

"That petitioner has heard that such scenes of violence and barbarity are of frequent occurrence; and, had he anticipated such an outrage, he would not have gone to Jerusalem at that season, however strong his desire to witness the theatre of man's redemption, during its anniversary and celebration. That this liability to assault and personal injury will amount to an interdiction against the visit of Christians of distant nations, where the free access to the holy sepulchre is secured by the treaties of Christian princes with the sublime Porte."

MORTIFICATION, at the Jesuits' College, Stonyhurst, in England.—"I will now describe the 'discipline' and chain of the novitiate. The discipline, or whip, is made of whiplow; it is a kind of cat o' nine tails, duly knotted at the ends of the tails. The chain—this name has, doubtless, conjured up phantoms which I must unfortunately dispel—was made of steel wire, exactly the thickness of that indicated in some knitting-books as No. 23, or about the diameter of whiplow. The wire was bent into the shape of a horse-shoe, so as to form links, the extremities being twisted so as to keep the links together, and allow of motion up and down; and at every link the superfluous wire projected about half an inch, not rounded off nor pointed, but just as it was cut or filed. I have just constructed one, and think that there must have been about a dozen or fourteen links, with the two prongs on each. I must describe these 'helps to holy living' in operation. They were not constantly used, but only at stated times, such as during Lent; but at any time with permission. During Lent we used them twice a week. The porter gave out, 'Mortification!' we understood him. After he had gone the round of the curtains with the *Deo gratias* ('thanks be to God') we made ready by uncovering our shoulders, each novice sitting in his bed, and seized the whip. The time the porter took for these preliminaries presupposed an equal alacrity in the other novices: we were always ready when he rang a small bell; and then, O then, if the thing edifies you, gentle reader, be edified: if it makes you laugh, laugh to your heart's content, at the sound of twenty whips cracking like a hailstorm on the twenty innocent backs in question. I think we were restricted to twelve strokes: they were given as rapidly as possible: all ended almost at the same instant. In the excitement—very similar to a shower-bath—we could not help tossing the whip into the desk; and then, diving into the sheets, felt very comfortable indeed. Perhaps, after the chorus of flagellation, you might hear a young novice giggling: 'it was quite natural,' he could not help it."

[The chain.]—It was worn on the morning following. We tied it by the two strings which were attached to the extremities, round the middle of the thigh, next to the skin; drawing it tight enough to hinder it from slipping down, which sometimes happened. We wore it about six hours, taking it off for manual works. Let the reader fancy his thigh tightly gripped in the embrace represented by the image of the thing. Every one knows that even the blunt end of a bodkin, though gently pressed, will, after a given time, produce considerable pain in any part of the body where the cuticle is not sufficiently hardened to shield the nerves from pressure. Thus, after a time, the prongs of our chain produced a continuous dull pain, such as that which the teeth of a playful spaniel give the hand, when he holds the member but bites it not. It was put on as soon as we rose out of bed. My fancy often likened it to the huge centipedes of the west, crawling round the limb, that felt a sudden sting if it made the slightest motion; for it was when we moved that we were truly 'mortified.' As we meditated, breakfasted, heard the lecture, repeated the lecture in the dormitory, with the chain on our thigh—the right thigh—sometimes sitting, sometimes standing, moving to and fro from different places; it often happened that we struck the prongs into the flesh (however careful degenerate fear might make us), by coming in contact with the lid of a table, the seat of a chair or bench. I could not walk without limping both in body and in mind; for the chain was a perpetual source of distraction."

[From "The Noviciate; or, A Year among the English Jesuits. By Andrew Steinmetz." The extract is taken from a more extended notice of the work in the *Church of England Magazine*. The Editor of that monthly periodical gives no opinion of the character of the book; he says respecting the author: "He does not clearly explain why he left the Jesuits; nor do we know whether at this moment he is Protestant or Romanist."]

### The Berean.

QUÉBEC, THURSDAY, SEPT. 17, 1846.

On our first page will be found a document to which we have given the heading "A SCENE AT JERUSALEM," and which we think deserves some particular notice. It seems to have come from a party who thinks it a serious loss to him and others who share his views of what is Christian worship, that they are not protected in the exercise of their ancient custom of "inserting a cross in the hole of a marble table which stands over the hole in the rock" where it is fabled that the Saviour's cross was actually inserted on the solemn occasion specially commemorated on Good Friday. A certain authenticity belongs to this document, being drawn up for the purpose of presentation to the great Council of the nation; it may be looked upon as a fair description of the occurrence detailed by it, and the occurrence itself one which is not so very uncommon; for the petitioner, apprehending similar ones, desires the interposition of the British government to prevent such "desecration" in future.

