Pouth's Corner.

"THE WHOLE TRUTH."

As Albert walked slowly along toward home, his reluctance to tell his father exactly how it happened that he had been tardy at school increased. The reason of this was, that he had been trying to make it seem right to keep back a part of the truth. If he had resolved at once to go directly to his father, and state the circumstance just as it occurred, there would have been an end of all difficulty. But he did not like to be blamed, even a little, and therefore he did not wish to say any thing about playing with

Just before he came in sight of home, and before he had concluded what to say, he saw his father walking along in a direction towards him. As they came near to each other, his father looked surprised at seeing Albert, and inquired why he was not in

Albert hesitated a moment, and then said "Why, as I was going to school, I stopped to help little Willie Hall up. He had fallen upon some stones, and cut his hands, so I went home with him, and when I came back and tried the door, it was fastened."

"Well," said his father, "I am glad that there was no blame about it," and he walked on as if in haste.

Albert had done wrong in naming Willie Hall's accident as the only cause of his being out of school. He should have told the whole story, and then his mind would have been at ease. As it was he felt restless and uncomfortable. He could not help thinking that he had not done quite right and he thought that he would talk with Joseph Page about it, when school was

So as soon as the time came for the dismissal of the scholars, Albert set out on his way to meet Joseph. He fold him the whole story, beginning at the point where Joseph left him for school, and concluded by asking if he thought he had done very wrong?

"I think you did wrong," said Joseph. but not very wrong. You ought to have related all the circumstances to your father. By staying so far from the school-house, 'till the bell rang, you were in danger of being late, even if no accident had happened. Your having said nothing about playing with the dog until nine o'clock, seems some like abusing your father's confidence in your

"So I have been thinking," said Albert, "and I will tell him every thing about it, just as soon as he comes home."

"That will be doing right," was the reply, "and then you will feel happy again,"

So as soon as his father came in to dinner, Albert carried his good resolution into effect, not forgetting to say that Joseph Page had advised this sincerity, and frankness.-Watchman.

THE OTHER QUESTION BROUGHT INTO

the question proposed in the last number strength enough to preach. When she took but one of the Berean, and it serves me the opportunity of persuading him that a right, for I have let a mistake creep into the | man of tender constitution like himself ought statement of it which may have puzzled a to have a wife to nurse him, and that she statement of it which may have puzzled a to have a wife to nurse him, and that she thoughtful reader greatly, if he did not at once perceive what the omission was. The paper says: "it is clear that the loss ought to have been only 1-19th of a lb"— than knew of none to suit him so well as overlapting man took her ought to have been only 1-19th of a lb"— the paper says: "The assembly, when asked by the officiating minister by what authority they assailed the religious liberty of the congregation, they replied, "By the order of the people." The assembly, and important the same that the loss of the same that they are the paper says in the officiating minister by what authority the officiating minister by what authority they assailed the religious liberty of the congregation, they replied, "By the order of the people." The assembly, and important the same that the loss of the people." The assembly pain of a fine of five shillings Cy, and important the same that the loss of the people." this is wrong; it should read "1-19th of her own daughter Joan. In due time, the 20lbs."

This nineteenth of the 20lbs in decimals is equal to 1.90176; so much weight the crown ought to have lost in water, if it had must have been done just as bitter physic been of pure gold.

But if the crown had been of pure silver, at 10.5 specific weight, it ought to have lost 1.01833.

The real crown lost, as we are told, 1.25, and we assume that it was silver that was mixed with the gold. Now you have a question of alligation before you, by which you can find out the proportion in which the two metals were mixed together.

A crown of gold, 20 lbs in weight, would lose in water (divide 20 by 19.64) 1.01833 lb.

A crown of silver, 20 lbs in weight, would lose in water (20 divided by 10.5) 1.90476 lb.

The real crown lost 1.25 by question. Hence

(1.01833) 0.65476 proportion of 1.90476 \ 0.23167 " " silver.

sum 0.88643 lb.

But the sum ought to be 20 lbs. Hence you now state your question in proportion

As 0.88643 is to 20:: so 0.65476 is to the quantity of gold contained in the real crown. Answer 14.772.

You may work your second question in proportion thus: As 0.88643 is to 20 : : so 0.23167 is to

the quantity of silver contained in the real crown. Answer 5.228.

from 20; the answer will come out the the same: 5.228.

