Foreign Bible Society—an institution which has been represented as unfit to be countenanced by Churchmen, because in the management and support of it they have to co-operate with Non-Episcopals. Upon the one-sided plan, the Churchman who used to support that Society while in the Diocese of Chester, would have had to withdraw from it if he removed into that of Exeter; that is carving with the one edge of the tool. But if the Exeter Churchman who used to frown upon the Bible Society came to remove into Chester, was the other edge to come into play then, and bring his convictions and practice into harmony with those of his new Diocesan? Still more startling will be the question whether all the Churchmen in the Province of Canterbury (including the Colonial Dioceses) ought to become supporters of the Bible-Society now since their new Metropolitan not only has been so for years, but has, since his elevation, declared his undiminished attachment to the Society? He says (see Berean of the 8th of last month) "I have no doubt that the Bible Society will maintain its principles, and I hope that I shall maintain mine.... I shall always be with you in spirit, and my first and latest prayer will be, that God will give prosperity to this Society, and wisdom and discretion to all who may be engaged in carrying on its operations."

We feel persuaded that the Archbishop of Canterbury has not the remotest wish that his official influence should be made to bear upon individuals for the purpose of inducing either Clergy or Laity to support one or the other Society contrary to their convictions; we ourselves utterly repudiate the assumption that our practice with regard to voluntary associations should shift according to changes of locality and official connections. We may, however, here express the hope that the charge of inconsistency against Churchmen who support the Bible Society, simply upon the ground that their particular Pastors or Bishops are not connected with it, will, in common prudence and fairness, be withheld now when, throughout the wide extent of the Province of Canterbury at all events, they are sheltered by the shield of the Archbishop's example. We do not, of course, for a moment admit that the charge was either just or fair previously to Bishop Sumner's elevation, any more than we have the slightest wish to retort an accusation of disloyalty upon those who, notwithstanding their Metropolitan's example, still continue

to hold themselves aloof from the Bible Society or any other voluntary association. While writing this, we receive the "Address, Constitution &c. of the Protestant Episcopal Society in Western New York, for the Promotion of Evangelical Knowledge," for which we are obliged to the kind friend who has addressed it to us. We also find an article in the number, just come to our hand, of the Southern Churchman, upon the claims preferred on the behalf of the Pr. Ep. Sunday School Union, and the sort of courtesy observed towards Bishops who withhold their countenance from it, by those who profess to be THE Churchmen. It will be instructive to read the terms in which the aged and venerable Bishop Meade is spoken of:

"The claim for the Society in question to be considered as one of the 'general Institutions of the Church' has been repeatedly protested against, but still continues to be made. It is not so, and cannot and fairness require that its friends should exhibit its real position as a sectional association.

"We suppose it will be as well to add that the writer to whom we have above referred is an anonymous correspondent of 'the Calendar.' We have not quoted the opprobrious expressions which have led us to speak as we have done of the article, nor is it worth noticing in itself, consisting as it does of vague allegations, without proof or argument. The following will appear somewhat amusing to readers in Virginia, and shew how competent the author is to pass judgment upon the productions of our Bishop. 'With his peculiar opinions, though deeply imbued with the antinomianism of Calvinism, and little in accordance with the doctrines of the Church, it is not our present business to meddle.'

"It so happens, unfortunately for the vision which sees Calvinism so 'deeply imbued' in the late charge of our Diocesan, that he has had the reputation of being inclined towards the opposite system of Theology. It would not be proper in us to say that he adopts that system fully, and probably not true, but it is very certain that he is no Calvinist. And yet if he were, he would not be an antinomian, which any well-informed individual knows to be no part of Calvinism.

"The reader will see from the facts which we have stated the condition on which the opponents of the Evangelical Knowledge Society are willing to allow peace to the Church. They require the Church at large to avoid schism by continuing in union with a sectional institution, in the hands of virtually a few 'irresponsible' individuals, to promote harmony by circulating its publications, or at least being silent in regard to their errors, to renounce the privilege of associating to print and circulate religious books, save with the imprimatur of New York. These we deem to be, in reality, the facts of the case, of which the Church is to judge. We think there can be little doubt of the decision in the minds of those who are well informed and impartial."