In what light we are to look upon those members of two professedly Christian communions who engage in mortal combat over the tomb of Him who says, "By this shall all men know that ye are my disciples, if ye have love one to another,"—professed Christians who have to be separated, by a battalion of Mohammedan infantry, from beating and murdering each other over the place where they say their Redeemer was crucified for them, that may afford matter of useful contemplation. If the hole in question were really the one where the Saviour's cross were erected—which, however, is a mere fabulous tradition—and if the spot must be considered as sacred, the question then would arise, where does the desecration commence: is it at the assault, the blows, and the bloodshed of the professed worshippers, or at the first conception of

self of the ceremony in which men are misguided to believe that they are offering a religious service to Him who requires men to "worship Him in spirit and in truth?"

It is quite possible that some symbolical interpretation may be given to the whole of the ceremonies connected with the annual procession to Mount Calvary; and that here and there some one of the pilgrims rises in heart above the outward observance, and addresses prayer to God by faith in the crucified Redeemer. But he must needs do so in spite of such observances as these; whilst the outward ceremony becomes the means of deluding the vast mass of professed worshippers into a vain belief that they do render God service and advancing their souls' health. But there is, in the observance itself, nothing really to elevate the mind and to quicken the affections.

The first beginnings of such symbolical observances, as take rise from man's own invention, may seem very harmless, and they may even be honestly thought valuable helps to devotion. But they are not really needful in any case, they are liable to fatal abuse in every case, and therefore advisable in none. To set up a cross over the communion-table, for instance, may be thought an innocent indulgence, or even a reverential acknowledgment of the value of redemption, and it may be pleaded that it helps the devotion of some. The answer is, if their devotion needs help, they ought not to seek it by that which is perilous to them and to others. If their devotion is helped, it will not be, after all, by the outward representation, but by a lively apprehension of God's mercy in Christ. The same remark applies to crosses on Prayer Books and Bibles; but not even the plea of a fancied help to devotion can be advanced for the innovation, among Protestants, of the cross wrought into costly ornaments suspended from ladies' necks or stuck into gentlemen's cravats. This practice is only altogether of that singular development of our days which the *Church of England Quarterly Review* calls a "flirtation with the Romish Church."

Notwithstanding the warning which we gave to our friend MIXROS on a former occasion, he has run again into so commendatory a strain in writing of our labours that we have been compelled this time to omit part of his letter, though we are very sensible of the kindness and zeal evinced by him in writing it.

It is needful that we should add a few words, to explain the occasion of our Correspondent's expression of solicitude. By private communications with us, he has elicited what we have recently discovered to be the financial result of our labours to this time. It is, that we are now in the middle of our third year's exertion in conducting this periodical, without having derived any remuneration for this service. If we clear expenses by the close of this volume, we shall have been as successful then, as the present prospects allow us to hope. We shall have to strike off from the list the names of a few Subscribers who manifest so much good-will, certainly, towards this publication as to desire that they may be supplied with it, but seem to think payment to be no part of the arrangement. This is discouraging; yet we must acknowledge the readiness, in general, with which payment, either in advance, or the full price at the close of the volume, has been made; so that we have been kept out of actual pecuniary embarrassment. We have succeeded in persevering so far, by drawing our support from other labours, of themselves sufficient to occupy a hard-working man's time and employ his energies. From these labours, however, we have so much withdrawn as to stop up our main source of supply, and this publication ought now to afford us compensation. The question, therefore, has naturally come to be discussed between ourselves and some friends like MIXROS, how we can, and whether we ought, to continue such an enterprise.

The united decision of the friends thus referred to is, that this effort must be sustained, and they afford us no prospect that it can be taken off our hands. As to the "how," MIXROS makes suggestions which are good; but we think it right to say that we do not consider the properties of a "contract" to belong to the relation of E. B. and S. B., beyond the duty of making the stipulated payment. Our Subscribers are under no obligation towards the Editor, to use any exertion for extending his circulation, except so far as they entertain a strong sense that his labours are an important means towards the diffusion of saving truth, and towards the discouragement of soul-destroying error: but if they do, the obligation is towards Him who is the Truth, the Way, and the Life, and who will not have us be unconcerned about the success of any means towards ends such as these.

