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# The Berran.

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. 35.]

QUEBEC, THURSDAY, NOVEMBER 27, 1845.

[WHOLE NUMBER 87.]

## THE PAINTER'S ART FAILING.

• • • Thou seek'st to give again  
That which the burning soul, inhabiting  
Its clay-built tenement, alone can give—  
To leave on cold dead, matter the impress  
Of living mind—to bid a line, a shade,  
Speak forth, not word, but the soft intercourse  
Which the immortal spirit, while on earth  
It tabernacles, breathes from every pore—  
Thoughts not converted into words, and hopes,  
And fears, and hidden joys and griefs, unburnt  
Into the world of sound, but beaming forth  
In that expression which no words, or work  
Of cunning artist, can express. In vain,  
Alas! in vain!

The Rev. R. M. McCheyne, after attempting a portrait of his deceased brother, from memory.

## A TRACTARIAN'S TESTIMONY TO THE PROTESTANT CHARACTER OF THE CHURCH OF ENGLAND, FROM DECLARATIONS OF HER CHURCH-DIGNITARIES, AND THE DECISION OF HER HIGHEST CHURCH COURT.

As it may interest some to hear on what grounds a clergyman of, so called, "Tractarian" opinions has come to the resolution of declining, for the future, ministerial engagements in the Church of England, their attention is requested to the following statement:

In common with others I have hitherto subscribed the Thirty-nine Articles, and taken the usual oaths in the confidence that the interpretation which I put on them was a sense they admitted. So much seemed justifiable from the silence of authority, and the absence of any legal or formal decision against it. Popular notions, it is true, were opposed to this view; but as a matter of very plain and simple duty, I should never have thought of allowing any unauthorized opinions to do so cruel an injury with me to the Church in which I was baptized and brought up, as to make me believe that she required of her ministers to renounce what appeared to me clear Catholic truth.

A very learned and pious clergyman had published a document, No. 90 of the "Tracts for the Times," to prove argumentatively that the former decrees of the Church of Rome, which all admit to be Catholic, do not necessarily come in collision with the Articles of the Church of England; and another had professed to show historically that the said articles were meant to include Roman Catholics in the English communion. However the publications of these two divines might be censured and disapproved by individuals, so long as their views were not authoritatively condemned by the Church of England, I felt that I had a right to retain my opinions without resigning that position into which it had pleased God to call me. Whatever may be thought of such a view hereafter, when men are able to look at it calmly and free from prejudice or bias, I believe the Church of England, however fettered and externally different, to be inwardly and essentially the same as the ancient Churches of Alexandria, Jerusalem, or Antioch—when they were Catholic of course—and though not in external communion with the great body of the Western Church, not to be necessarily in worse case on that account, than was the Church of Antioch under the governance of St. Meletius (fourth cent.) who, as is generally known, lived some years, and at length died, out of communion with the Church of Rome, notwithstanding which he had been canonized. Of course, therefore, I would not believe, without overpowering evidence, that the Church of England imposed anything in her Articles or elsewhere, which was contrary to the faith of the "Church throughout the world;" and consequently I was resolved not to give up a position, which it was, to my mind, so clear a duty to maintain, unless it could be shown, first, either that it was a violation of the standing laws of the Church of England, or, second, the Church of England should in some way unequivocally declare against it.

As regards the first alternative, I shall have more to say hereafter. At present it will be enough to observe that I did not, prior to legal decision, think it could be a violation of the strict letter of the laws, amongst other reasons, because so many of her divines ever since the sixteenth century, had more or less upheld and taught the same doctrines. I do not mean that any one had held all equally, and to the same extent, with myself; but some one, and some another, which must be remembered in connection with, and as a corroboration of, the position maintained by Mr. Oakeley, in his pamphlet, viz., that the Articles were intended to include Roman Catholics when they were first promulgated.

As regards the second—If it were said, as it was, that the doctrine of the Church of England had been gradually changing—i. e. growing more Protestant, this no one could be bound to believe, unless the Church herself made it unmistakably evident. There are two ways, I thought, in which she might do this. Either by a formal decree of Convocation, ratified by the Legislature; or if, from the long disuse of Convocation, such a course were found impracticable, in due time there must be sufficient proof of what her present mind was, without supposing it to be had the formality of a decree. This virtual judgment of the Church of England, about which I can no longer feel any real doubt, is a reason for withdrawing from the ministry. For surely in an organized body of men where great freedom of speech is allowed, presided over by bishops and other dignitaries, who periodically address the clergy in their respective dioceses and archdeaconries, on all the most prominent religious questions of the day (to say nothing of the ecclesiastical courts, which I reserve for a separate place,) long time could not elapse after so grave a

question was once fairly brought forward, without supplying sufficient evidence to settle it. For Convocation, if it were called, could be composed of certain existing bodies, such as the bishops, the dignitaries, and the proctors, who are chosen by the incumbents of each diocese to represent the rest of the clergy. Of the vote of the bishops, as a body, there can be no room for hesitation, a majority of them having in their charges condemn the Catholic principle of interpretation in No. 90. We may judge of the opinions of the other dignitaries by the charges of the archdeacons, and, again, by the proceedings of the Board of Heads of Houses at Oxford. As to the main body of the clergy, I do not see how any doubt can be seriously entertained, if we consider the tenor of recent votes at Oxford, the university in which, of the two, it was believed there were most grounds for hope, where a great part of the voters were clergymen; and where, more especially, on a recent proposal to bring forward No. 90, and its principle of interpretation for condemnation, the proceeding was deprecated and advocated by nearly equal numbers, all on the one side disapproving the principle of that Tract; on the other, a large number being avowedly moved by considerations of personal respect for the author, and a desire to prevent disturbance or commotion in the university. What doubts, then, can I have any longer of the virtual decision of the Church of England? On this ground alone I conceive it would be wrong, and indeed, practically impossible for me, with my opinions, to continue an acting minister of the Church of England.

