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The Brevian.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

VOLUME II.—No. 42.]

QUEBEC, THURSDAY, JANUARY 15, 1846.

[WHOLE NUMBER 94.]

THE HOLY SCRIPTURES.

Divine Redeemer, Heavenly Lord,
Thy sovereign grace impart,
And let the precepts of thy Word
Be given on my heart.

Oh may the light of heavenly truth,
Which gilds each sacred page,
Instruct and guide my steps in youth,
Delight and cheer in age.

Thy threatening voice excites our awe,
Our guilty heart appals!
Despised, transgressed, thy holy law,
Aloud for justice calls!

But Heavenly Grace devised a plan,
To pay the dread'd claim,
From endless woe to rescue man,
The Lord, the Saviour came.

Record of our Creator's might,
Memorial of His love!
Where every sentence glows with light,
Reflected from above!

Guided by thee, oh may I shun
Each sinful, treacherous snare,
The Christian's race with vigour run,
The Christian's crown to share.

G. S.

Quebec, 1846.

RELIGIOUS SERVICES IN LUNATIC ASYLUMS.

From Report to Parliament, by the Metropolitan Commissioners in Lunacy.

"In respect to Devotional Exercises, and Religious Instruction, we have the satisfaction of reporting that proper attention appears to be very generally paid by the Proprietors and Superintendents of Asylums to these important duties; that the service of the Church is, for the most part, regularly performed every Sunday; and that prayers are, in many cases, read on other days of the week, where there are patients in a condition to be benefited by them. We may state also, as the result of our inquiries, that the effect is tranquilizing and productive of good order and decorum, in a remarkable degree, and in some instances permanently beneficial.

"The patients are said frequently to look forward to the service with pleasure, and to consider exclusion from it as a privation. Considering religious exercises in Lunatic Asylums merely as medical aids, and conducive to good order, they are at the most important use. So long, at least, as the service lasts, they occupy the patient's mind, and set before him an example of quiet and decorum. The prayers of the Church are eminently calculated to produce a soothing influence upon even the insane hearer. Instances of misconduct are said to be very rare, and when they do occur, they seem to produce much less effect upon the other persons present than they would do upon persons not accustomed, as the inmates of a Lunatic Asylum are, to scenes of noise and confusion and to the occurrence of epileptic fits, or maniacal paroxysms, from day to day.

"In the opinion above expressed as to the tranquilizing effect of religious exercises, the medical officers and Superintendents of Asylums, with whom we have conversed, are, almost without exception, agreed: they differ however somewhat, in their views with respect to any permanent or lasting benefit being produced thereby upon the minds of the patients. The experience and observation of many Superintendents have led them to the conclusion that the temporary effect ceases with its cause, and that after the conclusion of the service little or no trace is left of its soothing influence. They all concur in saying that religious instruction injudiciously imparted, and controversial discourses, are positively injurious."

From a work by Dr. Jacobi, Director of the Asylum at Siegburg.

"On Sunday, as well as on all other days appointed by the ordinances of their respective churches for religious service, worship is conducted in the forenoon by the respective clergymen of the Roman Catholic and Reformed faith. The former commences at half past nine, A. M. and the latter at ten, A. M., throughout the year.

"The respective services are to be conducted according to the existing rules and regulations of each profession; yet it is requisite that the ceremonial part be simplified and abridged as much as possible; that a prominent place be given to the singing; that the sermon be of a plain and simple character, and that the time be limited to half an hour at the most. The more particular points in reference to these peculiarities may be determined by the Director, in conjunction with the clergymen.

"Service is likewise performed in the afternoons of Sundays and holidays; throughout these occasions it is principally confined to the reading of the prayers and lessons for the day, and the time is also limited to half an hour.

"It is only to those patients whose minds enjoy a certain degree of health, either continuously or at intervals, or such as are approaching recovery, or are already in a state of convalescence, that the more spiritual duties of the clergyman can be exercised.

"In the case of such, these duties are of supreme importance; in order that in the first instance alluded to, the patient in the bright moments of a transient respite from the thralldom of his malady, may again be enabled, though but for a moment, to hear the voice of Divine Truth; for though no disposition may be thus aroused, which would eventually conquer his disease, yet comfort and tranquillity may at least be imparted at a time, when by

looking back into the depths of the misery he has for a while escaped, he might be ready to yield himself to despondency or despair. As to those who are approaching recovery, and about to be restored to the blessings of social intercourse, it is necessary, if possible, to awaken or re-establish in them a genuine religious frame of mind; and especially in those frequent cases, where the mental derangement is the consequence of great moral deviation or transgression, to assist in bringing them to a clear perception of their inward state; to lay hold on religion as their only safeguard, and to love it as the surest means of defence against the recurrence of their afflictive malady.

"Besides the patients and convalescents, the attendants and the whole body of assistants in the establishment, afford the clergyman a wide field of religious labour, deserving of the utmost attention.

"The relative position in which the attendants are placed with regard to the patients, has a close and important bearing on the fulfilment of the objects of the establishment; for the various qualifications which are required of them, as mildness, kindness, patience, firmness, fidelity, &c., are so extensive, and the duties which they have to perform are so arduous, and difficult, that it is not possible they can even approximate to the fulfilment of them, unless strength and ability for their performance be constantly derived and renewed from the fountain of true religion.

"To promote this state of mind on the part of the attendants, and that it may be continually gaining ground and producing its natural and important results, must, therefore, steadily engage the attention of the clergyman; and indeed it is an object to which he can scarcely devote too much anxiety and zeal. Still it is not to the attendants alone, that the clergyman must confine his endeavours to stimulate by a constantly renewed encouragement, to the affectionate, faithful and unwavering discharge of their duties; but the whole body of officers and assistants, whose occupations are alike diligent and trying, must also share the benefit of his devoted exertions. He must indeed be aware how important is the station they occupy, when he considers how much depends on their harmonious co-operation, and how arduous are the exertions required of them, to render the Asylum, as it were, a city of refuge from the greatest of human woes; how constant an opposition they must maintain against the outbreaks of rudeness, cruelty, odour, avarice, and every propensity that can degrade the human heart; and finally, that this high object has to be obtained, and the utmost mildness and forbearance to be extensively diffused, even amidst the coercion, severe restrictions, and painful privations, which are inseparable from the treatment of this species of disease."

"On the participation of the clergymen in the moral direction and treatment of the patients, the Director thus remarks:

"Since the clergymen, devoted as they are exclusively to the service of the institution, would not be fully occupied by those employments alone, which are connected with their spiritual office, they have also attached to them a certain participation in the treatment of the patients. There are some cases which afford but a partial and transitory scope for the exercise of the duties of the clergyman, and others which do not admit of any religious alleviation whatever; yet even in these cases, the clergyman is enabled, by his peculiar vocation, to render very efficient and valuable assistance to the curative means employed by the physician; though this can only be effected in subordination to the medical treatment already determined on in each particular case.

"When, however, agreeably to these conditions, the occasion arises of investigating the development and course of the mental aberrations; of exciting or removing certain frames of mind; of excluding, or facilitating the introduction of particular classes of ideas; of exciting, superintending, and guiding the operations of the understanding; then will the clergyman find that peculiar province for the exercise of his abilities, for which his position and pursuits have qualified him. The intercourse of the clergy with the patients, is of the most agreeable description; for with the exercise of coercion and force they have nothing to do, but, on the contrary, they can afford them many alleviations of suffering, show them many tokens of kind regard, and may procure for them many little comforts in their constant and daily associations with them. Secure also in the esteem which attaches to their official character, they mingle with the patients at all periods of the day, during their labours, their walks, their recreations, and their meals; and many are the opportunities thus presented, of discerning the more secret workings of their minds, and gaining the most effectual influence over them. But, in order to render this intercourse with the patients as valuable as possible, they must avail themselves of those studies to which their peculiar vocation in some degree opens the way; they must make themselves familiar with those writings which unfold all that experience has taught, and is still teaching, of the various morbid states of the mind, in order to enable them to penetrate the more profoundly into all the labyrinths of mental aberration, and become the most effective and valuable coadjutors of the physician, in the medical treatment of his patients. The medical director of the establishment will point out to them those works, the study of which is most calculated for the attainment of this end.—Extracts found in the American Journal of Insanity (Utica N. Y.).

THE PROTESTANT EPISCOPAL CHURCH IN SCOTLAND.

Letter from the Right Rev. Robert Daly, D. D., Lord Bishop of Cashel, to the Right Rev. David Low, LL. D., Bishop of Moray, Ross, and Argyle.

"Waterford, August, 1845.
"Right Rev. Sir,—It is perfectly true that I do feel a great sympathy with those members of the Church of England in Scotland, who have seceded from the Episcopal Church of Scotland. It has been a source of great grief to me, that the Scottish Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given up by our Church.

"I should disapprove of this at any time, but more particularly at the present moment, when the Tractarian movement in England is doing so much towards an approximation to the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England."

"I feel myself called upon to express my fellow-feeling with those in Scotland who stand forth as champions of the truth, as well as with the lovers of truth in England.

"I can in no wise admit your position, that members of the Church of England, in Scotland, are bound to maintain connexion with the Scottish Episcopal Church, though it be erroneous in doctrine, no more than I would admit that they are bound to maintain connexion with the Romish Episcopal Church in foreign countries. I never considered myself guilty of schism when I attended a Church of England place of worship in France, or Belgium, or Germany, though under the jurisdiction of no Episcopal authority in those countries; and, in like manner, I consider neither myself, nor any other person guilty of schism, when as members of the Church of England, we attend, in Scotland, a Church of England place of worship, without acknowledging the jurisdiction of the bishop of that country, with whom, on account of errors in doctrine, we cannot hold communion.