We have, at a former period, had an unlooked-for testimony to the value put upon our labours by a number of friends unknown to us, in the shape of a liberal voluntary contribution towards the support of this enterprise. The financial aspect of it coming now before our readers in a manner likely to create some sympathy with the Editor, we feel almost confident that purses will be ready to open immediately to pour help into the treasury of the BEREAN; but we take the opportunity, at once, of saying that we feel unwilling to receive any aid unconnected with increase of circulation. Our friend MIXROS makes one suggestion which we have no hesitation in pressing upon the attention of our readers. It is that which contemplates the circulation of our paper among those connected with Sunday-Schools and District Visiting. It is possible that many individuals thus engaged would value the BEREAN and would be benefited by it, but cannot afford to become Subscribers. If any of our friends were to apprise us that they could find readers of that class, we are sure that we

could find purses out of which to draw either half or the whole of the Subscriptions to be paid for such copies as might be required. The only ground upon which we should rest our draft is the probability that the BEREAN thus paid for will be read and valued.

We now leave this matter in the hands of those of our friends who feel, in some measure, with the Correspondent who has claimed room in our columns for addressing our readers on the subject—which we had not intended to bring before them at this period. The only remark we shall add is, that we feel solicitous to see this publication placed on a footing that shall justify an expectation of its permanency. At present it rests upon the shoulders of the only individual, out of many much more highly qualified, whose freedom from family ties enables him to set out on a mission "without scrip;" and if the strength of body and buoyancy of spirits which have so far been vouchsafed were to fail, the paper would in all probability fail with them. This ought to be provided against; and if the present statement may aid to make such provision, we shall see reason to "thank God and take courage."

WESTERN EPISCOPALIAN.—After several weeks' intermission, we have received the number of this periodical dated 28th August. We find that it has changed its form—from the quarto to the folio; and the number now before us contains part of the proceedings of the Ohio Convention. We regret that we have not received the number containing the former part of the proceedings.

EPISCOPAL OBSERVER, Boston, James H. Dow.—The September number of this monthly contains the following articles: Protestantism and Transcendentalism; Life of Henry Yenn; Sufficiency of the Scriptures, No. 4; What is truth? No. 1; Pages from the Ecclesiastical History of New England; Early Christian Teaching; late Rev. E. J. P. Messenger; Review of Hewitt's Few Thoughts concerning the Theories of High Churchmen and Tractarians, with reasons for submitting to the authority of the Roman See; also of Quinet's The Roman Church and Modern Society; and D'Aubigné's 4th volume.

Mr. N. A. Hewitt, whose book is here very concisely reviewed, is the Clergyman from Maryland whose defection from the Protestant Church we noticed some time ago, not recollecting his name at the time. He was originally a Congregationalist, then imbibed what he was made to believe were Protestant High Church views, but which probably kept him in the low region of turning to the east or turning to the west, wearing white gown or black cope, alb, tippet or tunic, until they landed him where now he is, in the bosom of the Church of Rome, whence he sends forth the following melancholy message to those who have been his guides: "We may say, even to some who have been our teachers, and whose inability to learn the lesson they have taught us, we regard with sorrow: You have shown us the Catholic Church," that is the Church which he has now joined and from which he is surprised that he can remain separate. The class of Churchmen among whom he spent the short time of his connection with the Protestant Episcopal Church is indicated by the fact of his having been re-baptized on joining that communion; which baptism, he now sees, was an idle ceremony, for, says he, "he was truly and sufficiently baptized in infancy, by the hand of one whom he regards with filial veneration"—a Congregational minister, his own father, if we are not mistaken. We think it might make those who were Mr. Hewitt's "teachers" doubt the gratefulness of their own position, when they find their pupil treat it as that of the finger-posts which show the way to others, themselves stationary.

CHARLOTTE ELIZABETH AS A WRITER.—We do not consider her infallible in her judgment, but we have found almost all her works more or less "profitable for doctrine and reproof." Over her "personal recollections," many eyes, not used to weep, have been constrained to shed tears of sympathy and penitence.