But the other alternative, which I now come to, sets this in a stronger, and yet more indisputable light. The highest amount of probability is not quite the same as certainty, and though I can no more doubt of what would be the decision of Convocation, if it could speak on this point, than I could if it were proposed to abolish episcopal ordination or the liturgy, yet there remains the other alternative, to consider what the actual law is; for if this were clearly with me, some might still think my position justifiable, and that I ought to retain it, however much spoken against. But I am saved from every shadow of doubt by the late decisions of the Court of Arches, the natural and lawful exponent of the standing laws, possessed of the power to enforce obedience to them. Here not only has Mr. Oakeley been condemned in language very significant of the general line of interpretation which the Court would supply to our forerunners, but in the same case, the whole doctrine of the eucharistic sacrifice, and the use and name of an altar, has been declared contrary to the doctrine and discipline of the Church of England.

First, the use of stone altars, on the ground of their being altars, was declared contrary to the discipline of the Church of England, and the doctrine of the mass contrary to her doctrine. Let us contrast the language of No. 90 with that of the Dean of Arches. At the end of his remarks on the Thirty-first Article (masses) Mr. Newman says, "On the whole, then, it is conceived that the Article before us neither speaks against the mass in itself, nor against its being an offering for the quick and the dead for the remission of sin." The Dean of Arches, in his judgment says—"There is no doubt that at the time of the Reformation the altars in the English churches were of stone, fixed and immovable. At the time of the separation of the Church of England from that of Rome, amongst the many points of difference between them, one of the most important was that respecting the doctrine of transubstantiation in the Supper of the Lord, which, as is declared by the 28th Article of our Church, cannot be proved by holy writ, but is repugnant to the plain words of Scripture." In the reign of Henry VIII. the feeling against this doctrine was not so decided as it afterwards became; nor did any material change take place in the early part of the reign of Edward VI., for we find in his first Prayer Book, 1549, that the mass was still to be celebrated in the order for the Supper of the Lord, "commonly called the mass;" and the word "altar" was used in different parts of the service as set forth in that book. But in his second Prayer Book, 1552, the terms "mass" and "altar" were altogether omitted. The order was for "the administration of the Lord's Supper or holy communion;" the table was to stand in the body of the Church, or in the chancel where morning and evening service were appointed to be read; and the priest, instead of standing in the midst of the altar, was to stand at the north side of the table; and so on through the service. He then goes on to speak of the order for "plucking down and removing of altars, and the substitution of honest tables in their place," which, says he, was for the avowed purpose of moving and turning the simple from the old superstition of the Popish mass. The change intended, therefore, must have been something more than nominal; it must have been substantial. If a change of name only had been intended, there could have been no necessity for removing the altars, since they could have served the office of tables. Subsequently he quotes from Archbishop Grindal's injunctions in 1571: "All altars to be pulled down to the ground, and the altar stones defaced, and bestowed to some common use; the prayers and other service appointed for the administration of the holy communion to be said and done at the communion-table." On which the judge observes, "Nothing can more clearly demonstrate the determined manner in which the measures for the utter subversion of the superstitions connected with the Popish mass were carried on than these orders and injunctions, the great object being the annihilation of the fixed immovable

stone-altars, and the substitution of wood movable tables in their places." This seems to me to go as far as any one could have desired: it even settles the question of the term "altar," so much and so long disputed between High and Low Churchmen in the English Church; and it rules that whether the thirty-first Article speaks against "the doctrine of the mass," as is commonly believed, or not, at least the doctrine of the Church of England, as interpreted by the Court of Arches, is energetically opposed to it.

Secondly: the case of Mr. Oakeley, who claimed to "hold without teaching any Roman Catholic doctrine," has come before the same Court; and, as one might feel pretty confident of before-hand from the former case, his claim was condemned. It is true he made no defence; but will any clergyman now, who holds similar views, undertake to stand his trial in hopes that he may be able to make a successful defence, or gain anything by an appeal to her Majesty, the Queen, in Privy Council? If, then, this be too chimerical a notion to be entertained, we must consider the question as finally settled. And to be sure it seems absurd to ask any longer whether all Roman Catholic doctrine may be held by the minister of a Church, which not only condemns the doctrine of the mass but, according to the judge, has swept away the very form and name of an altar, in order that she might show the essential difference of her doctrine on this awful subject from that of the Church from which she was separating.

It certainly seems to me, that what are called moderate or primitive views are condemned in the stone-altar case. "The doctrine of the early Church was this (says the writer of the 51st Tract for the Times, published in the fourth vol. dated 1837.) that in the eucharist an oblation or sacrifice was made by the Church of God, under the form of his creatures of bread and wine, according to our blessed Lord's holy institution in memory of his cross and passion; and this they believed to be the pure offering; or sacrifice which the prophet Malachi foretold that the Gentiles should offer; and that it was enjoined by our Lord in the words—'Do this for a memorial of me;' and that it was added to when our Lord or St. Paul spoke of a Christian altar; and was typified by the passover, which was both a sacrifice and a feast upon a sacrifice. The eucharist, then, according to them, consisted of two parts,—a commemorative sacrifice, and a communion or communication. There is one Jesus Christ, (says St. Ignatius,) who is above all: haste ye, then, altogether as to one temple of God, as to one altar—as to one Christ Jesus, who came forth from one Father, and is in one, and to one returned."