"That the doctrines of the two Churches are not the same, is an undeniable fact; and I cannot understand how persons, who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland."

"Did providential circumstances take me to Scotland, I should think myself bound to hold communion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland. I would receive the communion in their churches in preference to those of the latter."

"As your Right Rev. Sir, have asked my opinion, I have thought it my duty to give it freely and plainly.

"I pray earnestly that the Scottish Episcopal Church may be led to consider her ways, and throw off those points in which she differs from the Church of England, and that we may yet be found of one mind in the house of the Lord.

"I have the honour to be, &c. &c.
ROBERT CASHEL."

Letter from the Right Rev. the Bishop of Edinburgh, to the Lord Bishop of Cashel.
—Edinburgh, Nov. 10, 1845.

"My Lord,—A letter bearing your Lordship's signature, and addressed to Dr. Lew, Bishop of Moray, &c., has been going the round of the newspapers, and has, I am given to understand, produced some uneasiness in the minds of members of the Scottish Episcopal Church. Both the members of the Church in Scotland and the seceders from it, appear to be Episcopalially displeas'd, so far as to be very anxious to procure and publish Episcopal authorities each on their own side. Thus the Scottish Episcopal Church has published the testimonials of Bishops Horne and Hovley, the present Archbishop of Canterbury, and the Bishops of London and Exeter. The separatists, on the other hand, have procured and published the strong and decisive testimonial of the Bishop of Cashel.

"While I grieve that we should have divisions among ourselves, I grieve also that we should be the cause of unseemly division among our neighbours. It is thus held out to the world that the United Church of England and Ireland is so far from being an united body, that its prelates are divided as to whether a Church which for two hundred years has existed alongside of them is to be treated as a true branch of the Church of Christ, or to be shunned as an erring and corrupt one, and that circumstances might easily concur under which an English Bishop would in Scotland be communicating with the Bishop who excommunicated, and an Irish Bishop with the Presbyterian who was excommunicated.

"Deeply sensible of this evil, I shall not trouble your Lordship with any examination of these testimonials, nor dwell upon the excess, either *numero* or *pondere*, on the one side or on the other. But as you have frankly stated that if 'providential circumstances should take you to Scotland, you would think yourself bound to hold communion with the members of the Church of England there, rather than with the Episcopalians of the Church of Scotland; and as you have given certain reasons for arriving at this conclusion, I shall take the liberty of examining how far these reasons are true, and how far they are sufficient.

"Your Lordship begins with saying,—'It has been a source of great grief to me that the Scotch Episcopal Church has departed so widely from the doctrines of the Church of England, and has adopted language and sentiments which had been advisedly given

up by our Church. I should disapprove of this at any time, but more particularly at the present moment, when the Tractarian movement is doing so much towards an approximation towards the Church of Rome. It grieves me that the Scotch Episcopal Church should throw the weight of her countenance into the scale of the unsound members of the Church of England.'

"Now, my Lord, I am at a loss to understand whether you mean to charge the Episcopal Church in Scotland as a corporate body, and in its corporate acts, with this 'wide departure from the doctrines of the Church of England,' or whether you mean to assert that there has been a general defection, not only from the doctrines of the Church of England, but from our own. From the whole course of the controversy hitherto, I should have supposed, that the first was what your Lordship intended to assert, but the expression 'at the present moment,' obliges me to doubt. At the present moment, and since the commencement of the publication of the *Tracts for the Times*, no change either for the better or for the worse has taken place in the authorized Creeds, Articles, Common Prayer, occasional services, or Eucharistic service of the Scottish Episcopal Church. Such change could be effected only by a General Synod, and none such has been held since 1828, in which no matter of doctrine was treated, and no change whatsoever was made in our formularies. It cannot, therefore, be admitted as a fact, that the Scottish Episcopal Church has thrown the weight of her countenance into the scale of the unsound members of the Church of England; by any corporate act, nor am I aware of any presumptive evidence which should lead your Lordship to imagine that she has done so.

"But if the meaning be that the members of the Church in Scotland, especially the Bishops and clergy, have, at the present moment, generally taken up the views and doctrines of the Tractarians, and sanctioned them by published approvals, I must take the liberty of saying, that such a charge requires in the man who advances it, such a knowledge of the actual state of things in Scotland, as would be claimed by very few who reside in the country, and have, therefore, better means of ascertaining the truth than your Lordship can have. To us it appears that the state of opinion among Scottish Episcopalians, is very much the same as that among Episcopalians in England; and that of all the varieties existing in the south, we can unfortunately furnish samples in the north. There is, however, one distinction. Among the indigenous clergy, and probably among their flocks, there has always existed a strong love for Catholicity, as distinguished from and opposed to Romanism, and an excessive fondness for the Vincentian rule. *Quod semper, ubique, et ab omnibus*. In the deviant course which the Tractarians have pursued since 1828, when Dr. Pusey considered Mr. Rose as 'abandoning the fundamental principles of Protestantism, and derogating from the independence and inherent power of the word of God,' down to 1845, when Mr. Newman developed his principles into full-blown Popery, they have stumbled upon and over many truths and many errors. At one time they supported this Catholic theory, and thus accidentally coinciding with the favorite theory of the old Scottish Episcopalians, they were then viewed by them with much favour. Now that they have utterly discarded that theory, and adopted the different and discrepant theory of developments, I doubt much whether a single clerical member of our Church would, in your Lordship's language, 'throw the weight of his countenance into their scale.'

"But whatever may be your meaning in the passage above quoted, there are others in which the reference is clearly made to the formularies of the Scotch Episcopal Church. Your Lordship observes, 'That the doctrines of the two Churches are not the same, is an undeniable fact, and I cannot understand how persons who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland.'

"Now, my Lord, the non-sameness of the doctrines of the two Churches is not so undeniable as you may imagine. Your Lordship and the Tractarians hold that there is a wide difference. Sir William Scott, on the other hand, writes, in 1825,—'His (the Archbishop of Canterbury's) opinion concurs with mine, that a minister of the Church of England can incur no disability in England by communicating with the sister Church, if that can be called a sister, which, by the late acts of your respectable community, is become almost *identically the same*.' I quote this not as settling the main question, but merely as showing that a very great ecclesiastical lawyer, well skilled in liturgical and canonical questions, saw 'almost identical sameness' where your Lordship perceives a wide difference; and I only infer that where such authorities are opposed to each other, neither the difference nor the sameness is to be thus summarily set down as an 'undeniable fact.'

"But allow me to produce some other facts which have a better title to the epithet undeniable. It is, then, undeniable that the morning and evening prayer, the litany, the services for holidays, the forms for marriages, baptisms, and funerals, are all identically the same in the Church of England and the Episcopal Church of Scotland. It is also an undeniable fact that the Three Creeds, and the Thirty-nine Articles of Religion, without any variation, addition or curtailment, form the Profession of Faith in the one Church exactly as in the other. But then there exists a Scottish Eucharistic service of primary authority in the Scotch Episcopal Church, very closely allied to the first Liturgy

of King Edward VI., and thus retaining language and sentiments which have been 'advisedly given up by the Church of England.' To this alone can your Lordship refer when you speak of wide differences and the error of our ways; for as I have before stated, in every other portion the public formularies of the Church of England and of the Episcopal Church in Scotland are one and the same.

"Your Lordship does not assert, much less do you prove, that the doctrines set forth or implied in the Scotch Office are opposed either to the word of God, which is the main point, or to the English Office. All that you assert is, that they are *different*, and that, therefore, merely on account of this undeniable difference, you could not, and would not, communicate with us. Does then your Lordship desire the Holy Catholic Church to be, that portion of believers in Christ who use the *ipsissima verba* of the present English Office in the administration of the Lord's Supper? Do you cut off from the communion of the faithful, all the Continental Churches, whether Episcopal, Presbyterian, or Independent? Of the Greek and Latin we will not speak, but do you excommunicate also the Anglo-American Episcopal Church, whose Office differs widely from that of the Church of England? The English Communion Office, as your Lordship well knows, was never used by any organized Church beyond the realm of England and its dependencies; and your language appears to imply that this difference renders it unlawful for a member of the Church of England to communicate with any other body of Christians in the world.

"But there is, or appears to be, a feature in our case and that of the American Church, which may render it in your judgment worse than that of other Churches. We have adopted language and sentiments which had been advisedly given up by the Church of England. I presume your Lordship here adverts to the first communion Office of Edward VI., which was no doubt advisedly given up, that is upon the advice of Eucer and Calvin; for I have no doubt your Lordship sees that the Scotch Office has been drawn up in imitation of this and the early Greek Liturgies, not in any respect of the Roman Liturgy or Mass. But was this first office ever condemned by authority in England? So far is this from being the case, that the very authority which set it aside, the Act of Uniformity of 1552, speaks of it as 'a very good order, agreeable to the word of God and the primitive Church, very comfortable to all good people desiring to live in all Christian conversation.'—Why a service thus characterized should have been superseded, it would not have been easy to discover, had not the Act told us that it was 'because there hath arisen in the use and exercise of the foresaid Communion Service, diverse debates for the fashion and manner of the administration of the same, rather by the curiosity of the ministers and mistakers, than from any other worthy cause.' Are we then to be excommunicated by the English and Irish Protestants, because we retain as one of our formularies an Office which satisfied Cranmer and Ridley, and which they gave up in deference to the curiosity of others; and for no other worthy cause? This is, surely, hard measure.

