

hen I afterwards saw at the door of a church in
me a programme signed and attested by the Pope
himself, inviting devotees to enter and pay their
prayers to a wooden image, because the poor in-
cident had wept tears of blood for the neglect of his
sin. When such is the head, what must be the
members?—Rev. T. S. Hughes's Travels.

The history of the Pagan Romans might have taught
in a better lesson, who in the very height of their
perdition broke to pieces, or threw into the sea, their
deifying images, as a proper punishment for their folly
and obstinacy (see Julius Obsequens, or Dion. Cass. frag.
)

RULE OF FAITH FOR THE ILLITERATE.

Here it will be demanded, how men altogether
illiterate can examine any doctrine by Scriptures?
They cannot read them, how shall they examine
any thing by them? not examining the points of
faith by them, how can they be said to be the rule
of their faith? In such a sense as Aristotle's works,
opposing them only authentic, and all his positions,
unfettered of new-fangled may be said to be the
rule of blind men's logic; for albeit they cannot
read his works, yet are they capable of his general
undoubted rules, seeing they have, as well as
men, a natural faculty of discerning truth from
falseness, and can distinguish betwixt rules derived
from the pure fountain of truth in that kind, and
cepts drawn from conjectural, erroneous, and
trump surmises of shallow brains, if both be dis-
tinctly proposed to them. And the rules of truth
are fully apprehended and embraced, serve as a
measure to discern all consequences and conclu-
sions which shall be suggested unto them by others,
as they will admit of nothing for sound and true
logic, but what may be resolved into the former or
other principles, which they can perspicuously
and immediately discern to have been drawn
from the fountain of truth by the same natural fac-
ulty or ability by which they did discern the former;
the faculty will still be like affected with all
incentives of like nature, use, and perspicuity. In
like sort must the first and general principles of faith
derived from Scriptures, the only pure fountain of
pernicious truths, unto all illiterate hearts by the
ministry of the learned. For hearts, though illite-
rate, once illuminated by God's Spirit, are as apt to
discern spiritual principles from falsehood or carnal
injections, as the natural man is to discern natural
truths from errors of the same kind. And these gen-
eral and fundamental principles of faith, engrained
in their hearts, serve as inflexible rules for discerning
a consonancy or dissonancy of such particulars as
all be suggested unto them. . . . If they doubt of
any man's doctrine whether it be truly spiritual or
non-spiritual to the foundation of faith, they [i. e. the
illiterate] who "cannot read" may
appeal to Scriptures, as they shall be expounded to
them by others. Finally they are tied to no visible
mnemonic of any doctrine, and the general con-
sent of reformed Churches, is the only inflexible rule
of faith in both respects or conditions of a perfect
faith. First, in that it contains all the principles of
faith and points of salvation, so that no visible
church on earth may commend any doctrine to
others, as a doctrine of faith, unless it be commended
to them for such by the Scriptures, by which
every one's doctrine that acknowledged God for
Lord must be examined as by a law unchangeable.
Secondly, in that these principles of faith are
plainly, perspicuously, and distinctly set down to
capacities of all that faithfully follow their prac-
tice, all capable of any rule or reason. So that this
canon needs no associate, no addition of any
horily as equally inflexible, nor more perspicuous
itself, to supply what it wants; only the min-
istry of men skillful and industrious in the search
exposition of it, is to be supposed. And all these;
they never so excellent and well conversant in
them, are unto Scriptures but as the ordinary ex-
hibitors of classic and authentic books are unto the
authors or inventors of the sciences: contained
them; supposing that the first authors were men
extraordinary and infallible skill, and their expo-
sitions, as they usually are, but of ordinary capacity
experience in those faculties.—Dr. Jackson.

The Berean.

WEDNESDAY, NOVEMBER 25, 1847.