In another part of the preface to the Tract it is asserted, "that there was no change of doctrine as to the Christian sacrifice involved in the alterations and additions made in Edward the VI's Second Book." But the judge says, that the change between these two books was the most important possible. The Tract (written to prove the doctrine of a commemorative sacrifice to be a doctrine of the Church of England,) says, "that whereon the commemorative sacrifice is offered, is an altar in respect of that sacrifice." But the judge shows that the name and notion of an altar were done away at the Reformation; inasmuch that the disputes which were raised between High and Low Churchmen in Charles I's reign were not as to the altar at all, but only where the table should be placed. Probably that is, as some say, with a view to decency only. The credence, or table of preparation, as immediately connected with the principle of an altar is, of course, likewise condemned.

With one more quotation from the judgment in this important case I will conclude. The Dean of Arches says—"We all know that after the Reformation, one of the doctrines of the Church of Rome, which was renounced by the Church of England, was the doctrine of Transubstantiation; and it will be found that the material (stone) and form (fixed at the east-end of the chancel) of the altar in the Romish Church are connected with this doctrine of Transubstantiation and with the eucharist as a sacrifice." Afterwards, "the altars were destroyed, and tables of wood set up in their stead; and it is this fact which is alone material for the purpose of the present question."

I confess, then, I cannot see how this judgment is reconcilable with, so called, Anglo-Catholic, any more than Roman-Catholic doctrine on the eucharist. It was passed after a full hearing on both sides, in which the ablest ecclesiastical lawyers were employed, and it ended by reversing the sentence of an inferior court.

Another Roman Catholic doctrine, that of "Purgatory" (and not the "Romish doctrine," as it is said) there was something in the justification, see No. 90, Article xxxii. 6.) has been also condemned; but it was in Mr. Oakeley's case, which, except so far as it strengthens the other, I purposely avoid saying, because it was not defended. However, I may just observe, that the judge takes this as an instance to show that he is speaking not only of the doctrine of the Council of Trent, but that of the Council of Florence and other earlier councils. By inference many other doctrines of the same school are pronounced inconsistent with the legal interpretation of the Church of England.

In conclusion, I remark, that the fate of this controversy has turned upon a doctrine, surely of all others the most important, more than which there is none its maintainers have shown harder to establish as a doctrine of the Church of England; witness the length of the entire in Tract 51; and yet it has been generally the point for which individuals of "Tractarian" opinions have

been censured by those in authority during the last few years.

It will be observed, that throughout the preceding statement, while I have professed myself generally of "Tractarian" opinions, and as one who required the principle of interpretation contained in No. 90, to enable him to subscribe the Thirty-nine Articles, I have avoided the direct appropriation to myself of particular doctrines. For the sake of clearness, I will here mention one which I do most firmly hold;—namely, that in the sacrament of the eucharist there is a true sacrifice, and that in respect of that sacrifice, it is an altar whereon the blessed eucharist is offered. This is enough for all present purposes.

A clergyman holding such a doctrine cannot undertake ministerial duties in the Church of England, or any other engagements which involve subscription. Points more or less open for three hundred years, and, as I believe, of the deepest import, have been settled. I resign, therefore, all claim to subscribe the articles according to my former interpretation. Sept., 1845. WILLIAM F. WINGFIELD.

## CLERICAL CELIBACY.

"The gloomy monument" of Hildebrand. From the most remote Christian antiquity, the marriage of clergymen has been regarded with the dislike, and their celibacy rewarded by the commendations of the people. Among the ecclesiastical heroes of the four first centuries, it is scarcely possible to point to one who was not, in this respect, an imitator of Paul rather than of Peter. Among the ecclesiastical writers of those times, it is scarcely possible to refer to one by whom the superior sanctity of the unmarried to the conjugal state is not either directly inculcated or tacitly assumed. This prevailing sentiment had ripened into a customary law, and the observance of that custom had been enforced by edicts and menaces; by rewards and penalties. But none had triumphed over tradition, and had proved too strong for Councils and for Popes.

When Hildebrand ascended the chair first occupied by a married Apostle, his spirit burned within him to see that marriage held in her impure and unallowed honours a large proportion of those who ministered at the altar, and who banded there the very substance of the incarnate Deity. It was a profanation well adapted to rouse the jealousy, not less than to wound the conscience, of the Pontiff. Secular cares suited ill with the stern duties of a theoretic ministry. Domestic affections would choke or enervate in them that corporate passion which might otherwise be directed with unmitigated ardour towards their chief and centre. Clerical celibacy would exhibit to those who trod the outer courts of the great Christian temple, the impressive and subjugating image of a transcendental perfection, too pure not only for the coarser delights of sense, but even for the alloy of conjugal or parental love. It would fill the world with adherents of Rome, in whom every feeling would be quenched which could rival that sacred allegiance. From every monastery might be summoned a phalanx of allies to overpower the more numerous, but dispersed and feeble antagonists of such an innovation. In every mixed churchman it would find an active poison. The people, ever rigid in exacting eminent virtues from their teachers, would be roused but ineffective zealots of greedy discipline from which they were themselves to be exempt.