"I am unwilling to enter upon any examination of the longest paragraph in your Lordship's letter, because it goes upon the hypothesis that the Episcopal Church in Scotland is erroneous in doctrine, an hypothesis which I deny, and hope that I have in some measure disproved. I take it to be the duty of every Christian man to seek communion with any body of Christians among whom his lot may be cast, provided it be not manifestly heretical or schismatical. Error is not of necessity either heresy or schism. The error of the Scottish Episcopal Church is asserted by your Lordship, but it is not asserted by the Church of which you are a prelate. You consider the case of an English or Irish clergyman in Scotland, as parallel to that of an English or Irish clergyman officiating in France, and hold that obedience to the Bishop of the diocese is no more requisite in the one case than in the other. But the analogy fails in too many points to be of any value. The Popish Bishop would not receive the English clergyman till he had renounced his faith, his orders, and his baptism. The Scotch Bishop makes no such requirements. If the English clergyman took the steps necessary for bringing himself into communion with the Popish Bishop, he would either be absolutely disqualified from re-entering the ministry of the United Church, or would be required to renounce the errors into which he had fallen. English and Irish clergymen are daily returning to their respective Churches after living in communion with the Scottish Bishops, and no renunciation, no renunciation of errors, nothing but a letter testimonial is required from them. The cases, then, which your Lordship considers as parallel, are by your Church considered as widely divergent. We must be allowed to adhere to the judgment of the latter, not merely because it is more favourable to us, but on account also of the higher authority of the judge.

"Your Lordship must have been aware that the publication of your letter would cause regret, and probably irritation, in the minds of Scottish Episcopalians, and more especially of clergymen who, with English orders, minister in this Church. One of our supposed errors is, that we entertain a high respect for bishops as such; and so pointed a condemnation of our Church by a bishop of an orthodox Church in communion with our own, would of course weigh heavily upon our minds. But we are supported by a firm belief that your Lordship has in this matter

acted errant slave. We plead not guilty to the charges brought against us; and we appeal from the judgment of the Bishop of Cashel to the judgment of the United Church of England and Ireland.

There is one point of a personal nature which I think it right to mention before I conclude. The letter which has given occasion to these remarks, and which is signed R. Cashel, may or may not have been written by your Lordship; it may have been published by the friends or the enemies of truth, and with or without your Lordship's sanction. It may appear that I ought to have withheld the publication of these remarks till I had ascertained the truth as to these alternatives. But, in the meantime, the letter is, I am informed, producing bad effects, which it is my duty, so far as I can, to counteract. As, then, I have not attributed to your Lordship anything worse than ignorance of the real character of the Episcopal Church of Scotland; and such rashness as must be imputed to every man who writes and publishes upon a subject of which he is ignorant; and as I am quite prepared to withdraw such imputations as soon as I am informed that your Lordship did not write the letter, or that it has been published contrary to your wishes, I trust I shall not be thought by any competent judge to have infringed the respect which is due to the high office which you hold in the Church of Christ.

I have the honour to be, Your Lordship's obedient servant, C. H. TERROT, Bishop of Edinburgh.

UNITED WORSHIP.

If you would unite a multitude, it must be upon the broad foundation of that, wherein they all agree. And as to the unbending rigour of a written form, which suits not itself to times and seasons, are not our wants always in general the same? Is there any time when we have not to say, we are "miserable sinners," with "no health in us?"—when we have not to supplicate, "spare thy people, good Lord, whom thou hast redeemed with thy most precious blood?"—when we have not to offer "our most hearty thanks for creation, preservation, and all the blessings of this life," and "for inestimable love in the redemption of the world by our Lord Jesus Christ?"—when we ought not to make intercession for kings, and for all that are in authority, and "for all men?"—The grand materials (if I may so speak) of worship, do not vary as long as we are in the same world, subject to the same passions and infirmities, opposed by the same enemies, with the same merciful Father ready in Christ Jesus to supply our need—the great materials of worship cannot vary, till faith shall end in vision, and hope be lost in enjoyment; and the Church, militant no longer, shall be radiant with the splendid glories of the new Jerusalem.—Rev. J. Ayre's Liturgica.

The Berean.

QUEBEC, THURSDAY, JAN. 15, 1846.

The care of Lunatics having of late excited a measure of interest in this Province for which every mourner over human suffering must feel thankful, it will be considered appropriate that we insert on our first page two extracts from important documents, bearing upon the provision to be made for religious exercises at Asylums for the Insane. The institution recently opened at Beaufort is not within the limits of any Clergyman's pastoral charge; it has, however, been visited by several of those residing in town—the Bishop of Montreal taking the lead—who have performed divine service there, the patients attending with much order and propriety. It must be hoped that efforts will be successfully made towards securing stated clerical services to that establishment, and perhaps to the Protestants in the neighbourhood.

A view which had not before presented itself to us—nor perhaps would of itself rise into its due prominence before others—is that in which the Director of the Stegburg Asylum places the importance of pastoral labours in such institutions, namely as they are calculated to influence the attendants, cherishing in them the mental qualifications so necessarily and constantly required for their trying duties, and thus indirectly advancing the attainment of those ends for which the institutions are established. To those who have to do with the formation or management of Asylums, and especially with the selection of persons to be entrusted with the charge of the patients, the result of Jacobi's experience speaks a volume of advice: "It is not possible that the attendants can even approximate to the fulfilment of duties so arduous and difficult, unless strength and ability for their performance be constantly derived and renewed from the fountain of true religion."

We have for some time been desirous to devote one or two of our columns to affairs connected with the Protestant Episcopal Church in Scotland; and when a Correspondent, some time ago, forwarded to us a copy of the letter from the Bishop of Cashel upon the subject, which has been published in the periodicals of the mother country, we recognised the call to notice so remarkable a document. But we are glad, notwithstanding, to have so far deferred the matter as to be able, together with Bishop Daly's short letter, to publish on much longer from the pen of the Bishop of Edinburgh, and so to place before our readers a defence certainly not wanting in ability, if it is in force, whereby the Scotch prelate

seeks to do away with the effects of censure coming from his episcopal brother in Ireland.

The readers of our early numbers will remember our statement of the circumstances which led the Rev. Mr. Drummond of Edinburgh to renounce his connection with the Scottish Episcopal Church, while he continued officiating in Edinburgh as a Clergyman of the Church of England. It had long been customary that congregations, situated like that over which Mr. Drummond now presides, were formed in Scotland, separate from the Scottish Episcopal Church which, till the enactment of recent parliamentary measures, had laboured under certain civil disabilities arising from the adherence of its members to the exiled family of the Stuarts, so long as one of them lived to be a pretender to the British crown. One after another of these separate congregations had been brought to come into communion with the Scottish Episcopal Church upon terms which promised extinction of all need of separate worship of that kind, when Mr. Drummond's case occurred. That case, it may be remembered, arose out of a question of discipline only—the Bishop's interpretation of a Canon as forbidding a certain kind of meetings which the Clergyman thought conducive to edification. The Rev. Sir William Dunbar, minister of St. Paul's Chapel, Aberdeen, and the congregation under his charge, relinquished their connection with the Scotch Episcopal Church, which had been formed under a deed of union upon specified terms, on grounds touching doctrines involved in the use of the Scotch Episcopal formulary for administering the Lord's Supper. Several other Clergymen of the Church of England, ministering to congregations in Scotland, have adopted a similar course. We subjoin, in these columns, the consecrating prayer of the Scotch Episcopal Church; together with that found in the first Prayer-Book of King Edward VI, since Bishop Terrot identifies the two together, as if the Scotch service was the one which satisfied Cranmer and Ridley—the reader who compares the two attentively will appreciate the assumption of their identity, even as he will do justice to the two reformers with reference to the satisfaction afforded to them by a service which they, after all, exchanged for one carefully purged from passages susceptible of an interpretation favouring the errors of the Roman Church.

As the Bishop of Cashel's letter appears to be written for the sole purpose of concisely, but explicitly, avowing the view which he takes of the question between the Scottish Bishops and the English Clergymen who prefer to act in separation from them, while that from the Bishop of Edinburgh looks very much like a defence carefully written with the cognizance and on the behalf of the Episcopal bench in Scotland—it is but fair that we should furnish a document or two for the purpose of throwing light upon the grounds which Bishop Daly had for preferring, if occasion called for a choice, communion with the English Clergymen officiating separately in Scotland, to that with the Church of which Dr. Terrot is a Bishop. We subjoin a series of resolutions in which a body of Clergymen and Laity have expressed their sentiments under the painful circumstances which compel them to stand apart from the Scottish Episcopal Church, by which they are denounced as schismatics. A document referred to in the 6th of these resolutions is of so remarkable a character that we must introduce it, though with much pain, into these columns. It is as follows:

IN THE NAME OF GOD. Amen.—Whereas the Rev. Sir William Dunbar, Baronet, late minister of St. Paul's Chapel, Aberdeen, and a Presbyter of this Diocese, received by Letters Dimissory from the Lord Bishop of London, forgetting his duty as a priest of the Catholic Church, did, on the twelfth day of May last, in a letter addressed to us, William Skinner, Doctor of Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us his proper Ordinary, and withdraw himself, as he pretended, from the jurisdiction of the Scottish Episcopal Church; and, notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most unchristian and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty, which the laws of the Catholic Church have recognized as binding on her priests, and hath placed himself in a state of open schism: And whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority, therefore, we, William Skinner, Doctor in Divinity, Bishop of Aberdeen aforesaid, sitting with our Clergy in Synod, this tenth day of August, in the year of our Lord one thousand eight hundred and forty-three, and acting under the provisions of Canon XLII, do declare, that the said Sir William Dunbar hath ceased to be a Presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from Christ's mystical Body, wherein the "One Spirit is"; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course, lest they be partakers with him in his sin, and thereby expose themselves to the threatening denounced against those who cause divisions in the Church; from which danger we most heartily pray that God of his great mercy would keep all the faithful people committed to our

charge, through Jesus Christ our Lord. Amen.