We have devoted a good deal of space, in several
preceding numbers, to the proceedings of the Gene-
ral Convention of our Sister Church in the United
States. That assembly cannot fail to interest the
Canadian Churchman, in the first instance on account
of the bearing which the results of its deliberations
have upon the prosperity of the Church represented
it; it must further be a subject of animating con-
sideration to him, when he reflects upon the proba-
bility that a time will come when the branch of the
Church to which he belongs will claim, and acquire,
a right of legislation for her own good—a right
which she can be content to do without, only so long
as she is in fact dependent chiefly upon the mother
country for aid in providing church-accommodation
and the support of the ministry: still more closely,
perhaps, will the Churchman's attention be directed
towards the subject of Church legislation, when he
sees how a yearning for the recovery of legislative
power manifests itself in the Mother Church, as has
been recently evinced on the recurrence of the form
such alone it has now for upwards of a century
been in practice—of electing members of the Lower
House of Convocation. We find, for instance, the
venerable Archdeacon Sinclair, in opening the pro-
ceedings for the nomination of procurators to repre-
sent the archdeaconry of Middlesex, to express him-
self to the effect that,

"Although for some years past the assembling of
Convocation had been little more than a mere form,
clergy must be aware that, judging from the circum-
stances by which they were surrounded, it was
more than probable that a very long period
would not pass by without some of its original im-
portance being attached to that solemn assembling
themselves together, as provided for by the an-
cient canons of the Church. The question of the
vitality of that ancient usage had been agitated
among persons whose opinions on such a matter
were entitled to the highest respect, and considera-
tion; and there could be little doubt that the results
of that investigation would be productive of the
greatest benefit both to the Church and the nation."

Many of our readers, no doubt, are aware that a
wide difference exists between the representation of
the Church in the American General Conventions,
and that in the English Convocation; whether a
Lower House of Convocation, composed of Deans,
Archdeacons, and Procurators—all Clergymen—
would, with the House of Bishops, really represent
the Church, or whether any plan has been devised
by which the Church-of-England Laity, now no
longer exclusively representing the nation in Parli-
ament, would throw its influence into the proceed-
ings of Convocation, we are not aware. A speaker, on
the above mentioned occasion, is reported as having
alluded to the position of the Church towards Parli-
ament in the following terms:

"Now that the rulers of the country seemed to
be so anomalously constituted, and as the Parli-
ament could no longer be considered a Christian Le-
gislature, admitting, as it did, Jews, and persons of
no religious opinions, it became the more necessary
that the Clergy themselves should carefully guard
their own interests and the benefit of the Church."

If legislation by the British Parliament, as now
constituted, promise little for the interests and the
benefit of the Church, still less would legislation by
the representative bodies which make laws in Her
Majesty's foreign possessions. The subject is avow-
edly intricate; it will not be ripe for action, in the
Colonial Church, for some time to come: acquain-
tance in the mean time, with the experience
gathered on this and on the opposite side of the At-
lantic will be useful; and it has been our endeavour
to contribute towards it to the extent that our space,
doing justice to other departments of intelligence,
would allow.

The Episcopal Recorder contains the following
"correction" which includes the melancholy in-
formation of a perversion which has occurred in the
Diocese of Pennsylvania:

"We are requested to state that it is not our
friend and brother, the Rev. Thomas G. Allen—the
well known and laborious City Missionary—who
has joined the Romish Church, but the Rev. George
Allen, Professor of languages in the University of
Pennsylvania."

One of our exchanges remarks that Professor
Allen was one of "the pet correspondents" of the
New York Churchman. He has only been consistent,
probably, in acting out the principles which
fitted him for that occupation.

We regret to meet with continued instances of
the success of romanizing tendencies in the mother-
country. A youth, the son of the Hon. Mrs. Nor-
ton, scholar at Eton College, imbibed romish sen-
timents while there; he was taken to Paris, where
his perversion was completed.

The announcement of an election to a fellowship
at New College, Oxford, brings under our notice the
secession of its former occupant, Mr. Nicholas Dar-
nell, M. A., of that University, the son of a Pre-
bendary of Durham, which took place about the
time of Mr. Burns's secession.