With such anticipations, Gregory, within a few weeks from his accession, convened a council at the Lateran, and proposed a law, not, as is commonly supposed, merely the marriage of priests, but commanding every priest to put away his wife, and requiring all laymen to abstain from any sacred office which a wedded priest in light presume to celebrate. Never was legislative foresight so verified by the result. What the great Council of Nicea had attempted in vain, the Bishops assembled in the presence of Hildebrand accomplished, and for ever, laid in its grave the complaints, bitter as the reproaches, or the sufferings, were the most sacred ties thus to be torn asunder at the ruthless bidding of an Italian priest? Were men to become angels, or were angels to be brought down from heaven to minister among men? Eloquence was never more pathetic, more just, or more unavailing. Prelate after prelate silenced these complaints by austere rebukes. Legats after legats arrayed with papal menaces to the reconstrains. Monks and abbots preached the continence they at least professed. Kings and barons laughed over their cups at many a merry tale of compulsory divorce. Stots pelted, heated, and besmeared with profane and filthy baptisms the unhappy victims of pontifical rigour. It was a struggle not to be prolonged—broken hearts pined and died away in silence. Excommunications subsided into murmurs, and murmurs were drowned in the general shout of victory. Eight hundred years have since passed away. Amidst the wreck of laws, opinions, and institutions, this decree of Hildebrand's still rules the Latin Church in every land where sacrifices are offered on her altars. Among us, but not of us,—valuing their rights as citizens, chiefly as instrumental to their powers as churchmen—ministers of love, to whom the heart of a husband and a father is an insupportable mystery—teachers of duties, the most sacred of which they may not practise—compelled daily to gaze on the most polluted imagery of man's fallen heart, but denied the refuge of nature from a polluted imagination—professors of virtue, of which, from the death of the righteous Abel down to the birth of the fervent Peter, no solitary example is recorded in Holy Writ—excluded from that posthumous life in remote descendants, the devout anticipation of which enabled the patriarchs to walk meekly, but exultingly with their God—the sacerdotal caste sit down in every Christian land,

the imperishable and gloomy monument of that far-sighted genius which thus devised the means of papal despotism, and of that short-sighted wisdom which proposed to itself that despotism as a legitimate and laudable end.—*Edinburgh Reviewer—Macaulay.*

## SAINT-WORSHIP.

We are engaged in our apostle's condemnation of the most fatal of the corruptions beginning to appear at Colosse, saint-worship. This corruption we dwell on at the greater length, because it is, as we think, the centre point of the whole epistle. We have shown the manner of the introduction of this incipient evil amongst the Colossians—its fearful progress in the western church, till, at the second Council of Nice, and the Synod of Trent, the full-blown idol-worship was established. The copious prophecies also of this apostasy have been adverted to; and the proofs of the present doctrines and practices of the Church of Rome exhibited from her acknowledged formularies. We have proceeded also to the melancholy task of showing the strong leaning to popery, including the invocation of angels and saints, which has marked more and more, in rapid progression, the writings of the Tractarian divines. We go on to the specific grounds of the apostle's condemnation of this demonolatrous worship; and shall afterwards have to consider, as we proposed, his judgment on the third class of corruptians at Colosse flowing from it; namely, the austerities imposed, without a pretence of divine authority, by the Judaizing, Platonizing, and Pythagorizing doctors; which will bring us to St. Paul's description of the real method of man's sanctification, as contrasted with all this superstitious, by rising with Christ to an earthly and idolatrous religion, and setting our affections on him as our only Mediator, at the right hand of the Majesty on high.

Some appearance of controversial discussion is unavoidable in the progress of our high argument. We must place the nonser abominations in its true light. We must not allow general objections to the theological debate, and demands for a false peace to prevail on us to give those evils by our silence the time to work themselves again unobserved into the minds of our younger clergy. The peace of Christ must be founded on the truth of Christ. It is otherwise treachery to our Master's cause. The Jesuits have been complaining for three centuries that they have been misunderstood. Dr. Wiseman does the same up to this moment. We must not, therefore, wonder that the Tract divines follow them in this; in other things. But we must not suffer the general reluctance to controversy which pious men most justly feel, to repress our boldness for Christ on a great occasion like the present. We must stand with the priests of Baal, or the prophets from Isaiah to Malachi, with their idolatrous contemporaries, as our blessed Lord with the Scribes and Pharisees, or St. Paul with the Galatians, "stand forth on the Lord's side;" and "quit ourselves like men." We must take care, indeed, in doing this, not to exaggerate facts, not to impute motives, not to proceed on mere reports or rumours, not to be betrayed into the least personality or acrimony; much less to suit up the way of a return to the paths of the Gospel to those who have been partially drawn aside; on the contrary, we must ever speak the truth in love. And, above all, we must connect what we say in condemnation of error with a direct and clear exposition of the person and glory of Christ as the only Mediator and Intercessor; and then in a spirit of humble prayer to God for his grace and blessing, we must contend earnestly for the faith once delivered to the saints. It is a crisis of our Protestant Church. The Reformation was gained by a public and decided avowal of the truth of the Gospel, and an unshrinking protest against the idolatry of Rome. Human encroachments followed in the wake of this faithful testimony; but did not precede it. It was the tone of the public mind, awakened by the Scriptures, that led to the laws which established the Reformation in various other countries, and, above all, in our own. The pulpit and the press must retain what they then won.