We can perfectly and readily understand, how many an individual, zealous for the truth, may disapprove of the separation which has taken place in the worship of Episcopalians in Scotland, and may lay the blame in a great measure upon the English Presbyters—but how there can be two opinions upon the ultra character of the above excommunication, would be unintelligible, if an acquaintance with man did not reveal that hidden pope within every heart who, when he once gets humoured by dreams of universal dominion, is ready to extirpate every thing that presumes to do good except in subordination to himself. We do not know what probability there is of Sir William Dunbar's success in the action at law which we are informed he has instituted against Bishop Skinner; but it seems to us very evident that if this English Clergyman were to be presented to a living in any English diocese, (even though the Bishop of it were to sympathize with the excommunicating prelate) by a patron prepared to maintain his rights, the excommunication would go for so many idle words which it would be wisdom not to have uttered. We are compelled to admit at once that some Bishops of the Church of England might possibly be found to sympathize with Bishop Skinner even in the extravagant exercise of his authority contained in this excommunication; but to the credit of our Episcopal bench it has to be recorded that the various painful and, to human tempers, provoking instances of defection which have occurred under its sorrowing cognizance have never drawn forth so intemperate a production. No case quite analogous to that of Sir W. Dunbar, against whom no doctrinal pravity is alleged, is within our knowledge; but other cases, so much the more clearly censurable in the seceders, are frequent. The Honourable and Reverend Mr. Spencer, a number of years ago, turning Romanist, "withdrew himself," "wilfully renounced," "obstinately persists," "continues to officiate," &c. &c. as the above document has it; yet no excommunication of him has gone forth; nor is there reason to anticipate that anything of the kind will be done against the various recent seceders to the Church of Rome, in high repute at Oxford, some of whom are likely ere long to officiate in English dioceses, in defiance of the authority of Protestant Bishops. It will be in vain, while such a document is before the Christian Church, as emanating from a Scottish Bishop, "sitting with his Clergy in Synod," and the Scottish communion-service is open to be compared with ours, to attempt purging that Church from the odour of Tractarianism. We need not be told that the fondness of her Clergy for the Vincentian rule "semper, ubique, et ab omnibus" is "excessive" as Dr. Terrot describes it—the rule itself being a mere fancy which has no application in reality, every degree of fondness for it is "excess." And those who viewed the Tractarians with favour as long as they held all Roman doctrine in their hearts, with Catholicism on their lips, and adherence to the Church of England in outward profession, require something stronger to prove their soundness in the faith than the mere assertion that they understand by Catholicity something distinguished from, and opposed to that Romanism in which at last Newman, Ward, and Oakley are become consistent with themselves.

We bring these remarks to a close by observing upon the search for union which seems to direct the efforts of professing Christians at this time in nearly opposite directions. If we have expressed ourselves with moderation in reference to the effects to be anticipated from the formation of an Evangelical Alliance, which addresses men at least with recognition of their Christian liberty, we must on the other hand avow our unqualified aversion to every attempt at the establishment of union through a forced and intolerant uniformity. It will be hard to convince men who have read history and the human heart, that Bishop Skinner would not stop the refractory Clergyman's course by coercion, if the law would let him. We are so zealous for the prevalence of a primitive episcopacy over professing Christians, that we feel indescribably anxious that Scotland should have such presented to view in its pure and attractive character: and when we hear of the repulsive course taken by those whom we had hoped to find holding high the light of divine truth, exhibiting the lovely sight of a body of Christian people with every encouragement to means of edification, with implicit regard to the word of God as the unerring and indispensable rule, subjecting every thing to its judgment, living in separation from the world, but drawing close the bond of brotherhood with all who love the Lord Jesus Christ in sincerity—when, listening that we may hear the voice of blessing, an anathema reaches our ears, we feel that the cause of episcopacy in Scotland comes to be as hopelessly and as unjustly damaged now as it was in the days which preceded the Solemn League and Covenant.

PRAYER OF CONSECRATION IN THE SCOTTISH COMMUNION SERVICE.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thy only Son Jesus Christ to suffer death upon the Cross for our redemption; who by his own oblation of himself once offered, made a full, perfect, and efficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memorial of that his precious death and sacrifice until his coming again. For, in the night that he was betrayed he took bread; and when he had given thanks, he brake it, and gave to his disciples, saying, Take, eat, THIS IS MY BODY, which is given for you: DO this in remembrance of me. Likewise after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for THIS IS MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins: DO this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord, and [The Oblation] Heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O [The Invocation] merciful Father, to hear us, and of thy Almighty goodness vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.

And we earnestly desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, &c.

PRAYER OF CONSECRATION IN THE FIRST LITURGY OF EDWARD VI.

O God, heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the cross for our redemption; who made there (by his one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we beseech thee; and with thy Holy Spirit and word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ; who, in the same night that he was betrayed, took bread; and when he had blessed, and given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you: Do this in remembrance of me.

Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, &c.

Extract from the Minutes of a Meeting of Clergymen of the United Church of England and Ireland, officiating in Scotland apart from the Scottish Episcopal Church, under the provisions of an Act of Parliament of Tenth of Queen Anne, together with some Lay Members of their respective Congregations, held in Edinburgh, on Wednesday and Thursday, the 14th and 15th days of May, 1845.

- 1. That at all times, and under all circumstances, it is the sacred duty of all who profess the Christian faith to cultivate peace, order, and brotherly love, on the common basis of our Lord's command.
- 2. That as ministers and members of that branch of the Church of Christ which is superintended by bishops, and which is at present by law established in England and Ireland, together with others attached to that communion, it is incumbent on us, not only to labour to maintain brotherly regards towards other Protestant Churches, but especially to cultivate a firm and undeviating attachment to the doctrines and formularies of the United Church of England and Ireland.
- 3. That as ministers and members of the Protestant Church of Christ, established by law in England and Ireland, together with others who are attached to that communion, we express our deep regret that communion, the spirit, and the discipline of the Scottish Episcopal Church have been recently proved to be of a nature so distinct from the principles of the United Church of England and Ireland, as to forbid our having any connexion with the Scottish Episcopate; inasmuch as such connexion would involve a dereliction of our duty to the English Church, and a compromise of Protestant principles, thus doing violence to our perceptions of truth and to our consciences.
- 4. That, as in a recent document put forth by Bishop Low, of the Scottish Episcopal Church implied in similar documents by Bishops Skinner and Russell, that no Bishop of the United Church of England and Ireland, or of the Protestant Episcopal Church in America, will receive any clergymen who have officiated in Scotland, without letters testimonial from the Bishops of the Scottish Episcopal Church; and as such an expression seems intended to convey the idea that the Scottish Bishops have some measure of jurisdiction over English Episcopalians in Scot-

land, we hereby declare, that the idea is utterly fallacious, and that such an assumption on the part of the Scottish Bishops has no authority, either in statute, custom, ecclesiastical, or Divine law.

5. That, although at present we have not the full advantages of Episcopal superintendence, yet as our position has arisen from necessity and not from choice—a necessity, however, which does not in the least invalidate our standing as Episcopal ministers, and members of the English Church—we desire to express deliberately our sense of the benefit of such superintendence, and our readiness to receive and acknowledge it, whenever, in the providence of God, an opportunity for its proper exercise may arise.

6. That we enter with heartfelt sympathy into the painful cases of our beloved and faithful brethren, who, in their steadfastness to the truth as it is in Jesus, have been subjected to contumely and attempted excommunication by the Scottish Bishops and the majority of their clergy.

Lastly, That, relying on the aid of the Spirit of our Heavenly Master, we resolve to cultivate forbearance towards those from whom we are constrained to stand apart, and by whom we have been reproached; and at the same time to pursue, with unswerving fidelity, a steadfast and onward course towards the enlargement, the purifying, the edification, and future glory of the Church of God.

And that we may be strengthened in this holy resolution, we entreat the prayers and the aid of all, who, in love to Christ, are desirous to seek his glory and the present and future welfare of our fellow-men.

Extracted by J. D. MILLER, Presbyter of the Church of England, and Honorary Secretary. Aberdeen, June, 1845.

THE MONTREAL WITNESS.—The first number of this paper has reached us; it contains some very interesting matter; a visit to the school of the Freres de la Doctrine Chretienne, and remarks upon Mr. Papineau's scheme for establishing the Jesuits in the Saguenay country. It professes to belong to no denomination; on which subject the Christian Guardian says: "If the editor (Mr. Jno. Dougall) can keep on the enlarged basis of christianity, without exhibiting a leaning to any particular denomination, he will do more than we anticipate."

The Lord Bishop of Toronto has appointed the Rev. Mr. PATTON, of Kemplville to the Rectory of Cornwall, in the Room of the Rev. Mr. LISDAV, deceased. The Rev. Gentleman, we understand, will assume the duties of his Sacred Office here on Sunday next.—Cornwall Observer, Jun. 8.