We used some caution in mentioning the seces-
sion of the latter gentleman, which we did in the
terms employed in two English publications (see
Berean, 30th September)—being slow to believe
that the departed individual was really the pub-
lisher of those numerous mischievous works which
have for a long time been so industriously circulated
as sound and wholesome food for the mind of
Church-of-England men, women, and children; but
against which we and more than one Correspondent
of ours raised a warning voice—see Berean 15th
September 1845 and three following numbers; also
20th November 1845, for articles upon Burns's pub-
lications especially; allusion to dangerous reading
has been frequent in our columns. It is, however,
too true that the seceder Burns is none other than
the individual who has been so instrumental in set-
ting the press to work for the multiplication of roman-
izing literature, disguised as reading for Anglicans.
No wonder that this secession is felt as a great blow
and discouragement to the party which has so long
claimed credit for attachment to the English Church,
while assiduously working to corrupt the minds of
her members. No wonder that those feel very awk-
ward who, amidst the same professions, have been
diligent in supplying Sunday Schools, parochial Li-
braries, Tract distributors, and families with Burns's
publications. It is a perplexing choice, certainly,
for them to make, whether it was in clear-sighted-
ness or in integrity that they were deficient when
they recommended such books as sound and profit-
able reading. Well might the Editor of the Church
and State Gazette exclaim:

"Will men at last be warned? Will true
Churchmen at last see what is meant by the can-
ning mixture of good with evil, truth with falsehood,
popery with Scriptures, superstition with religion,
which is now circulating in the popular works of the
day under the name of Burns?"

Of course, the romanizers eagerly snatch up the
meagre morsel thrown to them in the announcement
that Mr. Burns was originally brought up in the
Presbyterian communion; from which it is argued
that he never was a sound Churchman. Now we,
of course, have never looked upon him as a sound
Churchman who could lend himself to the occupa-
tion which has brought him under our notice; nor
have we ever been at all eager to boast of the acces-
sions, which our Church has frequently had, of mem-
bers who came from other religious bodies to join
her. But it is the habit of the party in question to
make much of such accessions, and to adduce them
as proofs of the diffusion of Church-principles: how
often do we hear of the number of dissenting minis-
ters now studying for orders at St. Bees! In the
columns of the Berean, that piece of intelligence,
we believe, has never been inserted, for the simple
reason that we consider the gain to be in a great
measure only apparent, experience having taught
us, long before Tractarians ever threw light upon it,
that from the strength derived by our Church in the
accession of truly pious non-Episcopalians, who

have joined her upon conviction of the value of her
orders and government, there has to be deducted the
contrary influence of her being saddled with mem-
bers who so woefully mistook her character, when
they applied for admission, as James Burns and
other passers-through evidently did. The misfor-
tune is, that not all these will be filtered through,
but that some will remain, fostered by those who
countenanced and employed Burns, and perhaps
doing more harm than all the sound-hearted con-
verts to episcopacy can counteract.

A very cautious newspaper correspondence took
place, last September, in the course of which Dr.
Pusey, addressing the Editor of the Morning Herald,
ventured upon the assertion contained in the follow-
ing paragraph:

"In consequence of a circumstantial statement
copied by you from the Standard, that one, formerly
a clergyman in the English Church, said that he
had gone to Rome by my advice, it seems best to
say, once for all, that if any person ever said any-
thing of the sort, he was guilty of a wilful untruth.
I never advised any individual whatsoever to go to
Rome; or leave the English Church."

This was on the 4th of the month. By the 9th
of the same, Dr. Pusey had come to know that
the statement so positively contradicted by him had
for its source the Rev. E. G. K. Browne, formerly
Curate of Bawdsey, now a member of the Church of
Rome. Forthwith the Oxford Doctor relents. He
addresses another letter to the Herald, which con-
tains the following passage:

"I would not impute to him 'wilful untruth';
but knowing that I have always earnestly dissuaded
persons from leaving the Church of England, there
must be some grievous misstatement somewhere.
Of this I am certain, that I never said anything to
him, or to any one, which either excited or mis-
apprehension could torture into 'advice to join the
Church of Rome.'"