THE CHURCH TIMES, Halifax, N.S., July 14, 1848.—"The first number of a weekly publication under this title, and bearing the above date, has reached us. It is from the press of Mr. Wm. Gossip, who has taken for its motto: 'Evangelical Truth—Apostolic Order.' It is to be devoted to the interests of the united Church of England and Ireland within the Diocese of Nova Scotia, and combines a limited amount of secular news with selections of a religious character, and ecclesiastical intelligence. The Bishop of Nova Scotia has allowed the Publisher of the Church Times to state that he will gladly use such a paper as a medium of communication with the Clergy on all ordinary occasions. Besides the General Editor, there is a department for a Clerical Editor, who expresses his hope, 'whilst vindicating the truth and order of our community, never to be betrayed into rudeness towards those who differ from us.' The typographical arrangement is very creditable to the press from which it proceeds. We shall be happy to learn both that this publication consistently acts up to the principles it avows, and that it meets with support adequate to the wants of such an undertaking.

TO THE MONTREAL WITNESS we have to express our thanks for the friendly notice taken of us in his last number, and we subjoin the just remark which he offers with reference to the discontinuance of periodicals, which led him to advert to the Berean:

"We do not look upon a diminution of newspapers, however, as in itself a bad sign for Canada. If 5000 Subscribers were to unite upon one paper, for instance, that paper might give twice as much matter, and be twice as ably conducted, as any one of five that had only a thousand subscribers each."

M. GUIZOT, the French Ex-Minister, had an offer made to him, by the Curators of the Taylor Institution, of the Professorship of Modern Languages in the University of Oxford; but it is reported that he has declined it.

DIocese of Quebec. PARISH OF QUEBEC. St. Matthew's Chapel.—On Tuesday afternoon, the weather permitting which had proved so unpropitious on the preceding Saturday and Monday, the Lord Bishop of Montreal laid the corner stone of the new Chapel in St. John's Suburbs, designed to replace that which was destroyed in the last of the June fires of 1845. His Lordship was accompanied by ten Clergymen and several members of the Select Vestry, while a large number of persons was present to witness the interesting services of the day. The following is a short sketch of the proceedings:

A procession having been formed, at the house of the Sexton, near the Burying Ground, advanced to the place assigned to them on the platform erected for the occasion and covered with a spacious awning—when the Bishop and Congregation read alternately the following sentences:

Bishop. Our help is in the name of the Lord. Answer. Who made heaven and earth. B. O Lord, hear our prayer. A. And let our cry come unto thee. B. The name of the Lord be praised. A. From this time forth for evermore. Hallelujah.

The 24th Psalm was then chanted, after which followed the Lord's Prayer and three other prayers by the Bishop, and these sentences:

Bishop. Behold, I lay in Zion a chief corner stone, elect, precious, Answer. And he that believeth in Him shall not be confounded. B. The stone which the builders refused, A. Is become the head stone of the corner. B. This is the Lord's doing, A. And it is marvellous in our eyes. B. Other foundation can no man lay than that is laid. A. Which is Jesus Christ. B. Praise ye the Lord, A. The Lord's name be praised.

Then was chanted the 127th Psalm. The inscription to be deposited in the cavity of the stone was read by the Rev. Official MACKIE, D.D., at the Bishop's desire, and the stone was laid by His Lordship with the accustomed formulae.

The 122nd Psalm was next chanted, prayer was again offered, and after an address by the Bishop, the proceeding was concluded with the Benediction.

MASCOUCHE MISSION.—On Trinity Sunday last, the Lord's Supper was celebrated for the first time in the New Church at Terrebonne, lately erected by the Protestant inhabitants of that village and neighbourhood.

For many years, the members of the Church of England assembled for Divine Worship in an old school house, where the service was performed in the afternoon by the Clergyman from Mascouche. About a year ago a subscription was set on foot for the purpose of building a Church—a committee, of three leading members, was formed, under whose direction and care, in conjunction with the Missionary, the building has been brought to a state of completion. It is a small but neat edifice, capable of seating more than the usual attendance there.

The Mission is now composed of two regular stations, viz: Mascouche and Terrebonne, with an occasional service at L'Assomption. Formerly it embraced Kilkenny, New Glasgow, and Paisley; the latter places now constitute a New Mission, and have a Clergyman of their own.