SCHOOL EXAMINATIONS. (Continuation of Extracts from Report of Committee upon the Boston Schools.)

To questions such as these—What is history? What are some of the sources of history?—the answers were correct and full, because they were in the text book; but to the questions, What was the period of the Commonwealth in England? and, Who was the most distinguished character in it?—only 63 answered correctly; 80 answered incorrectly; and 295 did not answer at all. To the question, At what period was the present federal constitution adopted, during, or after the war of the revolution, and how many States adopted it at its formation? only 139 answered correctly; 190 answered incorrectly; and 109 could not answer it at all.

But the answers to the following questions show most undeniably that in many schools nothing but the words of the books are learned; and that these are often learned without understanding their meaning. First came the question, When was the embargo laid by President Jefferson, and when was the non-intercourse act substituted for it? To this many scholars could answer correctly, while they could not answer correctly the question which came soon after, viz., what is an embargo?

We would here remark, that in judging of the schools by the statistics of answers, care must be taken to compare the number of the class who answered, with the total number in the school; as a master who, out of a school of 400, presents a class of 50 for examination, will not have so high a percentage of correct answers as one who presents only 25.

A careful judge will also discriminate between the questions, and award most credit to those schools which give a high percentage of correct answers upon questions involving principles rather than facts. This will be illustrated by comparing the answers of some schools to the two preceding questions. In one school, the Adams, 16 out of 20 answered correctly as to the date of the embargo, while only one of them could tell what an embargo meant. In another, the Hawes, 13 out of 17 knew about the date of the fact, but only 4 could tell what the fact was,—what the word embargo means,—and 6 gave an incorrect definition of it.

On the other hand, in the Bowdoin School, only 15 out of 42 knew when the embargo was laid; but 29 out of the 42 defined it correctly. In the Bimmer School, where six knew the date of the embargo, 13 could define it correctly.

Now this is a case illustrative of that to which we shall often allude; the practice of teaching the name of the thing rather than the nature of the thing. It is worth positively nothing, to know the date of an embargo, if one does not know what an embargo is. Nay, it may be worse than nothing, because some erroneous idea will be attached to it, as must be the case in the minds of those scholars who defined embargo to be a "duty."

[The following extract refers to the result of their examination in English Grammar.]

The answers to the questions in grammar are the best proof that scholars may parse technically, and point out the relations of words, their mood, tense, case, person, number, and gender; and yet, in the very sentences which they make use of to express these relations, and in quoting rules in justification of what they write, be continually making blunders; and may parse their sentences grammatically, in the most ungram-

medical language. The whole number of answers given was 4,183, and these contained 962 errors in spelling, 2247 errors in grammar, and 8,983 errors in punctuation.

The highest percentage of correct answers upon the whole number was in the Adams School, being 61 per cent; the lowest (saying always the Smith School,) was in the Otis, 13. In the Dudley School it is 51 per cent. It is to be remembered, however, here as elsewhere, that allowance is to be made for the number of the class examined in proportion to the total number of the school; including this element in the calculation, the Adams will not rank so high.

There is one painful reflection forced upon the mind by the answers generally, and this is, that while in some schools the scholars seem to be conscientious, and do not answer questions about which they are ignorant; in others they appear to be perfectly reckless, and put down answers quite at hazard, in the hope of hitting upon something that may pass for an answer. This shows an habitual carelessness in giving answers, or a want of that nicely trained conscientiousness, which deters from trying to appear what one is not.

There is another sad reflection suggested by these answers. They show beyond all doubt that a large proportion of the scholars of our first classes, boys and girls of fourteen or fifteen years of age, when called upon to write simple sentences, to express their thoughts on common subjects, without the aid of a dictionary or a master, cannot write, without such errors in grammar, in spelling, and in punctuation, as we should blush to see in a letter from a son or daughter of their age. And most of these children are about finishing their school career; they are going out into life; some to learn trades, some to assist their mothers in the house; the larger part never to receive any supplementary education; and how, we ask, are they, by and by, to write a letter that they would not be ashamed to exhibit?

But there is a still more melancholy consideration, which is, that, if the first class, if the children who have, during a year, enjoyed that special care and attention which our teachers give to the upper classes, go out imperfectly instructed, what must be the case with the hundreds and thousands of the children of our less-favoured citizens, whom necessity forces to leave the schools without ever reaching the first class? We know that the value of the services of most of our ushers would be underrated by proportioning it to their salaries; and that great injustice would be done to the many excellent instructresses, by supposing their work, as assistants, to be worth to the scholars only one sixth the work of the masters,—but, if there be anything like justice in the low rate at which the city remunerates their services, those who receive their instruction alone, must go out from the schools but very poorly taught.

[One more extract, referring to instruction in Geography.]

We find in most of our schools a narrow and merely technical instruction. It appeals to the memory quite too exclusively. And if it leaves the text books at all, it is only so far as it is absolutely necessary for the purpose of explaining them. Assuredly this needs not to be. For instance, geography, when taught as it should and may be taught, in connection with the simple principles of climatology, and other kindred sciences, becomes one of the most important studies, even for children. They may be made to conceive the grand image of the globe, with its continents and islands, its oceans and lakes, swinging unsupported in space; spinning round upon its axis, while it rushes forward in its orbit, and ever preserving such exact, yet changing relations to the sun, as to receive light and heat in due proportion, in all its various parts; and working out with daily and yearly precision the changes of morning, noon, and night, summer, autumn and winter. They may see in the infinite variety of its surface the wondrous wisdom of Him who made it for man's tenement; the great ocean surrounding the land, and pushing forward its kindly arms into the interior to invite the nations to commerce; the mountain ridges, connecting earth with sky, and drawing down that genial fluid, which, flowing in every direction, now leaps over the rocks, and lends to man its tireless strength to do his work, now spreads out into mimic seas, and now bares its bosom to the cleaving keel, as it slowly rolls through the valleys, and fertilizes the land on its way to the ocean.

To CORRESPONDENTS:—Many thanks for our friend R's letter—we should be glad to treat of the matter suggested, but we blame ourselves nearly every week for the length of our Leading Articles already—why does not he take it in hand?

PAYMENTS RECEIVED.—From Rev. J. E. F. Simpson, No. 87 to 138; Col. Wilgress No. 53, to 101, two copies; Messrs. H. S. Scott, No. 53 to 101; Wm. Dowley, No. 78 to 104; Thos. Bickell, No. 82 to 107.

A. A. H. has received through R. V. R. £1. from the Rev. A. F. Atkinson, and 6s. 3d. from the Baroness de Longüil.

Local and Political Intelligence.

SLAVE-TRADE.—The Sierra Leone Watchman, of the 30th of August, asserts that, from the month of April 1844, the period when the strength of the squadron on that station was increased by steamers, up to the month of June 1845, from 60 to 70 vessels of various sizes have been captured by H. M. Cruisers; for having been engaged in the slave-trade. Not one of this number has escaped condemnation, either for being equipped for the trade or for having slaves on board. More than 5,000 slaves have thus been rescued and emancipated by the Mixed Commission Court in the colony.

JAMAICA.—An arrival at an American port brings dates from this quarter as late as the 4th ult. The Provincial Parliament was in session. The principal topics of discussion are those relating to the improvement and advancement of agriculture. A good account is given of the labourers, known as the Hill Coolies, introduced from India. They are said to be greatly superior in industry and intelligence to the negroes whom they displace.

The railroad from Kingston to Spanishtown, was opened about the 20th of November, and the event was celebrated by a dinner given by the Railway Company, at which the Governor and the principal gentlemen of the island were present.

The pastors of the several religious denominations of Baltimore, have called a meeting for the purpose of uniting in special prayer to the Ruler of the Universe, to avert the scourge of war.

The Philadelphia Chronicle announces the completion of an automaton machine which is able to articulate not only in English, but also in other languages. It has a throat and tongue, and the vowels and consonants are elicited by the air conveyed to the throat through artificial lungs.

NEW BRUNSWICK.—The General Assembly has been summoned to meet for the dispatch of business on Thursday, the 29th January. The resignation of the Hon. W. Botsford, of his seat in the Supreme Court, had been accepted in gracious terms. The Hon. G. F. Street, (Solicitor General), had been appointed.

NEW FORTIFICATIONS IN KINGSTON.—Ground has been broken at Stuart's Point for the fortifications there; the buildings are cleared away from the front of the Town Hall to open the ground for the new battery; surveys of the shoal in the harbour are going on through the ice preparatory to the erection of a tower on the shoal; the East end of Ontario Street, from the Barrack Gate, is to be stopped up, and a block house that will command the bridge to be erected, the new road from the bridge to pass through the Government wool-yard to King Street; and others of the projected additional fortifications at this place are in hand; so that if war should, unhappily, take place with the United States, Kingston will soon be in a condition to withstand any attack that may be made. We hope that there will be no occasion to use these works in actual warfare; but still it is right that they should be made, and that this principal military and naval station in the Upper Province should be fully prepared for whatever may occur. There is a reckless, grasping spirit abroad which may drive men to hostilities sooner than many persons either expect or desire.—Kingston Herald.