This will be enough upon the subject of Hiero's crown. The next time I take up the consideration of specific weight, I will Hooker, shows with great clearage, and trent of a very awful case of deficiency force, but at the same time with much which is stated in the Bible. Perhaps you moderation, the scriptural foundation for the will give it some thought, where the dis- Episcopal government of the Church, and the covery of it is described.

HISTORICAL SKETCHES.

VENERABLE BEDE .- This remarkable monk was born in the year 672 at Jarrow, in Northumberland, and was placed for edication in the monastery of St. Peter, at Weremouth, when he was only seven years old. From that seminary he removed to the monastery of St. Paul, not far off, and at one or other of the two he spent the remainder of his days, with the only exception of visits now and then to religious houses, in the pursuit of those literary engagements to which he was devoted. He was ordained Deacon at the age of 19, and Priest when 30 years old. About that time of his life he commenced his labours as an author, and he wrote so many works that they fill eight volumes in folio. There are among them Commentaries on the greater part of the Old Testament, and on the whole of the New; also various Tracts and Homilies: but all these contain little beyond matter borrowed from the writings of the ancient fathers. The only one of his works that is of any value at this day, is an Ecclesiastical History of Great Britain from the invasion of Julius Casar to the year 731. This consists of five books, and has been published separately; it furnishes much valuable information, but that also is mixed up with a great many of those idle inventions which the crafty ecclesiastics of his time, and of the days preceding, imposed upon the credulity of an ignorant people. Of his personal picty there is no reason to doubt; he therefore must be reckoned among those who were imposed upon, and not among the crafty deceivers. His learning must have been extensive, and his industry prodigious. He enjoyed universal esteem and admiration, and was much consulted by parties perplexed with doubtful questions. The edentary life which he led, probably brought on the lingering consumption of which he died in 735. He goes generally by the name of *The Venerable*, which we readily adopt, though we do not believe the story related of it that the word Venerabilis was written by some spiritual being into a poetical epitaph in Latin which had remained unfinished and wanted just five syllables to complete the metre.

RICHARD HOOKER was born in the year 1553, and received his education at Oxford, where he took his degree as Master of Arts in 1577, and was elected Fellow of his College at the same time. Two years after this he was appointed Deputy Professor of Hebrew; after another two years he took orders, and it soon came to pass that he was called to preach a sermon at St. Paul's Cross in London. According to the ordinary usage, he went to the place called the "Shunammite's house," where board and lodging were provided for the preachers, besides the pay they were to receive for their service. Now Richard Hooker was a poor traveller, and he arrived in London wet, weary, and weather-beaten: his hostess, Mrs. Churchman, paid him attentions for which he felt exceedingly grateful, for I have not had any solution sent me of he scarcely thought at first he would gain marriage was celebrated, and that honest biographer, Izaac Walton, apprizes us that the good which poor Hooker received of her does good: she brought him neither beauty nor portion, and was an intolerable scold and tyrant.

By his marriage, Hooker lost the fellowship he had in his College, because these places are only held as long as one remains unmarried. He had small means of living, and remained three years in great distress. At last he was appointed to a country-parish, with a slender income. He had been there for about a year when two young men, formerly his pupils, came to pay him a visit. To their surprise, they found their tutor tending his sheep in the field, with the Odes of Horace in his hand. They accompanied him to his house, and were beginning to enjoy his quiet company, when his wife sent for him to rock the cradle, which he did not venture to refuse. His sad condition filled them with grief, and his patience under it called forth their admiration: but they got out of his house the day following in search of pleasanter quarters-firmly resolved, at the same time, to do their best to provide more comfortable maintenance for him. One of the young men was son to Archbishop Sandys; through his influence, Hooker was soon appointed Master of the Temple, which is a very creditable charge, namely, to be minister to the society of lawyers and their students who occupy the large building in London, called the Temple. This appointment he held for seven years, and in it he had to contend with Mr. Travers, Lecturer in the same church, whose opinions upon ecclesiastical government were quite Or else you may subtract the 14.772 different from those of Hooker, so that this great man's mental powers came to be closely drawn to those studies which enabled him to write his celebrated work on Hooker shows, with great clearness and

used his own judgment so exceedingly well in handling this question, he is almost habitually now called the junicious Hooker.