We are aware that she has been called an egotist, but the appearance of this evil often exists without the reality. By many the candour and honesty of earnest minds and warm hearts, are mistaken for vanity and ambition. At any rate, her egotism has led her, like the Apostles, to confess her faults, to glory in her infirmities, and to magnify the grace of God, which was bestowed upon her. The tale of her domestic sorrows, however, is recorded, with a most scrupulous delicacy.

She has also been charged with bigotry towards Roman Catholics, but while hers was a charity that "rejoiced only in the truth," and would not compromise with error, we may well ask, who loved Ireland, Pajal Ireland more than she? Who would have done more, or suffered more than herself, to bring its injured, deluded people, to the knowledge of saving truth.

We mourn to think, that her earthly labours are ended, but take comfort in the thought that her works will not soon be forgotten, nor fail of producing a powerful influence upon the popular mind. They are at least a bold defence of the "religion of Protestants," and will enable many to "discern the spirit of truth and the spirit of error."—*Episcopal Recorder*.

### THE RECENT FEAT OF PEDESTRIANISM.

The man Josiah Eaton is reported to have accomplished his task of walking a thousand miles separately in a thousand consecutive hours.

During his progress a large portion of the Provincial Press have noticed the performance as if it were a question of public importance, and in terms of general commendation, tending evidently to the encouragement of such performances.

If it be a public question at all, it is so in relation to the encouragement such an exhibition gives to gambling and profanation of the Sabbath Day. The individual is now represented as triumphant; yes, triumphant indeed; over public morality in Canada, and over the law of the Province, which he, and those who have abetted him, have set at defiance for six weeks. Besides, if we are correctly informed by what appears in the *Montreal Times*, the feat is not so remarkable under all considerations. It seems that J. Eaton is the same man who in England accomplished similar performances five times before—the man who on Blackheath, in England, was the means of bringing such a multitude together as to alarm the magistracy, by the drinking and gambling thus occasioned, so that they very wisely ordered the walking to cease. It is therefore Eaton's ruling passion, and his constitution is injured to that mode of exertion. According to report he has walked above 10,000 miles by similar arrangement of times, and has consequently, during that period alone,

(about 60 weeks,) acted in defiance of all the obligations of a Christian Sabbath, and led thousands to do the same, and been, by the gambling and intoxication that have accompanied his performances everywhere, the cause of a great amount of crime and misery to others. We therefore cannot avoid expressing the opinion that all such scenes ought absolutely to be put down. They are of no public benefit, and seldom fail to be productive of much evil.—*London Times*.

LORD'S DAY OBSERVANCE.—The following correspondence has taken place:—

Chichester, June 5, 1846.

Gentlemen,—We the undersigned clergy and laity residing in or near the city of Chichester beg leave respectfully to represent to you—

1. That we contemplate with considerable anxiety the effect which the railway, from Brighton to this place, about to be brought into operation, is likely to produce upon the sacredness and tranquillity of the Lord's day.

2. That the quiet and rest which ought to prevail on that holy day is not, at present, interrupted in this city by the arrival or departure of public coaches; and the exemplary manner in which the sabbath-day is generally observed here, contributes much to the comfort of the inhabitants.

3. That desirous that the sabbath-day should be kept holy, both for the honour of God and the best interests of man, we feel called upon to entreat respectfully, but earnestly, that your arrangements may be made so as to interfere in the least possible degree with the peacefulness we now enjoy; and we beg particularly to urge that, if the running of trains cannot be dispensed with altogether on the Lord's-day, it may be confined to the hours before and after Divine service.

Signed by the Bishop, Dean, Archdeacon, Precentor, twenty-nine clergymen, and sixty lay inhabitants.

Copy of reply from the Secretary of the London and Brighton Railway Company:—

June 15, 1846.

My Lord,—I have the honour to acknowledge the receipt of a Memorial, signed by your Lordship, and by many of the clergy and laity of Chichester, upon the subject of running trains on Sunday:

And I am instructed to state, in reply, that the Directors have given instructions to alter the only train which can possibly interfere with the church service.

To the Lord Bishop of Chichester.