We have the identical Mr. Browne appearing on
the stage at last, full of zeal to exonerate "the
worthy and excellent Dr. Pusey," affirms that he,
Mr. Browne, never used the words respecting the
Dr. which had been attributed to him; he then
states that Dr. Pusey did advise him.

"To the following effect:—'If Mr. Browne, you
cannot bring yourself to believe in the apostolic
succession of the Anglican Church, go to Rome, and
God be with you; but if, on the contrary, you are
convinced, after diligent study, that we possess the
apostolic succession, then remain where you are.'"

No contradiction of this statement has come to
our knowledge. Here, then, for the present, we
leave Dr. Pusey and those who look to him for ad-
vice respecting their adhesion to the Church of Eng-
land.

Since writing the above, the article on our first
page, from the devout Bishop Hall's Meditations,
has forcibly presented itself to our recollection.

It was selected by us as the first of a series, and
sent to the press, several days ago, simply on
account of its suitability to the season of Advent
upon which we are entering. How very different
from Dr. Pusey's was the Bishop's Churchman-
ship! Even in a solemn and miserable Church,
there may be a personal succession. How little
were the Jews better for this, when they had lost
the Urim and the Thummim, sincerity of doctrine
and manners! This stayed with them, even while
they and their sons crucified Christ. . . . It is true
succession of truth and holiness, that makes
us JUSTIFIERS A CHURCH, whatever become of the
persons."

CONTRIBUTIONS TOWARDS MISSIONS.—The Phil-
adelphia Episcopal Recorder gives a tabular state-
ment of the interest taken in the missionary enter-
prise by the members of the Protestant Episcopal
Church in the different Dioceses, so far as has been
evinced by their pecuniary contributions to the funds
of the Domestic and Foreign Committees of the Board
of Missions during the year comprised in their last
statements of accounts. The highest in the table
is the Diocese of Georgia, where the average is
\$2.17 cents for the year for each communicant. The
lowest, as might be supposed, is the newly formed
Diocese of Wisconsin. South Carolina comes next
to Georgia; \$1.81. Alabama next; \$1.10; then
Vermont; \$1.28. In five more Dioceses the aver-
age exceeds a dollar annually for each Communi-
cant. Among those which fall short of that suffi-
ciently moderate amount of contribution we find the
Diocese of New Jersey in which we have been led
to look with much interest for the efficiency of the
use of the offertory service in raising contributions
for Church purposes: the average sum of 67 cents
per communicant has flown into the funds of the
Missionary Committees from that quarter. Mary-
land, 49 cents. Western New York, 23 cents. It
is no cause of surprise, when we learn that serious
doubts have arisen of the efficiency of the present
missionary organization—which professes to make
the Church the Missionary institution, but has so
egregiously failed of opening among her members
the channels of liberality towards the support of that
noble Christian enterprise and duty.

THE DUKE.—The newspapers have for some
time been busy making up a marriage between two
very respectable individuals, the aged Duke
of Wellington (79 years old, we believe) and that
magnificent dispenser of ample means, Miss Burdett
Coutts. We never took any notice of the idle rum-
our, while it remained without contradiction;
but we advert to it now, for the purpose of introduc-
ing the following, which, whether it correctly ac-
counts for the origin of the report or not, is at all
events a circumstance very likely to have given
idle triflers occasion to found the story upon.

"A correspondent of the Augsburg Gazette
writes from Berlin, September 27, that Sir Robert
Ingles, who stayed there a few days, flatly contra-
dicted the report of the approaching marriage of the
Duke of Wellington with Miss Burdett Coutts. The
whole rumour, said he, originated in a mere joke.
Miss Burdett having called upon the Duke, with a
large sum of money for the erection of churches in the
colonies, the Duke praised her generous liberality,
adding, playfully, 'You deserve to be a Duchess,'
to which the Marquis of Douro, who was present,
replied, 'You see, Miss Burdett, my father
makes you an offer.'"