When he had laid his plan for writing this extensive work, he asked to be removed to some country parish again, where he might have leisure and quietness for completing the task he had set to himself. This was granted by his presentation to the roctory of Boscomb in 1591, and to that of Bishop's Bourne in Kent, three years later. In addition to his great learning, and his ability in orderly arrangement and clearness of expression, which make his book unequalled by anything that has been produced on the same subject, he had the zeal and laboriousness of an exemplary pastor. It his marriage had any thing to do with the softening and Champlain St. and its continuation as far of his character which was remarkable for meekness and patient endurance, it does not, side; and on the other, in St. Roch's ward, however, seem to have contributed to the over Des Fosses St. from St Roch's St. as far lengthening of his days, for he died in the year 1600, being only forty seven years old. Very sweetly does Izaac Walton, at the close of his account of this good man's life, pray that the Clergy of this nation may attain if not to his great learning, yet to his remarkable meekness, his godly simplicity, and his Christian moderation: for these will bring peace at the last!'

PERSECUTION IN SWITZERLAND.

The accounts from the Canton de Vaud continue to be of a very distressing nature. Religious liberty is trampled on the ground; and the lawless mob, encouraged by the Government, who are obliged to lean upon them for support, are rushing into new excesses. The Continental journals relate a variety of circumstances, regard thereof. which show that the riotous proceeding of the people who interrupted Divineservice in the Oratoire, and so procured the decree of the Government for the suppression of all public religious worship not must have been of an alarming nature. While the conflict was going on at the themselves from the main body of as- tiod. sailants; and, armed, the one of them with a sabre, others with sticks, they found their way into a neighbouring house, forced open the door of a chamber inhabited by an old woman, and searched the bed and the closet, in order to see above penalty. whether any one was conecaled. Not discovering any one, they next went to the neighbouring apartment, struck the nalty: all snow and filth removed to be de person who opened the door, and renewed their domiciliary visit; and all this they did in the name of the sovereignty of the people. On another occasion, a troop of them assembled round about the house of one of the pastors of Lausanne, to give Paul's Market whatves, or at such other places him a charivari. In the midst of their as may be hereafter fixed by the Road Comcries and vociferations, they insisted on mittee of the City Council. entering into his house for the purpose of dissolving a religious meeting which they faucied was held there. These disturbances are not confined to the town of Lausanne: they are beginning to manifest themselves in other places. On the Sabbath-day, a religious meeting of Dissenters at Vevey from the Road Surveyor, to remove the snew was disturbed by some individuals, who or ice from the foot-paths fronting their preentered the hall for the purpose of dis- mises within twenty four hours. solving the assembly. When asked by the officiating minister by what authority anxious to avoid the scandal that would somment for thirty days, or until such fine and have arisen from a struggle, separated, costs be paid. after protesting against the violence to 14. No person to allow horses to stand in which they had been exposed. In the the street without a person in charge under evening they adjourned the meetings in pain of incurring the first mentioned penalty the Oratoire, for the present at least.

They say that the people were collected to any winter vehicle, to wear each two good pretext to exercise the same severity to- the horses. wards the seceders who assembled for worship in the country places, as in Lausanne itself. It is extremely doubtful, Dobhin, to be fixed and established as the however, whether, with all the caution William Dobbin is hereby named Keeper of they are able to exercise, it will be possible for them to escape persecution. "It is believed," says the Esperance, "that their moderation will be unavailing, and finds horses at large or without a competent that to the violation of religious liberty person in charge of them is to convey them at their enemies will add the violation of the sanctity of those homes which belong to them as citizens." -- Edinburgh Witness.

[The decree referred to in the above, orders as follows:]

"Art. I. the religious meetings at the Oratoire, and all other meetings for worship out of the National Church, not authorized by the law, are from this day, and till the present decree be rescinded, forbidden at Lausanne.

"Art. II. In case of disobedience, or resistance to the prohibition mentioned in the 1st Article of the decree, the religious meetings therein alluded to shall be dispersed. In case of need, force will be used, and the parties resisting the orders of the government shall be cited before. the tribunals, to be punished according to the Penal Code.

"Art. III. The Council of State is determined to take similar measures in may be required.

"Art. IV. The Prefet* and the Municipality of Lausanne are entrusted with the execution of the present decree.

* The Profet is the representative of the exadvantages of it. As he is found to have centive power.

MUNICIPAL REGULATIONS.

Abstrace of a " By-law for keeping in repair the roads in this city," passed at a special meeting of the City Council held on the 19th Decr. 1815.

No. 1. Every person owning or occupying or having the management of any house, part of a house, building, lot of ground or part thereof within any part of the City of Quebec, to level the snow in front of the same immediately after every fall thereof, and to fill up and level every cuhot, under pain of forfeiting not less than five nor more than forty shillings Cy.