I speak thus because the ground of our apostle's condemnation of the angel-worship at Colosse touches the most vital points of Christianity. They are no common or subordinate matters. A presumptuous intrusion into things not seen,—the inflation of the carnal mind,—a total separation and abscission from Christ—such are the real sources of this idolatry, and such its tremendous consequences; whatever garb of humility or of zeal in the external ordinances of religion they may assume, or even of what is accounted wisdom by the world. This is a case of life and death.—*The Bishop of Calcutta, on the Epistle to the Colossians.*

## REJOICE WITH TREMBLING.

There are seasons when there appears a reality, a life, a warmth, in our religion. Our love is ardent, our faith steadfast, our hope towering. Our mountain stands strong; and then we say, that we shall never be moved; that emotions so deep and powerful must be lasting. But let a few days, or perhaps only a few hours pass away, and what is our language then? "The Lord hath hid his face from us, and we are troubled." All our lovely feelings are gone. Our soaring hopes are changed into gloomy apprehensions; our glowing joys into a most distressing coldness. We still make a Christian profession; but we look into ourselves, and can see little or nothing there; which warrants it, nothing which distinguishes the sanctified from the worldly heart. Now, this painful experience should caution us against attaching too much importance to lively frames and feelings. When we enjoy them, it should teach us to expect their departure; when we are destitute of them, to remember that by prayer and re-

newed application to Christ they may yet return; and, at all times, it should lead us to be fearful of making them, in any degree, the grounds of our dependence; to consider them as the gifts of the divine Comforter, designed to refresh, but not to puff up the Christian; to encourage his exertions, but not to make him trust in them; to give him strength, but not to lead him to forget his weakness; to enable him to glory in the cross of Christ, not to give him reason to imagine that he no longer needs the sprinkling of the blood that stained it. (Rev. C. Bradley.)

CONVERSION OF THE JEWS.

From "The Spirit of Missions," published by the Miss. Committee of the American Prot. Ep. Church.

How great the contrast between the zeal of our Mother Church in Israel's welfare and our own! What an example does she set for our imitation! To the people beloved for the Father's sake, she is all attention, that she may win them to Christ. We have resolved to begin to seek their welfare, and have appointed a Missionary to labour among them. But how little has, as yet, been received for his support; scarce two hundred dollars has thus far been contributed to this object, although one half year's salary is already due, and a supply of Hebrew Bibles, and Testaments, tracts, &c., has been ordered from the London society, for our Missionary's use. The thought is unsupportable, that this good work, which has such strong claims upon us, and which has been so long and wrongfully delayed, should, when commenced, be suffered to languish for want of necessary support. Shall our Mother Church endow a Hebrew college, establish Sunday-schools, build chapels, found asylums, issue numerous works from the press, and sustain seventy labourers in that part of the "vineyard of the Lord of Hosts, which is the house of Israel," and we fail in erecting one chapel, or supporting one Missionary? We hope not; but that the Church in this land, the daughter, will be as liberal in providing for the thousands of Judah amongst us, as her mother is in seeking the welfare of Judah's millions in the Old World. We propose, in a series of short articles, to set forth the claims of the Jews upon the Protestant Episcopal Church in the United States, and adduce a few of the many considerations which should persuade her to be more zealous in the cause of the ingathering of the "lost sheep of the house of Israel" into the fold of Christ.—Spirit of Missions.

The Berean.

QUEBEC, THURSDAY, NOV. 27, 1845.

It is with mingled feelings that we find the departure—already effected or approaching—of Lord Metcalfe from this Province announced in the papers. From what has transpired respecting His Excellency's state of health, it was not reasonable to expect that he could have continued sustaining the responsibilities and burdens of this important government; but, appreciating the eminent services which he has rendered to the country, we must deplore the removal, from our midst, of a statesman who has brought about a state of general satisfaction, such as the Province has long been a stranger to, and has put in train measures of improvement which promise increasing prosperity of our part of Her Majesty's dominions, if followed up by the future Representatives of our Sovereign, and seconded by a united, moral, and industrious people, fearing God, and honouring their Rulers.

We have felt much affected to read, just at this period, the testimony to Lord Metcalfe's worth, drawn from the Lord Bishop of Calcutta, as recorded in another column. Those who have had official relations with His Excellency in this government, feel probably, like that pious Prelate, that they found in him a kind adviser, protector, and friend. And when land and sea separate him from them, they will, like the Bishop, gladly seize an opportunity which may incidentally offer itself, to breathe forth on his behalf their grateful recollections, their good wishes, and their affectionate sympathy under affliction.

It is reported that the Earl of St. Germans (Lord Eliot), is to be Lord Metcalfe's successor. Earl Cathcart will administer the government until the arrival of the new Governor General.

A circumstance has recently taken place in this Diocese which, on account of painful feelings which it has excited, in some quarters, and bitter words which it has drawn from others, we should be glad to pass unnoticed, if we did not think that it is part of intelligence which our readers may justly expect to find recorded in our columns.

At the recent conflagration in Griffintown, Montreal, a Methodist Chapel was burnt down, and a congregation thus deprived of its place of worship. An application being made to the Rector of Montreal, to allow the temporary use of St. Ann's Chapel, in that part of the town, for the purposes of the Methodist congregation, that Clergyman, in the absence from the Diocese of the Minister attached to St. Ann's Chapel, but in conjunction with his vestry, acceded to the request; and the Chapel was made use of as solicited, at hours of the day which did not interfere with the usual performance of divine service for the purposes of the Church of England congregation connected with that place of worship. It was afterwards found that, by the interposition of the Lord Bishop of Montreal, the

permission was withdrawn; and regret at the occurrence has been somewhat widely manifested.