Mentioning the Duke, as a public character whom
we love to name with respect rather than with
a view to ridicule, we take the opportunity of intro-
ducing an anecdote respecting him which may per-
haps tend to render a practice popular which has

Very much fallen into disuse. It is thus related in
the Morning Chronicle:
"The Court Circular takes care to tell all who
choose to read it, that his Grace uniformly attends
the early service every Sunday in the Chapel Royal.
It was cold and bleak the other Sunday morning.
The Duke, a few minutes before eight o'clock, was
in his pew. The officiating clergyman saw no
clerk present; he looked about, hemmed, and wait-
ed a minute or so, and then commenced the service;
still no clerk made his appearance. Who was to
make the sacred responses? Certainly not the clerk.
The Duke of Wellington, with characteristic prompti-
tude, took the Prayer-book in his hand, and officiated
for the clerk, reading all the responses as if he
were the usual functionary. The audience consisted
only of four persons."

Perhaps some of our readers, who have hitherto
abstained from taking the part assigned to "the
people" in the course of our public worship, may
be induced to make the responses audibly, on con-
sideration that in so doing, they will act as the
Duke of Wellington does. So we try to win them.
If that will not do, we must try what a threat will
effect: Should the people be found incurrable,
and the responses continue to be not made by the
congregation, they will have no right to complain
if the choir commence to chant them.

ACCOMMODATING VIEWS OF RELIGIOUS DUTIES.—
Dr. WORDSWORTH gives an amusing illustration of
the old proverb, which advises sojourners at Rome to
"do as they do at Rome," which might also suggest
other reflections. This is the note:—Heard it
stated of the French servants of an English family,
that when told they might have fish, &c., instead of
meat on their *jours maigres*, they had, with one ex-
ception, always declined to avail themselves of the
privilege, alleging that, "L'osqu'on est chez les
hérétiques, il faut faire comme les hérétiques." When
you are with heretics, you must do as heretics
do.—Church of England Quarterly Review.

ECCLESIASTICAL.

Diocese of Quebec.

RECTORY OF ST. JOHN'S, CANADA EAST.—On
Thursday the 18th inst., the Rev. CHARLES BAN-
CROFT, A. M., late Minister of St. Thomas's Church,
Montreal, having been previously instituted by the
Rev. A. W. Mountain, Chaplain to the Lord Bishop
of the Diocese, and commissary specially appointed
for that purpose, was formally inducted to the
Rectory of St. John's, Canada East. Divine Service
was performed by the Rev. Wm. Thompson, of
Charlevoix, assisted by the Rev. Chas. Morice, of
Lacolle. The marriage of induction was read by
the Rev. Michael Townsend, Rector of St. George,
by virtue of which the new incumbent was put into
possession of the Rectory.—May the union thus
formed be one of long and happy continuance! May
the rich blessings of divine grace be showered upon
both Pastor and people, leading them together in
the paths of Christian love, and embuing them with
one heart and mind to contend for the faith once deli-
vered to the Saints!

The Rev. CHARLES BANCROFT requests that let-
ters and papers may be addressed to him at the Rec-
tory, ST. JOHN'S, CANADA EAST.

Diocese of Nova Scotia.

DIOCESAN CHURCH SOCIETY.—There was a
special meeting of the Committee of this Society at
the National School Rooms on Monday the 1st
inst., which excited great interest, and was attended
by nearly the whole of the members, and by several
of the neighbouring Clergymen.

The Lord Bishop occupied the Chair.
After the usual prayers, several applications for
assistance were considered, and grants made in aid
of the Churches building at Marie Joseph, and the
south shore of the Chedabucto Bay, and also for
the enlargement of the Church at Pictou.

But the subject of greatest interest was the an-
nouncement of the Rt. Rev. President, that fit men
had been found for Visiting Missionaries, that they
had been ordained, and were now actively engaged
in the work—one about the destitute Eastern shore;
and the other about Harrington, and the unprovided
settlements of the West. His Lordship read several
letters testimonial, which were highly gratifying
to the Committee, and the favourable impression
made upon those who themselves were personally
acquainted with the gentlemen to whom they re-
ferred, leave the Committee no room to doubt that
this long cherished object of the Society will be
successfully carried out; and that the blessing of
God upon their labours will be abundantly mani-
fested.