There are four churches within the bounds of the two Missions mentioned above, all either consecrated or in a fit state for consecration.

ROCKMONT, county of St. Hyacinthe.—A newly finished church, newly built at this place, under the pastoral charge of the Rev. F. Robinson, was consecrated by the Lord Bishop of Montreal on the 2nd instant; seven Clergymen assisted the Bishop, and the Rev. C. Bancroft, Rector of St. John's preached a sermon appropriate to the occasion.

DIocese of New York.—The Rev. R. H. BOERNE, of the Diocese of Pennsylvania, has accepted a call to the charge of St. Thomas' Church, Brooklyn, Long Island, to which place all letters and papers for him may be addressed.

COLLEGIATE GRAMMAR SCHOOL, LENOXVILLE.—At the close of the late semi-annual examination, the customary distinctions were awarded for good general conduct and for superior diligence, and success in various branches of study during the preceding period of nine months—viz:

- I. For approved general conduct. T. S. Whitwell, Phillipsburg, Vt. Fisk, Granby, Vt. Gairdner, Sherbrooke, J. Bisset, St. John's, R. Gairdner, Christieville, Ed. Towle, Lenoxville, R. Geminis, Christieville, John Ed. Hale, Sherbrooke, W. Cunningham, Carleton, C. Brady, Hemmingford, G. W. Lloyd, Sherbrooke.

- II. For approved diligence and success in English. Junior Division, F. Perry, Potton. Second do. W. Cunningham, Carleton. III. IN LATIN. Junior Division, F. Perry, Potton. Second do. Third do. Fourth do. Wm. Spry, Compton. F. Gairdner, Sherbrooke. Senior do. G. W. Lloyd, Sherbrooke. IV. IN LATIN COMPOSITION. Senior do. G. W. Lloyd, Sherbrooke. V. IN GREEK. Junior Division, F. Triggs, Quebec. Second do. Senior do. T. S. Whitwell, Phillipsburg. VI. IN MATHEMATICS. Euclid. T. S. Whitwell, Phillipsburg. F. Gairdner, Sherbrooke. Arith. & Algebra. C. Brady, Hemmingford. W. Tait, Montreal. Arith. Jun. Div. S. Spafford, Ascot. R. Gairdner, Sherbrooke. F. Perry, Potton. Senior Div. W. Fisk, Granby. C. Perry, Potton.

- VII. IN HISTORY. Junior Division, F. Perry, Potton. Second do. F. Stayer, Montreal. C. M. Fraser, Montreal. Third do. L. Robertson, Montreal. A. Brown, Sorel. VIII. IN MAPPING & DRAWING. C. Brady, Hemmingford. G. W. Lloyd, Sherbrooke. W. Fisk, Granby. IX. IN WRITING. Jas. Bisset, St. John's. H. T. Tait, Montreal. W. Langworthy, Lenoxville. W. Cunningham, Carleton. X. SINGING & MUSIC. W. Cunningham, Carleton. W. Tait, Montreal. XI. For greatest general improvement. C. Brady, Hemmingford. Jos. Gass, Drummondville.

Mem. The determination of the prizes for Geography, French, and certain divisions in Latin, was postponed. [We are happy to learn, among other tokens of the efficiency of their school, that additions to the school accommodation, consisting of new class-rooms, library, and play-room; under-nearly, are in progress and will be completed early in August. The committee of management have appointed to the vacant office of Classical Master Mr. JOHN DALZIEL, formerly of Edinburgh, and for the last three years of Huntingdon in the district of Montreal, a gentleman who has been recommended as a sound and able teacher.

The attention of our readers is requested to the advertisement of this institution in another column.]

THE TREASURER OF THE MILITARY ASYLUM FOR WIDOWS AND ORPHANS (thankfully acknowledged)

Local and Political Intelligence

The letters by the steamer Hibernia, from Liverpool on the 8th instant, arrived in town on Sunday evening; and the newspapers on Tuesday at noon. The accounts are favourable. Paris is coerced, hostilities between Prussia and Denmark are suspended, Austria tranquil, from Italy no particularly stirring news, though circumstances far from settled. We avail ourselves largely of Willmer & Smith's European News in making the following selection of intelligence.