A writer who signs himself *Laicus Quebecensis*, addressing the *Montreal Herald* which had expressed its regret in moderate language, defends the course adopted by His Lordship, part of his letter founding the defence upon the legal inadmissibility of the accommodation here in question. We have very little doubt of the correctness of the writer's judgment as regards the state of the law or its interpretation in England; and when it is considered that the Episcopate of Quebec is subject to the Archbishop of Canterbury, it seems not unreasonable to expect that a question of this kind, if it was needful for the Bishop administering this Diocese to decide it, would meet with a solution which might bear revision by the superior authority. We suppose His Lordship's views of themselves coincide with those which would approve themselves to English Bishops and Canonists; but there might be a Bishop whose private feelings incline him to favour accommodation such as was refused in this instance, and who notwithstanding would feel himself precluded from giving his official sanction—if such was required towards it—considering what is his own official relation towards his Metropolitan, and what the relation of the Canadian branch of the Church towards her mother in England—the greater part of the support of her Clergy, and a considerable portion of her means for the erection of churches coming from members of the Church at home, many of whom would not be able in any wise to make the loan of St. Ann's Chapel to a dissenting congregation agree with their conceptions of the position of the Established Church towards those who voluntarily separate from her worship. We are no more eager to encumber His Lordship with our support, than we should be to oppose diverging opinions of our own to any course which he has found it needful to adopt; but we have thought it right to intimate, thus far, how a disposition to give a kind interpretation to official measures might have softened the severity of some of those animadversions which have been published on the occasion.

Our view of the case is, however, entirely formed upon the present position of our Church in Canada, as affiliated to the Established Church in England. Certain measures naturally arise out of this family-bond, and others become impracticable in consequence of it, which might be omitted or which might be adopted without any infraction of the principles of our Church, if she had to decide without reference to such a connection. In the United States we see a sister Church, as truly holding the essential principles of the Church of England as ourselves; but uninfluenced by alliance with the State and pre-eminence as an Establishment. The question of allowing the use of her church-buildings to non-episcopal congregations has on various occasions been brought under discussion there; legislative action was at one time talked of for the purpose of defining the limits within which it might be consistent to grant such accommodation; but it was thought best to leave the matter to the judgment of the different corporations which form the proprietors of the Protestant Episcopal Church-buildings, that is usually the Rectors and Vestries. It was generally conceded—and we believe the authority of the late Bishop Hobart, well known for the strictest Churchmanship, is confidently quoted for it—that no American Canon or Church principle forbids that accommodation in cases of emergency; but it was unanimously understood that the worship of the non-episcopal congregation was in no case to be substituted in the stead of the worship of the Protestant Episcopal Church. By this *lex non scripta* it has been found that, wherever the parochial authorities were disposed to allow the use of their place of worship in a case of emergency, they could fulfil the office of neighbourly kindness without infraction of the principles of a Church unfettered by ecclesiastical laws which were not framed with any reference to such circumstances as have to be provided for in these distant possessions of the British Crown.

The *Montreal Herald's* Correspondent, in a note, refers to the 4, 5, 6, 9, and 11th Canons, in proof that "the admission of separatists to the exercise of their respective forms of worship in our church," is forbidden by our ecclesiastical law. We must express our conviction that the Church of England derives no advantage from reference to those particular Canons, as if they were in force at this day. It is not without hesitation that we express dissent from a writer of so much ability; but we do think those Canons are effectually superseded by the Toleration Acts which have passed since. Their spirit and wording would have required the Bishops who, as members of the Upper House, could not help being cognizant of what the Legislature had been doing, to excommunicate all the Lords and Commons who voted for the legalizing of Dissenters' meetings. They did no such thing. Now surely it seems most natural to conclude that they were heartily willing that those particular Canons (may we be forgiven a pun?) should be spiked. Last year, when the Dean of the Archbishop's Court delivered judgment in the well known case of the Rev. Mr. Chapman, respecting

Dissenters' baptisms, he laid down the law to the effect that disabilities arising from the Canons were removed by the Acts of Toleration so far as the latter went. When the Imperial Parliament, with the acquiescence or with the express concurrence of the Prelates, has set aside certain statutes which seemed wisdom only under the presidency of the first JAMES in 1603, we think it by far the safer course not to refer to them at the present day as illustrative of the spirit, or as prescribing the practice, of the Church of England and her branches.

CLERICAL CELIBACY, the gloomy monument, &c.—In extracting a passage of great power, from the Edinburgh Review, we indicate by its heading the sense in which the Reviewer introduces papal dogmas in theology, and sets forth practice in policy, without expressing, until the winding-up, the condemnation with which the Protestant regards the one and the other. Our readers will not suppose that in general we look to that periodical either for exposition in Theology or for enlightened views of Church History. But in this instance it unveils very usefully the connection between the unsound views of the Eucharist which form part of the Tractarian Theology, and Clerical Celibacy. First, the sanctity imparted to the elements through the words of consecration pronounced by the priest—then, the awfulness of handling such mysteries with impure hands—then the impurity attaching to the hands of a priest bound by the earthly tie of wedlock—consequently the necessity of Clerical Celibacy. Those who would be startled by the latter end of the chain, had better look how they suffer the first link of it to catch them.

DEFLECTIONS TO ROME.—The number of individuals who follow the consistent, though exceedingly lamentable path which Mr. Wingfield has found the only one which he could honestly pursue, holding such sentiments as he did (see his letter on our first page) increases very slowly. We should be thankful for it, if we could hope that the eyes of those who linger have been opened to the unscriptural views which they have been endeavouring to reconcile with their adherence to the Church of England. Unfortunately that hope breaks from under us, with reference to all those at least whose perceptions of moral duty are of a character similar to those manifested by Dr. Pusey. The most prominent among the additional cases of defection is that of the Rev. FRED. OAKLEY, late of Margaret Chapel, who has resigned the Senior Fellowship of Balliol College, Oxford, and his stall in Litchfield Cathedral, and announces a pamphlet explaining his reasons for joining the Church of Rome.