His Lordship expressed his regret that the ordina-
tion of these two pious and devoted men did not
take place in Halifax, and in the presence of the
Society, who have not only provided for their sup-
port, but exhibited the most anxious desire that
every thing should be done that might lessen the
privations to which the faithful discharge of their
ministry must expose them.

Rev. Mr. Uniacke said the Committee could not
but be fully satisfied with the gentlemen engaged
in the work, and felt himself grateful to the Bishop
for having ordained for the work of the Society two
such Missionaries as Mr. Braiding and Mr. Forsythe.

It is to be hoped that this is but the beginning
of a noble work which is to achieve the moral im-
provement and eternal salvation of thousands in this
Province. They go forth accompanied by the
earnest prayers of many Christians, who having
received the unsearchable riches of Christ, are
desirous of communicating to others the precious
gift, and it is to be hoped that a fresh interest may
be awakened and fresh impulse given to churchmen
in all parts of the Province, so that we come not
behind other churches in zeal and activity.—Halifax
Times.

Diocese of Fredericton.

BISHOP OF FREDERICTON.—His Lordship the
Bishop of Fredericton arrived in this city late on
Saturday evening; and early on Sunday morning.
His Lordship, accompanied by the Rev. Thomas W.
Robertson, Rector of Lancaster, proceeded to Pisar-
inco, and consecrated the new Church lately erected
at that place.

This makes the third new church that has been
consecrated in that Parish since January last; a cir-
cumstance, we believe, unprecedented in the history
of the Church in this Province.

The Parish of Lancaster is now provided with a
comfortable Parsonage and four Churches, which
speaks much for the zeal of the young Rector, as
well as for the liberality of the Parishioners.—The
Church at Pisarinc received the name of "Saint
James."—New Brunswick Courier, 12th inst.

PANISH OF FREDERICTON.—We learn that the
Board of the Vestry of Trinity Church, have come
to the determination to consent to a division of the

Parish of St. John into three Parishes, by lines pass-
ing through Union-Street and Duke-Street; and
have instructed a Committee to prepare a Bill to be
introduced into the Legislature for that purpose.
This measure will lead to the erection of a Church
in the Lower Cove, in which ample accommodation
will be secured to many who, by the present Pew-
system, are entirely debarred from attendance on
the public worship of their Church; and we trust
that the gentlemen charged with this important
work will bend their energies to make it as perfect
as possible, and thus carry out a measure of Church-
extension long desired by a large body of the Parish-
ioners.—New Brunswick.

The Rev. W. N. Boyer, Assistant Minister in the
Parish of Portland, having been appointed to Rich-
ibucto, proceeded on Thursday morning, with his fam-
ily, by the land route for that place, followed by
the good wishes of many of the parishioners, who
highly appreciated his valuable services.—Ibid.

THE BISHOP OF LONDON.—From a private letter
(for which our obliging correspondent will please to
accept our thanks) we are led to conclude that His
Lordship's indisposition, mentioned in our last, as we
found it referred to in the Eur. Times, was the con-
sequence of a fall while walking on some highly pol-
ished boards. Though unable to appear in public,
the Bishop held a private ordination on Sunday the
31st of last month, on which occasion two of the Mis-
sionaries of the Church Missionary Society were ad-
mitted to orders.

PAYMENTS RECEIVED:—Rev. R. F. Uniacke, No.
191 to 212; D. Com. Gen. Robinson, No. 157 to 208;
Messrs. H. Ince, No. 184 to 235; D. C. Greene, No.
209 to 312.
N. B.—Frol. Gore, Esq., acknowledged in our paper of
11th inst., No. 103 to 208, should have been No. 135 to
238, and is booked accordingly.

TO CORRESPONDENTS: Received C. B.;—Mr. A.;—
H. I.;—C. Y.;—J. H. J.

MR. THOMAS JONES, No. 1, Erie Street, is col-
lecting Agent for the Berean, for Montreal and
neighbourhood.