The Sherbrooke Gazette gives the particulars of a very distressing occurrence which took place some four or five weeks since, near the Township of Balstrode, county of Drummond. A R. C. Priest, started, with two of his parishioners, to go a distance of eight or ten miles through an unsettled township by a new and unfrequented road; they set out at night, having previously drank some ardent spirits, a bottle of which they took with them, under the impression that it would enable them to resist the cold and fatigue. After travelling some miles, they became bewildered, lost the road and began unconsciously, to retrace their steps. One of the men soon gave up, and after him the Priest was overcome. The remaining one made an attempt to gain the spot from which they had started, for the purpose of obtaining succour, but could not reach it. The next day a party travelling over the same road found the unfortunate Priest and one man dead; the other was found within a mile and a half of the house, speechless and senseless, but, on being conveyed to the house, he revived and gave the above account.

MONTREAL, Jany. 10th.—We tender our thanks to Captain Wily, the able and efficient head of our City Police, for a report recently published by him, entitled "Statistical Crime in the City of Montreal." From this we learn that from the first of January to the 31st of December, 1845, 5,277 persons had been apprehended by the City Police. Of these, 48 had been tried and fined summarily; 887 had been committed, either for short terms or to take their trials, or had been admitted to bail; 4,342 had been admonished and discharged. Another part of the report gives the country of offenders for the last two months of the year 1845. The total is 843; of these 434 or considerably more than half, are Irish; 199 French Canadians, and the remaining 180, of English, Scotch, Italian, German, American, British, Canadian, Welsh, Indian or Negro extraction.

In the Mayor's Court, since May, 452 persons have been brought up. 106 of these are for furious driving.

We conceive that this report speaks volumes for the efficiency of the Police; and we cannot help remarking that the fact that 4,342 persons have been apprehended and discharged with merely a suitable reprimand, is a proof that in the hands of Col. Ermatinger justice is tempered with mercy.

We cannot help remarking that intemperance seems to be the vice that brings most people into contact with the Police. Thus out of 5,277 offenders, 3,221 persons, men, women and boys have been brought up for being found in a state of intoxication; and when we consider that of course nothing like a third of those that get drunk fall into the hands of the Police, we may reasonably conclude that this City cannot but be held as containing a vast amount of intemperance.

We have good grounds for believing that a vast proportion of these "drunken and disorderly" persons, are brought to that state by frequenting flash houses, who sell liquor without a license, and that too of a most fiery and poisonous description.—Courier.

The Treasurer of the St. George's Society thankfully acknowledges the receipt of £2 10s., from the Lord Bishop of Montreal, a donation to the charitable fund.

HARRIS' DIVORCE.—The Quebec Gazette says that this Bill (see Berean April 3rd) which was reserved for the signature of Her Majesty's pleasure on the 29th March last, has been refused to be enacted by Her Majesty.

RELIEF COMMITTEE.—At the meeting of this body held on the 5th instant, the Chairman read a letter from the Provincial Secretary, acquainting him that the sum of £37,223. 15s. 4d etc. (in addition to £4,603, already placed at the disposal of the Committee) had been produced by collections

made under the authority of Her Majesty's letter in England—the same were placed at the disposal of the Committee for distribution on the principles already sanctioned with respect to the Parliamentary grant.

The attention of the Committee having been drawn by the Revd. Dr. Cook to the following Resolution published in various newspapers over the signatures "John Robertson, Chairman, W. Jack, Acting Secy.," as having been adopted "at a meeting of the General Committee for relief of the sufferers by the fires at Quebec, held at the Commercial Bank Building, St. John, (New Brunswick) 10th December, 1845," viz:—

"On motion of William H. Street, Esquire, Whereas the sum now in the hands of the Committee has been collected by subscription, for the purpose of rescuing a multitude of persons in the city of Quebec, who had been sunk into poverty by the late calamitous fire in that city, from the horrors of destitution and probable disease; and the same appearing to this Committee to be no longer required for that purpose;—Resolved unanimously, that the several sums subscribed be returned to such of the subscribers as may choose to receive the same, and that the sums collected at the several places of worship be paid over to their respective clergymen, and that the Sub-Committee take such measures as they may think proper to carry this resolution into effect."

The above resolution was referred to the Sub-Committee of Distribution for their consideration and report.

They reported at the regular meeting of the Committee held on the 12th instant, two resolutions, the second of which was, upon motion, rejected, but the former adopted, being as follows:

"That this Committee cannot but express their extreme surprise that without any previous communication with them such a resolution should have been passed—that the inhabitants of St. John could so readily persuade themselves that no further danger of destitution or probable disease was to be dreaded as the result of a calamity which destroyed the houses of twenty thousand people and well nigh a million of property—and that, having come themselves to a conclusion so unfounded, they should have hastened to publish it to the world,—a proceeding which could scarcely fail to have the effect of drying up the springs of christian charity elsewhere.—It was not thus, the Committee remember with satisfaction, that the citizens of Quebec acted when an appeal such as they have now been constrained to make was made to themselves, twenty years ago, by certain distressed inhabitants of New Brunswick, on the occasion of the fire at Miramichi."

GENERAL RELIEF FUND.—The Treasurer has received the following sums since the last statement:

Table with 2 columns: Description and Amount. Includes Contribution of the Cullers of Quebec, The Commissary General's check, Parish of the Cedars, and Balance from Montreal.

The annual meeting of the St. George's Society took place at Rasco's Hotel on Saturday, H. Lemesurier Routh, Esq., in the Chair. The principal business was the election of officers, for the ensuing year. Charles Penner, Esq., of Lachine, was elected President, Joseph Shuter, Esq., First Vice President, J. D. Gibb, Esq., Second Vice President, the Rev. J. F. Lundy, Chaplain.—Montreal Gazette.

LIST OF BRITISH COLONIES, HOW ACQUIRED, AND WHEN.

Table listing British Colonies, how acquired, and when. Includes North America (Canada, Nova Scotia, Cape Breton, Prince E. Island, Newfoundland), Windward Islands (Barbadoes, Grenada, St. Vincent, Tobago, St. Lucia, Trinidad), Leeward Islands (Antigua, Montserrat, Nevis, St. Kitts, Tortola, Anguilla, Dominica), Jamaica, Heligoland, Honduras, British Guiana, Bahamas, Bermuda, Cape of Good Hope, Ceylon, Gibraltar, Hong Kong, Malta and Goza, Mauritius, New South Wales, St. Helena, Sierra Leone, Van Diemen's Land, Western Australia, Southern Australia, New Zealand, Falkland Islands, and the United States of America.

MR. ADAMS' OPINION ON THE USE OF TOBACCO.—The American Review contains an article on Tobacco, from which the following letter is extracted.

QUINCY, MASS., AUG. 19, 1845.

DEAR SIR—I have received your letter of the 13th instant and shall deem myself highly honoured by the inscription to me of your introduction to the proposed publication of the Rev. J. B. Lane's work on Tobacco and its mysteries. In my early youth I was addicted to the use of tobacco in two of its mysteries, smoking and chewing. I was warned by a medical friend of the pernicious operations of this habit upon the stomach and the nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco in all its forms; and although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses; and in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation.

I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months; the experiment which I have made! sure that it would turn every acre of tobacco-land into a wheat field and add five years of longevity to the average of human life.

I am, with great respect, dear sir, your friend and Christian Brother, JOHN QUINCY ADAMS, Rev. S. H. Cox, D.D., Brooklyn, N. Y."

GREAT AGE.—The Montreal Times mentions the death of a Canadian woman named Magdelaine Chaille, which took place on New-Year's day at the Asyle de la Providence. She was born in the year 1741, and had therefore reached the advanced age of 104 years.

HALIFAX AND QUEBEC RAILWAY.—A public meeting of the citizens of Quebec was called to be held last evening at 7 o'clock, at which G. R. Young, Esq., M. P. of Halifax was invited to speak on matters connected with the above undertaking. We purpose advertising in our next to the several Railway Schemes in which the Province is immediately interested.

MARITIME EXTRACTS.

A vessel, arrived at New York, on the 30th ult., reports having passed, on the 3rd Dec., in lat. 46. long. 32, the bark Barbadoes, of London, abandoned, long-boast gone, masts standing, and a signal of distress flying at the main-top-gallant mast head. Supposed the crew had left her the day previous. As it was blowing fresh at the time, did not board her—tacked near her twice, and hailed, but saw no person. The Barbadoes, Greig, was loaded at Green Island, (below Quebec), from which place she sailed on the 3rd of Nov.

A letter from Halifax, mentions the arrival there on the 28th of Dec. of the ship Lady Bag, in distress. She had lost both anchors and cables, mizen-mast cut away, most of her sails blown to atoms, bulwarks gone, and all the crew more or less frost-bitten, two of them badly. The cargo (wheat) it is feared will be damaged. The Halifax Times reports the wreck of the brigantine Elizabeth, Lloyd, hence for Glasgow, on the 28th of Nov. last. She was lost at one of the Magdalen Islands, on the 14th of Dec. The crew and part of the cargo (wheat and flour) were saved.

PASSENGERS.

By Steam-Ship Acadia, for Liverpool, Messrs. Burns, McLimont, Tetu, Mr. and Mrs. Weston Hunt; Messrs. Brooker, Fry, Dorion, J. N. Ross, J. Nelson, A. B. Stuart, Callam, and Brown, of Quebec; Captain Burn, R. A.

BIRTH.

At Montreal, on the 8th inst. the lady of J. A. Perkins, Esq. of a son.

DIED.

At Halifax, on the 27th ult. Alfred S. Bruce, Esq. 43rd Light Infantry, in the 25th year of his age.

At his residence, Victoria Square, Montreal, on the 9th inst. Thomas Cuthbert, Esq. of H. M. Ordnance Department, aged 39 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 13th Jany., 1846.