Trade has been quiet, but considerably improved during the week now closed. The Produce markets have presented a tranquil appearance; and both in London and Liverpool holders have manifested a greater desire to sell, and the increase in supply of several articles has been to a somewhat large extent. Cotton is in good demand and the market for Breadstuffs is steady. The Iron trade is in a languid position. From the manufacturing districts the reports are still dull, but they exhibit more activity than has prevailed for some time past. Money can still be obtained at a low rate of interest; and, from the large imports of Specie which are coming forward, the settlement of affairs in France, and the prospect of an abundant and seasonable harvest, we may expect ere long that trade and commerce will resume its usual activity.

To CONTRIBUTORS.—Received H. M. (last Thursday) for that day's paper—C. D. J. S. J. S. the former never came to hand—C. B. J. F. last Saturday, about four weeks after it ought to have reached us.

PAYMENTS RECEIVED.—Col. Lawrence, 2 copies, 202 to 253; and one 215 to 266; Messrs. Wm. Petty, 2 copies, No. 138 to 230, and No. 213 to 264; Wm. Brown, No. 138 to 219; Arch. Campbell, No. 209 to 260; S. Baltimore, No. 203 to 260; W. White, No. 206 to 237; D. D. Young, No. 203 to 260; J. V. Gale, No. 192 to 243; J. Bradford, No. 191 to 242; J. Wilson, No. 206 to 260; W. K. Baird, No. 200 to 260; J. B. Forsyth, No. 192 to 217; Wm. Sewell, No. 209 to 260; J. Grainger, No. 192 to 243; Jas. Dyko, No. 218 to 269; C. McCallum, No. 242 to 293; Wm. Bennet, No. 193 to 244; P. Blair Crane, No. 235 to 286; Douglas White, No. 209 to 260.

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The state of the weather being now the particular barometer by which the Grain trade is regulated, our Corn markets have had rather a fluctuating tendency during the past week. The rains of last week caused prices to improve, but on the weather clearing up, and genial rays of sunshine replacing that which was damp and cold, holders were less firm.

The state of trade in the manufacturing districts is more satisfactory and encouraging this week. At Manchester the demand for goods, for the Italian market, has improved, owing to the heavy protective duties imposed by the Austrian Government, for the benefit of the German manufacturers, having been nullified by the new Government.

The Money market has improved under the effect of the announcement of the Chancellor of the Exchequer on the 30th ult., that the Government had succeeded in effecting savings in the public expenditure, and obtaining a revenue from unexpected quarters to the extent of a million and a half. From our reports below it will be observed that both Consols for Money and Account have considerably advanced during the week. Reduced Threes are 87½ to 87; 4 per Cents, 87½ to 87; Exchequer Bills, 88, to 4½s. premium; and Bank-Stock 191 to 193.

LIVERPOOL MARKETS.—Corn, 30s. to 32s. 6d.; Meal, 13s. 2d. to 13s. 9d.; Flour, 27s. 6d. to 28s.; Wheat, 6s. 6d. to 6s. per bushel Cotton up.

The persons found guilty of rioting, and assaulting the police in Bonner's-fields have been sentenced to different periods of imprisonment, from six months to twelve. The prisoner who struck the policeman with an iron crowbar was sentenced to two years' imprisonment with hard labour.

THE HIBERNIA STEAMER, on her last homeward trip, had a narrow escape from shipwreck on the Shelf of Man, where, in a very dense fog, she drifted on, while in the act of casting the lead, the engines being stopped, because Capt. Shannon, in the impossibility of knowing the exact position of the ship, while he was aware that she must be close upon the Call, used the utmost caution—to which, under God, no doubt the safety of ship and ship's company are to be attributed. The concussion was exceedingly slight; and as she touched at low water, the flow of the tide released her after a detention of about five hours. She had not received any damage, and proceeded on her way immediately. Captain Shannon, far from deserving blame, is entitled to the highest praise for prudence.

The Railway Chronicle mentions that Mr. Wishaw has invented an air telegraph, consisting of a coil of gutta percha piping, 200 feet long, through which a whisper can be heard with perfect distinctness, while it is possible to use a speaking telegraph of this kind for a distance of three-quarters of a mile.