Local and Political Intelligence.

The letter-bags brought by the Acadia Steamer
arrived, by express from Halifax, this morning at 7
o'clock, and letters were delivered at 10. No papers
came by that conveyance, and no certain infor-
mation seems to be given as to the degree of promp-
titude with which it was intended to let them follow
the letters. We avail ourselves of the intelligence
published by the Morning Chronicle in an Extra on
Tuesday morning at 11, as obtained by Telegraph,
and reported for that paper; gleanings from it the
most important items.

"RECEIVED, Nov. 25th, S. P. 9.
"At three o'clock this afternoon we received
advices of the arrival of the Acadia at Boston, this
day only.

"A very meagre report of the news has reached
us, owing to the telegraph having failed this evening
beyond Albany.

"LIVERPOOL, Nov. 4.—Best Western Canal
Flour 29s. a 29s. 6d.; Richmond and Alexandria
28s. a 29s.; Philadelphia and Baltimore, 28s. a
29s.; New Orleans and Ohio 26s. a 27s.; United
States and Canada, 24s. a 25s.—United States
Wheat, white and mixed, 7s. 6d. a 8s.; ditto red,
6s. 6d. a 7s. 6d.—Indian Corn, 30s. a 35s.—Indian
Meal 14s. a 15s.—Oats per 40 lbs. 2s. 3d. a 2s. 10d.
—Bartley 3s.

"The dismal state of trade and money in this
country, described in our advices per *Caledonia*, con-
tinued to exist with unmitigated severity up to the
26th ultimo, when the Government yielded at last
to the popular cry for succour, and authorized the
Bank of England to depart from the Bank Act of
1844 and to make advances, on good security, on
sums of not less than £2000, at interest, at the rate
of 5 per cent.

"Produce became in better demand and the en-
tire fabric of trade indicated strength.—The second
modification, however, was found to be miserably dis-
proportioned to the necessities of the public require-
ments, and the result has been during the last few
days, that trade has almost wholly relapsed into the
same state of torpor and alarm.

"Fresh failures to an enormous extent have taken
place within the last fortnight, including some of
the oldest establishments in the land.

"The funds, which, some days following the de-
parture of the *Caledonia*, had fallen to a point of
depression beyond the recollection of any living
man, are considerably revived, though still suffering
excessive fluctuations.

"The British Parliament will assemble on the
18th instant, for the despatch of business."

"Before the day of the departure of the last
steamer, and for two days subsequently, the Liver-
pool Market was unusually dull, and declined,
owing to the pressure of heavy home arrivals, with
a limited demand.

"A slight improvement in the money Market, on
the 26th, imparted a better feeling, which was
greatly stimulated by the advices received per
Albion. Since then the prices steadily advanced
to their present quotations, at which they continue
firm."

The first Saturday in the year 1848 will witness
a new era in Atlantic steam navigation. On that
day the first of the new line of steamers belonging
to the British and North American Royal Mail
Steam-ship Company will sail from New York for
Liverpool, and *vice versa*. The fortnightly com-
munication by these steamers will continue until April,
when a steamer will sail every Saturday to and
from Liverpool, and New York and Boston alter-
nately, thus giving a regular weekly communica-
tion by steam between England and the United
States.—European Times.

The freedom of the City of London, in a gold box,
has been unanimously voted to Mr. James Brooke of
Sarawak, for his exertions in promoting civilization
and the commerce of the world in the Indian seas.

The Army.—Lieut. Col. F. Campbell, now on
his way home from Canada, where he has had the
command of the Royal Artillery, has been appointed
to the office of Superintendent of the Royal Military
Repository at Woolwich, vacant by the death of the
late Lieut. Col. S. Rudger.

MONTÉ VIDE.—One Peirano, from a desire of
revenge, murdered Capt. Solari, of the Sardinian
police San Gallo, by deliberately shooting him in
the street on the 28th of May. The ball went
through the body of the intended victim, and
mortally wounded Mr. G. W. Dickson, head of a
highly respectable English firm. Universal regret
was felt at this melancholy occurrence.