Table of market prices for various goods including Beef, Mutton, Pork, Eggs, Potatoes, Maple Sugar, Oats, Hay, Fire-wood, Cheese, Butter, Ditto, salt, Pot Ashes, and Pearl do.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till MONDAY the 20th inst.—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE next stated Meeting of the CENTRAL BOARD, will (D. V.) take place on WEDNESDAY the 21st JANUARY, at the National School House, MONTREAL, at TWO o'clock, P. M. WM. DAVES, Secy. Ch. Socy. St. John's, C. E. 21 January, 1846.

CONFIRMATION. VARIOUS short and familiar TRACTS on the above subject, are for SALE, at the Repository of the Society for the Promotion of Christian Knowledge, National School, D'Auteuil Street, Dec. 1845.

OFFICE OF LOSSES IN 1837-8, L. G. WARDROBE OF THE LEGISLATIVE ASSEMBLY, Montreal, December 22, 1845.

PUBLIC NOTICE is hereby given that the COMMISSIONERS appointed for Inquiry into the LOSSES sustained by her Majesty's Subjects during the Troubles in Lower Canada of 1837-8, and also arising from and growing out of the same, sit DAILY in the WARDROBE OF THE LEGISLATIVE ASSEMBLY, in this City, from TEN o'clock, A. M. until THREE, P. M. All claims to be made in writing, and addressed to J. G. BARTHE, Esquire, Secretary to the Commission.

J. G. BARTHE, Sec. Com. on Losses. To be inserted twice a week in all the Public Papers of Lower Canada until further orders.

F. H. ANDREWS, ORGAN & PIANO-FORTE TUNER. NATIONAL SCHOOL, Nov. 1845.

NOTICE. THE undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage. DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

PHENIX FIRE ASSURANCE COMPANY OF LONDON. THIS Company, which established its Agency in Canada in 1804, continues to assure against fire.—Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

Mutual Life Assurance SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BOCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society; by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

THE Girls' department of the British and Canadian School will re-open on MONDAY, the 6th instant, in a room in the Military Asylum. JEFFERY HALE, Quebec, 2nd Oct. 1845.

CHAMBLY CANAL TOLLS TO LET.

NOTICE is hereby given, that TENDERS will be received until MONDAY the TWENTY-NINTH day of DECEMBER next, from parties desirous of LEASING the TOLLS of the CHAMBLY CANAL, possession to be given on the 1st January next ensuing.

Tenders to be sent to the Commissioner of Customs, Montreal, marked on the outside, "Tenders for the Tolls on the Chamblay Canal." Security will be required in the sum of Five Hundred Pounds for the proper tending of the Locks of the Canal, providing a sufficient number of Lock Tenders therefor, tending the lamps, and furnishing the oil necessary for the same, and for the protection of all property belonging to the Board of Works placed under the charge of the Lock Masters or Lessee.

All information respecting the revenues of the Canal can be obtained, by application, at the Inspector General's Office, Montreal, November 18, 1845.

NOTICE. THE partnership heretofore existing between the subscribers under the firm of THOMAS FROSTE & Co., Quebec, and FROST & HARRISON, Montreal, is this day dissolved by mutual consent.

R. M. Harrison is hereby authorized to settle all outstanding accounts in America, and Thomas Froste in Great Britain and Ireland. THOMAS FROSTE, R. M. HARRISON, Quebec, 6th Dec. 1845.

THE Subscriber will continue the business of THOMAS FROST & Co., in his own name and on his own account. R. M. HARRISON, Quebec, 6th Dec. 1845.

FOR SALE.

ENGLISH Linned Oil, Imported French Burr Stones, this London Bottled Porter, season-SWELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

Mouth's Corner.

TAKE THE OTHER HAND.

It was one of the first days of spring, when a lady, who had been watching by the sick-bed of her mother for some weeks, went out to take a little exercise and enjoy the fresh air.

"Who sent you to this place?" she asked.

"Nobody; I came of myself."

"Does your father know you are here?"

"I have no father."

"Are you paid for your labour?"

"Yes; I get ninepence a day."

"What do you do with your money?"

"I give it all to my mother."

"Do you like this work?"

"Well enough; but if I did not, I should do it that I might get the money for my mother."

"How long do you work in the day?"

"From nine till eleven in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you never get tired of turning this great wheel?"

"Yes; sometimes."

"And what do you do then?"

"I take the other hand."

The lady went home strengthened in her devotion to duty, and instructed in true practical philosophy, by the words and example of a little child; and she said to herself, "The next time that duty seems hard to me, I will imitate this child, and take the other hand."

[Perhaps this young lady had all along been attending upon her mother, just because her neighbours would have thought it disgraceful for a daughter not to have done so; and now she began to see that it would be ungrateful not to make such a return for a mother's care through her infancy and early youth: that was taking the other hand. Perhaps she had hitherto been moved by gratitude towards her mother; but now she began to see that it was a duty which God required of her, and it would be perilous to resist his demand: that was taking the other hand. Perhaps she saw, for the first time, that there was no hardship in such a demand upon her from God who so loved the world that he gave his Son to die for sinners; his love towards her, enkindled love in her towards him supremely, and towards her neighbour as herself, and so her burden became light, because she would throw it upon her Saviour's sympathizing heart: that was taking the other hand in good earnest.—EDITOR.]

HISTORICAL SKETCHES.

WILLIAM PITT was the second son of the Earl of Chatham, a sketch of whom was given in the last number of the BEREAN but one. He was born in the year 1759, and a private tutor educated him at home under his father's supervision, until his fifteenth year. Then he commenced studies at the University of Cambridge, and acquired a high character there for exemplary conduct and good attainments. From Cambridge he proceeded to London, and entered upon the study of the law in the institution called LINCOLN'S INN, which the reader must not suppose to be a public-house, but rather a College. The Inns of Court in London are places where young men pursue their studies to become lawyers, and there are several of them besides Lincoln's Inn, namely, the Inner Temple, the Middle Temple, Gray's Inn, and Serjeant's Inn. Mr. Pitt did not study the law for the purpose of practising as an Advocate, so much as for the further cultivation of his mind with a view to his future course as a statesman. He was only twenty-two years old when he became a member of the House of Commons, and immediately distinguished himself in public speaking. His father had specially trained him to that, even while a boy; he had often placed the little fellow on a chair or table, and made him deliver a speech; and sometimes the Earl would make fanciful objections to what he said, in order to accustom the boy to answer immediately and prove the correctness of opinions which he had pronounced. In a couple of years, his reputation became so well established throughout England, that great joy was manifested by the nation when he was made Prime Minister in December 1783, though he was then only twenty-four years old.

The high office to which he was appointed at so early an age, Pitt filled for the unusually long time of eighteen years. This is the more to be wondered at, because the period of his administration of affairs includes the most stirring events of modern times, in which England had to act a part of uncommon energy, valiance, and danger. The French Revolution broke out in 1789, and England engaged in war against the Republic which was established in France after King Louis XVI. had been beheaded and

a great number of his adherents killed or banished. The war brought indeed great glory to the British navy, but it cost the nation enormous sums of money, and caused unspeakable grief to the families to which the soldiers and officers belonged who were killed or crippled. And after all it did not weaken the party opposed to the royal family in France; their Generals were successful in wars by land, especially Napoleon Buonaparte, who rose from the rank of a Lieutenant in the Artillery to bear the title of First Cossut, and in reality to have the power of a King in France at the beginning of this century. Mr. Pitt saw that it was necessary to allow the nation a little rest from the burdens occasioned by the war; and yet he, who had all along resisted the French Republicans, was not disposed to be the minister that made peace, when the object for which the war had been carried on was not obtained. He therefore resigned his office in 1801, and Mr. Addington became Prime Minister—the same who was afterwards called Lord Sidmouth, and died about a year ago. By him the peace of Amiens was concluded in the following year, and great were the rejoicings of the people—but they did not last long. In the year 1803 the sword had to be drawn again, and it was soon found that it required the powerful mind of Mr. Pitt to guide the affairs of the nation under its renewed difficulties. He resumed his former office, and acted with undiminished vigour and foresight, amidst severe sufferings of body, and disappointments on account of the continued success of the French on the continent of Europe. England maintained its naval glory, but a great part of Germany made common cause with France; Napoleon Buonaparte became Emperor, and vanquished the Austrian and Russian armies at the close of 1805. Mr. Pitt's end was approaching. He died on the 23d of January, 1806, in the forty-seventh year of his age. Great honours were paid to his memory, and as it was found that, without having indulged in luxurious living, or other foolish expenses, he had run into debt simply because his attention had been entirely absorbed by the affairs of the nation, the sum of £40,000 out of the public money was voted for the purpose of paying his creditors.

The contemplation of Mr. Pitt's great statesmanship is not near so interesting to BEREANS as the fact of his having had a great regard for the celebrated William Wilberforce, who in general supported him in his administration, but did not scruple to resist him whenever he thought him wrong. In the year 1800, Pitt was induced by his former tutor, Dr. Prey-man, Bishop of Lincoln, to think of proposing a law which would have materially interfered with religious liberty, and would have proved a great discouragement to the evangelical clergy, against whom Pitt had been much prejudiced. Wilberforce asked for a confidential discussion with him, at which he fully stated the sound principles and real worth of the pious Clergymen who in those days were so much spoken against; his endeavours seemed to be fruitless at the time, but the intended measure was never introduced by Mr. Pitt. We may hope that the zealous Christian's representations produced more effect upon the statesman than he allowed to be known; and may it be found, at the last day, that when political disappointments terminated William Pitt's glorious career on earth, the truths which Wilberforce advocated before him made him long for a rest which earth cannot bestow, and to seek it where no broken heart and contrite spirit ever sought in vain.