The Rev. C. T. Collyns, student of Christ Church, late Curate of St. Mary Magdalen Church, Oxford, "Edgar Estcourt, M. A., Exeter College, "J. Walker, M. A., Brazenose College, "F. Bowles, B. A., Exeter College, "R. Stanton, "Brazenose College, are the others about whose perversion there seems to be no doubt. From a letter in the R. Catholic paper, *The Tablet*, it appears that Mr Newman's admission to the Church of Rome, with two others, took place at Littlemore, by Father Dominick, Superior of the Passionists in England, on the 9th of October. We wonder whether the solemnity took place in the church which Mr Newman had at his command while professing to be a member of the English reformed Church?

GERMAN CATHOLIC CHURCH.—The movement continues with undiminished rapidity. From nearly all those parts of Germany where religious inquiry is not stifled in its birth, accounts are given of the favour with which Rome is received; though in many places he is prevented by the civil authorities from publicly officiating at a religious service. It is somewhat odd that he is not forbidden, in such cases, from having banquets prepared for him at which great multitudes attend and hear him promulgate his views in the shape of speeches, instead of sermons. The number of Priests who have left the Church of Rome to join the German Catholic community is now stated to be thirty-two. On the occasion of an election of a new legislative body at Frankfort on the Maine, out of 75 electors who were chosen for the purpose of making choice of deputies, 24 belonged to the German Catholic Church; these 75 elected 45 deputies, four of whom were German Catholics, and only two were adherents of the Church of Rome. Some apprehensions had arisen, that political agitation would shelter itself under the religious movement.

PROHIBITION OF THE BIBLE, BY THE GREEK PATRIARCH OF CONSTANTINOPLE.—"In the days of your most holy ancestors, as well as in your own, the church has never ceased to prescribe and to command your holiness to watch with the greatest care, lest, in the bosom of your diocese, any of the Christians confided to your care should buy, sell, or read irreligious books, which corrupt the political, religious, and moral character of the people. We doubt not, but that obeying your ecclesiastical superiors, you will fulfil your episcopal duties, and that you will watch with the utmost vigilance that the Christians under your inspection be not perverted, politically, religiously, and morally. It is particularly with regard to a recent event, namely, the translation from the Hebrew, (in 1840) of the Old Testament, that we wish to recall to your holiness that the church has ordered at various times on this point, and to command you to persevere invariably in the same vigilance, and to be well on your guard, that the Old Testament which has lately been translated, not being recognized by the church, be neither bought, sold, nor read in your diocese, any more than any other irreligious and rebellious books. You ought to hinder the Christians of your diocese from selling, or buying, read-

ing these bad books, in order that their political, religious, and moral opinions be not corrupted. By your counsels and instructions you should strengthen them in their civil and religious duties, to the end that God and the government may be pleased, as well as your holy mother the Church of Christ."—From the Patriarch's Circular to the Bishops under his authority, 9th July, 1841. (The Translation of the Old Testament here referred to is that into modern Greek by the British and Foreign Bible Society.)

ECCLESIASTICAL.

Diocese of Quebec.

PARISH OF QUEBEC.—Notice has been given at the Cathedral and the Chapels in connection with the Church of England in this parish that the LORD BISHOP OF MONTREAL purposes to hold a CONFIRMATION early next year (in January or February) and candidates for that rite are invited to give in their names to their respective Ministers. His Lordship has signified that he does not wish any to be presented to him for Confirmation below the age of fifteen.

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY. COLLECTIONS.

Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with columns for church names and amounts. Includes entries for St. George's Church, St. James's Church, Trinity Church, etc., with amounts in £ s. d. format.

sermon in the morning was preached by the Lord Bishop;—that in the evening by the Rev. Mr. Rutlan, the appointed Minister,—son of Henry Rutlan, Esq., Sheriff of the Newcastle District. The opening of this church will be a matter of great convenience to those resident in the west end.

St. Paul's Church.—It is announced that the above church, situated near Yonge Street Toll Gate, will be reopened on Sunday, the 23rd November, when a sermon will be preached by the Lord Bishop of Toronto.—British Colonist.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

A public meeting in behalf of this Society was held at Huddersfield, at the close of the last month, the Rev. J. Bateman, Vicar, in the chair. After introductory remarks by the Chairman, and reading of the Report of the Huddersfield Association, the Rev. E. Hawkins, B. D., Secretary to the Parent Society, addressed the meeting at some length, and was followed by the Rev. Parsons J. Manning, of the Diocese of Quebec, who gave a brief and interesting sketch of the arduous duties devolving on the missionary in the field of labour in which he had been engaged upwards of six years. The Right Reverend the Bishop of Calcutta (father-in-law to the Chairman, with whom he was staying on a visit), delivered a highly interesting address, in the course of which he made very affectionate reference to Lord Metcalfe, "whose honored name was called to his mind by the presence of a Missionary from Canada—whom on all occasions he had found a kind adviser, protector, and friend, and with whose acute sufferings he deeply sympathized." His Lordship expressed his cheering anticipations of good in prospect to the Church and by her instrumentality. "We have, indeed, to lament over recent evils working in our own Church, and to feel ashamed of them. They play into the hands of Rome, and to Rome they go. And it would be no matter of regret to me if all, who hold such doctrines as I allude to, should follow such an honest example. Yet as God is often pleased to bring good out of evil, so good has arisen out of this sad evil. The whole Church is roused into a state of activity. The clergy are more pious, diligent, pains-taking than ever. The race of idle, fashionable clergy, is well nigh extinct. And we only want this new energy and new life of the clergy to be turned into the channels of Christian missions abroad, and simple love to souls, there and at home, to place our Church on a pinnacle higher than ever. As a child of peace I can only pray that the God of peace may incline all hearts to harmony and love now that the movement towards Popery is arrested."—Reported by the *Halifax* (Eng.) *Guardian*.