2. Every person owning or occupying as above within the walls of the city or within that part or circuit of the city, commencing at the Western limits of St. Peter's Ward and extending thence over the Lower Town as the Toll-gate or limit of the city on that as Craig St. and over the whole length of Craig St. not to allow the snow or ice to accumulate in front of his premises beyond one foot in depth under pain as above; the same penalty to be incurred for every day during which the snow is allowed to remain after conviction thereof.

3. Persons owning or occupying as above not to allow the snow or ice to accumulate on their houses so as to be dangerous for footpassengers: upon verbal notice from the Surveyor of High-ways or other person on his behalf, to remove the same within twenty four hours or incur the above penalty.

4. All water courses in the streets to be made outside of and close to the foot-path. not exceeding one foot in width; and all owners or occupants to see that they are so made.

5. Persons cutting snow and ice or making water-comses in the streets to attend to the directions of the Surveyor of High-ways in

6. Persons occupying or owning as above to allow no ashes, soot, dirt, filth, snow or ice, which may have been thrown in the street in front of their premises, to remain.

7. Every proprietor or occupant to remove, on or before the 24th day of April in each connected with the Established Church, vear, the snow and ice from half the street in front of his premises or forfeit the same penalty, which is to be repeated for every day Oratoire, some young persons detached the snow is allowed to remain after that pe-

> S. The snow or ice so removed to be secured in a cart or sleigh so that none of it shall fall in the street.

> 9. The owner of every such cart or sleigh, not being a carter, to have his name thereon in plain legible characters, under pain of the

> 10. Persons depositing snow, ice or filtl in any of the streets to incur the above peposited beyond fifty feet north of the whatves at the extremity of the following streets, on the River St. Charles, viz :- Panet street Ann street, St. François street, St. Thomas street, St. Peter street and beyond one hun dred feet from the northern extremity of St.

> 11. No person to make an excavation in any street, to effect an entrance by a cellar coor into any building, without having the excavation securely covered with a wooden frame, with its surface on a level with the snow and ice.

12. Occupants or proprietors, upon notice

13. No persons to slide or make any slide

They saw that the people were collected hells under a penalty of ten shillings Cy. for in the streets, ready for turnult and up- the first offence and twenty shillings for each roar; and they knew perfectly well that the subsequent one, recoverable as well against Government was only watching for a the rider or driver as against the proprietor of 16. The premises in rear of the house No. 25.

St. Lewis Street, the property of Mr. William the said Public Pound agreeably to the Act 6th William IV. Cap. 56.

17. Every peace-officer or police-man who once to the Pound, to be there detained until delivered according to law.

18. All Peace-officers and Police-men to enforce the execution of this ordinance and to report all offences against the same to the Surveyor of High-ways, &c.

19. By-Laws and Ordinances respecting the keeping of Roads, Streets and Lanes of this City in repair, and especially those of the nineteenth of June, one thousand eight hundred and forty-one, and of the twentieth De cember, one thousand eight hundred and forty-four, shall be and the same are hereby renealed.

FOR SALE, NGLISH Linseed Oil,) Imported French Burr Stones, this London Bottled Porter, season. WELCH'& DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

THE Girls' department of the British I and Canadian School will re-open on all other parts of the country where they Military Asylum. JEFFERY HALE.

Quebec, 2nd Oct. 1845.

COALS. TEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's, Wharf,

Late Irvine's. Quebec, 29th May, 1845.

SIGHT RESTORED NERVOUS HEADACHE AND DEAFNESS CURED.

BY THE USE OF Patronized by nended by ROYAL FAMILY Great Bel-

Bminent FILYSICItaln.

For its efficacy in removing Disorders incident to the

EYES AND HELAD.

THE FORGERS, 14rn Dec., 1814. This Scientific Medical Reviewer made the following critique on Grimstone's Eve Snuff, demonstrating its powerful influence on those delicate organs, the Eye and Ear.
GRIMSTONE'S EYE SNUTT. Perhaps there

is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only he recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Ze dous. THOMAS BICKELL,

Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebic.

EDUCATION.

MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction.

Quebec, 15th April, 1845.

MONTREAL TYPE FOUNDRY.

To the PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

Having revised and greatly added to the

material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

The services of an experienced practical man, from New York, have been engaged in anical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when

the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d- per

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New York at 20 per cent. in advance.
CHAS. T. PALSGRAVE. June 12th, 1845.

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