### NEW ZEALAND.—St. John's College.

General principles for students and scholars: "They shall employ a definite portion of their time in some useful occupation in aid of the purposes of the institution. The hours of study and of all other employments will be fixed by the visitor and the tutors. No member of the body is at liberty to consider any portion of his time as his own, except such intervals of relaxation as are allowed by the rules of the college. In reminding the members of St. John's college of the original condition upon which they were admitted, the visitor feels it to be his duty to lay before them some of the reasons which now, more than ever, oblige him to require a strict and zealous fulfilment of this obligation. The foundation of St. John's college was designed—1. As a place of religious and useful education for all classes of the community, and especially for candidates for holy orders.—2. As a temporary hostelry for young settlers on their first arrival in the country.—3. As a refuge for the sick, the aged, and the poor. The expenses of those branches of the institution which are now open, already exceed the means available for the support; and a further extension will be necessary to complete the system. The state of the colony has rendered it necessary to receive a larger number of foundation scholars than was at first intended. The general desire of the Maori people for instruction will require an enlargement of the native Schools for children and adults. The rapid increase of the half-caste population, in places remote from all the means of instruction, must be provided for by a separate school for their benefit. The care of the sick of both races, and the relief of the poor, will throw a large and increasing charge upon the funds of the college. The only regular provision for the support of the institution is an annual grant of three hundred pounds for the maintenance of students, from the Society for the Propagation of the Gospel. It is the intention of the visitor and tutor to devote the whole of their available income to the general purposes of the college; but, as the sources from which the greater portion of their funds is derived are in some measure precarious, and this supply must cease with their lives, it is the bounden duty of every one to bear always in mind, that the only real endowment of St. John's college is, the industry and self-denial of all its members. Even if industry were not in itself honourable, the purposes of the institution would be enough to hallow every useful art and manual labour by which its resources might be augmented. No rule of life can be so suitable to the character of a missionary college as that laid down by the great apostle of the gentiles, and recommended by his practice.—Let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth." It will, therefore, be sufficient to state, once for all, that any unwillingness in a theological student to follow the rule and practice of St. Paul will be considered as a proof of his unfitness for the ministry, and that incorrigible idleness or vicious habits in any student or scholar will lead to his dismissal from the college.—*New Zealand Church Calendar*.

### For the Berean.

MY DEAR MR. EDITOR,—Notwithstanding your intimation that I cannot be acquitted of partiality, your readers will, I trust, bear with me, whilst attempting to fulfil my promise, to tell what we have not done—respectfully suggesting what we ought to do. Let me premise that I consider the position of an Editor with the Subscribers to his periodical, to be that of a Promiser with the Promisee, at least—perhaps it is more of the nature of a contract than of a simple promise. For

"The peculiarity of a contract is, that it is a mutual promise to do one thing, on the condition that another person does another." Hence, after a contract is made, while the other party performs his part, we are under moral obligation to perform our part; but if either party fail, the other is, by the failure of the condition essential to the contract, liberated." (Elements of Moral Science by F. Wayland, D.D.)

I shall consider E. B.—the Editor of the Berean—the one part; and the several Subscribers to the Berean—S. B.—on the other part, mutually contracting.

E. B. promised "the publication, at Quebec, of a weekly paper for the diffusion of religious, commercial, and political intelligence; and the promo-

tion of all the best interests of a Christian community." The Promisee spoke thus:

"Diocesan intelligence will always be given with a special view to inform the readers of the 'Berean' upon the state of the Church of England in the Diocese of Quebec primarily, and in the adjoining Dioceses of British North America; and information on these points, as also upon the state of the Protestant Episcopal Church in the United States, will be thankfully received."

"The cause of morals will be constantly inculcated, through the most efficient motives, by a faithful exhibition of gospel truth. But it must be expected that calls will arise from time to time, for an explicit testimony against practices which, from their public character and their wide-spreading influence, require direct notice, in order to inform and guide the public mind; and the Editor will do so, fearless of the wrath of man."

How far your part has been accomplished, Mr. Editor, with all respect to "the chair," I appeal to the attentive readers of the Berean to decide.

Assumed, then, as admitted by us, that E. B. has fulfilled his part of the contract; it follows, that we inquire as the fulfilment of S. B.'s part of the agreement. But what is that which an Editor has a right to expect from his Subscribers?

1st. PROMPT PAYMENT, on the law of Buyer and Seller. The Seller is supposed to devote his time and capital to the business of supplying his neighbour with a certain article of use. For his time, risk, interest of money, and skill, he is entitled to payment, and the buyer is under a corresponding obligation, to pay, fully, and punctually!