SIR THOMAS MORE.—This distinguished character was born in the year 1480 in London, where he received his earliest schooling; he then prosecuted his studies at Oxford, and in his nineteenth year returned to London and commenced the study of the law in the Inns of Court. In 1503 he was a member of the House of Commons, and irritated King Henry VII. by his opposition to a demand for money from the people, which was to provide a dowry for the King's daughter Margaret, on her marriage with James V. of Scotland. Thomas More thought it prudent to retire from public life for a while; but he returned from his seclusion at the expiration of three years, and obtained the appointment of Judge to the Sheriff's Court in London, in the year 1508. He became much distinguished, soon, not only as a lawyer, but as a man of great sagacity and skill in public affairs generally. King Henry VIII. having ascended the throne, employed him on several occasions, and made himself more familiar with him than the sagacious lawyer wished. One day, the King dined at the House of Sir Thomas, and afterwards, putting his arm round his neck, kept walking with him in his garden for an hour. More's son-in-law expressed his joy at the monarch's condescension; but Sir Thomas, who knew the King's temper very well, told him: "If my head would win the King a castle in France, it would not fall to be taken off."

In 1530, Sir Thomas was made Chancellor of England. This was a very dangerous elevation. It made any opposition

on his part to the King's humours so much the more provoking as he had been highly favoured. Now Sir Thomas had never been able to approve of Henry's divorce from his first Queen, Catharine of Arragon, and the King was very anxious to get him to do so, because that would have removed the scruples of many other persons of note; Archbishop Cranmer also took great pains to persuade the Chancellor that the divorce and the King's marriage with Anne Boleyn were legal; but it was all in vain. Though Sir Thomas executed the office of Chancellor with perfect integrity and great wisdom, except in one particular, which will be mentioned presently, for three years, he found it advisable to retire once more from public life. He went to live in strict privacy at his house in Chelsea near London, engaged in study and devotion. But Henry was now intent upon being revenged on him. There was another scruple by which the Chancellor provoked the King. He was a devoted Papist, and refused to take the oath which denies the Pope's title to any jurisdiction or authority, ecclesiastical or spiritual, within the realm of England. Upon this was founded an accusation against him for high treason; he was tried, declared guilty, and condemned to death.

Now this is part of the exception, which I have taken before, to his general character for great wisdom; the man cannot be considered truly wise who preferred the continuance of the Pope's power over the Church in England to the advantages in prospect to the nation from the establishment of the King's supremacy. But it is much more to Sir Thomas More's discredit, that he took his full share in the deadly persecution with which the Romish bishops and priests in those days sought to stifle the spirit of scriptural inquiry, and the search for the true Gospel which had so long been buried out of sight by corrupt teaching and superstitious ceremonies. On one occasion, the Chancellor had Mr. Bainham, who was a gentleman of the law, brought before him on a charge of heresy, and caused him to be scourged and tortured in his presence. This person was at last actually burned as a heretic. Thus the reputation, due to Sir Thomas More in all other respects, is sullied by the blind devotion with which he applied the authority of his high office in subservience to the persecuting rage of a corrupt and blood-thirsty priesthood. This, however, does not justify his condemnation to death, and he deserves regard for the firmness which he maintained to the last, insisting upon his faithfulness to the King, and submitting to the sentence of death with perfect composure. It might almost be said that he was in good humour, while making ready on the scaffold. He told the executioners to wait until he had laid his head aside: "that," he said, "at least has not committed high treason." This kind of fun seems scarcely consistent with the enlightened Christian's state of mind in the hour of death; but it is in keeping with that kind of teaching to which the unfortunate man was blindly attached; in which men consign their souls over to the priests, who make them comply with certain forms—penance—absolution—extreme unction—and then assure them that every thing is right because the forms have been observed, and that the gate of heaven is open before them. Sir Thomas More was executed in the year 1535. The statue to be erected to his memory will be a monument of the combination of high intellectual powers and moral worth with abject captivity under superstition, and ignorance of the most cheering truths of the Gospel.—Hst.

CHINESE COMPLAINT OF UNFAIRNESS IN TRADE.

The worshipful corporation of silkmen of Canton, having been of opinion in 1833 that some of their fraternity had been unfairly dealt with by an American, in a contract for silk piece-goods, forthwith exhibited a rather amusing placard against him. "In conducting commercial transactions (said the paper) the Chinese and foreigners are generally the same: in buying and selling with justice and equity, there is no difference between them. When the goods are delivered, the money is immediately paid; there are no perverse difficulties made, nor cutting deductions inflicted. But there is now living in the Swedish factory, No. 2, an American demon, named *Hol*, to whom a wolfish voracity has become nature. He monopolizes silks and various goods for the Americans. A gluttonous avarice fills his heart. There is long procrastination and money unpaid,—contracting for much and then requiring little; with the concealed and villainous intention of picking and choosing. He would point at a *gen*, and call it a *stone*; and then advance to administer the deadly potion of cutting down the price! And, again, when the time of payment arrived, he would enforce discounts. He scraped and peeled off from the trader both skin and fat. He knowing that when goods were once prepared there was none to take them but himself, forced his reduction upon us, and the Chinese brokers likewise servilely complied with his wish,

joining and assisting in his wickedness; so that we have been torn by the wolf, and swallowed by the whale! We have become fish and flesh to him—our property is wasted without a return—all our hearts unite in detesting him; and therefore we have issued this song of our discontent. All the weavers of satin, silk, and crape publicly unite in the above declaration."—*The Chinese, by Governor Davis.*

THE MANDARIN AND THE ENGLISH LADY.—The degraded position of females in China is well known. Nothing astonishes the Chinamen who visit our merchants of Hong Kong so much as the deference which is paid by our countrymen to their ladies, and the position which the latter are permitted to hold in society. The very servants express their disgust at seeing our ladies permitted to sit at table with their lords, and wonder how men can so far forget their dignity. A young English merchant recently took his wife with him to Hong Kong, where the couple were visited by a wealthy mandarin. The latter regarded the lady attentively, and seemed to dwell with delight on her movements. When she at length left the apartment, he said to her husband in his imperfect English, "What you give for that wifly wife yours?" "Oh," replied the husband, laughing at the singular error of his visitor, "2000 dollars." This our merchant thought would appear to the Chinese rather a high figure, but he was mistaken. "Well," said the mandarin, taking out his book with an air of business "spose you give her to me, I give you 5,000 dollars." It is difficult to say whether the young merchant was more amazed or amused, but the grave air of the Chinaman convinced him that he was in earnest, and he was compelled, therefore, to refuse the offer with as much placidity as he could assume. The mandarin was, however, pressing and went as high as 7,000 dollars. The merchant, who had no previous notion of the value of the commodity which he had taken out with him, was compelled at length to declare that Englishmen never sold their wives after they once came into their possession, an assertion which the Chinaman was slow to believe. The merchant afterwards had a hearty laugh with his young wife, when he told her that he had just discovered her full value, as the mandarin had offered him 7,000 dollars for her.—*Liverpool Albion.*

[The above has gone the round of many papers as an amusing story, but from the accounts which Mr. Davis (now Governor of Hong Kong) gives of the marriage-relation among the Chinese, we are inclined to think the representation unjust. The mandarin probably looked upon the English lady not as the merchant's wife, but as a handmaid like Hagar, and the joke confirmed him in the degrading notion he had conceived of her. The anecdote speaks more for the Englishman's love of fun than for his delicacy towards his partner.—Ed.]

LORD'S DAY OBSERVANCE.—A peasant of Villetard asked a neighbour to assist to mow his meadow on Sunday. He refused, but told him if he would promise not to work himself on Sunday, he would go the next day (Monday) and do two days' work. This he actually did; and, therefore, to respect it himself, and cause the Sabbath to be respected, he did double the work he was asked—add to this, that the man who thus did double the work for nothing, is both poor and old.—*Letter from the Rev. Napoleon Roussel.*

PROTESTANT SOCIETY AT PARIS.

The society established in Paris by count Agenor de Gasparin, about eighteen months ago, under the title of "The Society for Promoting the general Interests of Protestantism in France," has succeeded in accomplishing the subsequent objects. Two additional protestant communities have been founded, one at Perpignan, and the other at F---, next the borders of Prussia: all obstacles to the spiritual ministrations of protestant clergymen in prisons and houses of correction have been removed, and free access is now afforded them to their incarcerated brethren: a house, called a "Maison d'Etudes," has been opened in the French capital, where young men engaged in academical and scientific studies may find a christian home open to receive them, and of which several have already taken advantage; and, lastly, landed property has been purchased at St. Foy, in the department of the Dordogne, which is intended for the training and reformation of thirty or forty convicted offenders of the protestant faith. The Rev. Mr. Martin has undertaken the superintendency of this establishment, and the French government have granted an allowance of £2,480 (80 francs) for the outfit of criminals received into it, as well as the daily allowance of 7d. (80 centimes) for their maintenance.—*S. Ch. of Engl. Magazine.*

COALS.

NEWCASTLE, 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



For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14TH DEC., 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—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 the 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 *Z. Zhou*. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

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 years past. 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 the mechanical 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 Pound.

Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

PRINTING - WORK,

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