Is it consistent with the Christian principle—"Owe no man any thing but to love one another" (Rom. xiii. 8.) to suffer such arrears as Editors of periodicals, have to complain of, and at which, I think you have hinted, though in the most gentle and courteous terms?—Is it wrong to be in debt to a tailor, and is it not wrong to have a long bill with the Editor of your paper? There is *crucially* continuing in debt, ordinarily; but it becomes *excessive* in proportion as the Debtor incapacitates the creditor for his exertions.—It was cruel in Pharaoh, to exact such an amount of labour from the Israelites, even when straw was given them; but when they had to gather for themselves stubble instead of straw, the cruelty became refined indeed. And is it not so with Editors and their Subscribers? Arrears of subscriptions are much like the refusal of straw: for if, in the one case, the time and labour of obtaining it consumed those energies which, otherwise, would have been spent in making brick—in the other the mental anxiety consequent on pecuniary embarrassment equally robs the labourer of those powers which he has to devote to the completion of his task. And, like Pharaoh's task-masters, the readers of periodicals will allow of no diminution, either of quality or quantity of matter. The tale of bricks must be delivered.

2nd. The reciprocal obligation under which we have placed ourselves, binds us mutually to consult each other's good. Whilst your weekly task is to convey to us food for the mind, are we not, whilst satisfied with his kind, to extend your circle of customers? We act thus with a tradesman, and why not with one who deals in letters? Is it that we are more alive to the supply of bodily wants, than those of the mind, that we are less careful to tell our friend where he can find good and wholesome instruction, than of the store which supplies the best articles of merchandise?

A periodical cannot visit our families, from time to time, without influencing the minds—I will not say—the *character* of the young, but of *adults*! Should not the character of this constant visitant be a subject of most serious inquiry?

It is to be supposed that your Subscribers are satisfied with the *scriptural* character of the BEREAN. Are they using their best endeavours to give him letters of introduction to their acquaintances?

It is to be questioned, further, whether the Subscribers to the BEREAN have realized their obligation to their brethren in the Diocese of Canada. It is admitted that the day in which we live is full of events, in themselves momentous, but chiefly interesting from their fore-shadowing some further developments of Providence, in their nature truly startling. The Berean's pages have endeavoured to be a faithful mirror reflecting these passing scenes. Has the Minister, in his familiar visits, drawn attention to them? Has he placed in the hands of the earnest inquirer after our Zion's welfare this home record of her state? If to "pray for the whole state of Christ's Church militant here on earth" be his duty, is it not needful that he become aware of what that state is?

Most sincerely do I apologise, Mr. Editor, for intruding with these hastily written thoughts; but I have such an idea of your readers as induces me to anticipate forgiveness. Let me, then, suggest what we should do *AT ONCE*.

First, pay all arrears; and, for the future, pay in advance. Second, each Subscriber obtain one additional to the list, at least; and as many more as possible. Third, they who can, take two or more copies for loans as tracts, among those connected with the Sunday School, &c. &c. Let the District Visitors become specially interested, and they will make the least expensive agents. At HOME, most of us have friends; can we not create enough of sympathy among them, to get our paper in circulation there? Surely some of those who are champions for truth, would aid this endeavour to stay the freezing power of cold formality in religion?

If only the friends of the BEREAN will count that a coming short, which does not come up to the full measure of duty—to themselves and to the Church, and to our beloved and indefatigable Editor, no difficulty need be anticipated. Why could not one thousand Subscribers be obtained? That would enable the present Editor to devote his truly valuable time wholly to the paper or, if his predilections for the instruction of youth are not to be eradicated, then, sufficient assistance could be obtained. Let me, then, respectfully remind our friends of the motto—*his dat qui dat cito*. At once let us do what requires to be done.

O, that the wisdom of God might guide us, and the love of God arouse us, and the glory of God be the sole aim of all our thoughts and words and works! "The light is short." Satan knows this. Events speak the same language, but "we have a more sure word of prophecy, wherunto ye do well to take heed, as to a light that shineth in a dark place!"

That the God of all grace may be with you and the whole Israel of God, is the prayer of your brother

MIXROS.

TO CORRESPONDENTS:—Received A Reader;—W. D.—E. E.—Enclosures from Capt. A. with thanks.

PAYMENTS RECEIVED:—Mrs. R. D. Cartwright, No. 105 to 166; Messrs. E. L. Montzambert, No. 1 to 104; J. Fletcher, No. 129 to 180; Frederick Wyse, No. 53 to 104.