IS BAPTISM REGENERATION? Our Lord, at His baptism said, "thus it becometh us to fulfil all righteousness."—(Mat. iii. 15.)

Baptism, then, is a work of righteousness. The Holy Ghost, however, says, that we are saved, "not by works of righteousness" but "by the washing of regeneration."—(Tit. iii. 5.)

The washing of regeneration, then, is here opposed to works of righteousness. But baptism is a work of righteousness. Therefore baptism cannot be the washing of regeneration.

[If the assertion which our correspondent has thrown into the shape of a question, by way of heading, is made by members of our Church, would it not be the shortest way to refer them to Article xxvii, which describes baptism not as "regeneration," but as "sign of regeneration?"—EDITOR.]

HANWELL LUNATIC ASYLUM.—At the monthly meeting of the Middlesex Magistrates, held in London on the 16th Oct., the Report of the visiting justices of the Hanwell Lunatic Asylum was read, from which it appeared that, with the view of affording amusement, as it has turned out, mutually beneficial, employment to some of the unfortunate inmates of the Asylum, the Visiting Magistrates had introduced some printing materials, consisting of a press and type. This step had been adopted in consequence of several of the patients having been printers. The Report then stated, that the proceeding had been most useful in its efforts as far as it had gone, having given a very pleasing employment to the unfortunate inmates, and had at the same time shown to the Committee that this employment could be turned to a profitable account. The patients, in fact, were so far improved as to be able to compose many documents which were necessary for the asylum itself. (Hear, hear.) Another useful effect was the circumstance which urged the dormant faculties of the patients to energies producing poetic effusions of a superior character, and which had been printed by the "Hanwell Press."

TO CORRESPONDENTS:—Received J. H., and forwarded to E; many thanks for the pamphlet.—Letter with two extracts.—A Churchman, in our next.—W. W. W. cheque received, and remittance made on Saturday.

PAYMENTS RECEIVED.—Mr. Samuel Buttle, from No. 67 to 92.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail of the 4th inst., only reached town on Tuesday morning by the steamer Canada, having left Montreal on Sunday afternoon. The steamer Britannia made the passage to Boston in 16 days. The news is not of political importance, but is interesting in a commercial view. Unfortunately the fears previously entertained as to the failure of the potato crop in Ireland are completely realized, and serious apprehensions are felt as to the future supplies of food. The Corn-market was in an unsettled state, and it was generally supposed that the ports must be opened soon for its admission duty free, which would of course affect prices. A commission of scientific men had been sent by Government to Ireland, to investigate and report upon the state of the potato crop, and their report was anxiously looked for. The mania for railway speculation seems to have received something of a check, altho' not entirely stopped. It

must soon, however, subside, and after a season of much embarrassment and suffering, the sure consequence of such mad proceedings, a more healthy state of things will, doubtless, prevail.

Railways made of wood were first used in Northumberland about the year 1633, and made of iron at Whitehaven in 1738. The first iron railroad was laid down at Coalbrookdale in 1786.

The Steam Ship Cambria made the run home to Liverpool from Boston in less than eleven days, including her stoppage at Halifax; having arrived at Liverpool on the 27th ult.

THE WEST INDIA MAIL STEAM SHIPS.—The half yearly meeting of this company took place last week in London, at which a satisfactory report was read, and a dividend of five per cent. on the paid up capital was declared.

Among the passengers by the Britannia we notice the name of Sir Allan N. Macnab, Speaker of the House of Assembly.

STEAMSHIP HIBERNIA.—This vessel, which left Boston for Liverpool on the 1st inst., with about a hundred passengers, met with an accident which would delay her for more than a week.

FORTIFYING HER MAJESTY'S DOCK-YARD AT WOOLWICH.—The Lords Commissioners of the Admiralty have at length determined that Woolwich Dock-Yard, the first naval and most ancient post in Europe, shall be immediately placed in a state of fortification.

THE BRITISH CORN MARKETS. LONDON, Nov. 3.—The supply of Wheat this morning from Essex, Kent, and Suffolk, was pretty good; little business was however transacted, in consequence of the uncertainty as to what steps Government will take respecting the Corn-laws.

THE POTATO DISEASE.—We are thankful to say that the potato disease has not made its appearance in this island, although parts of the neighbouring district are suffering severely from its prevalence.—Achill Herald, Co. Mayo, Ireland.

INCAGURATION OF HER MAJESTY'S STATUE IN THE ROYAL EXCHANGE.—The interesting ceremony of the inauguration of her Majesty's statue in the centre of the merchants' area of the Royal Exchange, took place on Tuesday, the 25th ult., it being the first anniversary of the opening of that splendid edifice.

SIR JOHN FRANKLIN'S EXPEDITION.—The expedition to the North Pole, consisting of the Erebus and the Terror, Captain Crozier, under the command of Captain Sir John Franklin, was spoken by the Enterprise, Martin, master, arrived at Peterhead, lying at an iceberg, in lat. 73 12 N., long. 62 W., on the 25th July.

FRANCE.—The French Journals are much taken up with the news from Algeria. Several engagements are reported to have taken place between the Arabs and the French, in which the latter were successful.

THE ERUPTION OF MOUNT HECLA.—The Kjobenhavnspost, a Danish journal, gives the following account of the new eruption of Mount Hecla:—"Hecla, after reposing eighty years, threatens, according to private letters, to ravage Iceland. In the night of the 1st of September a frightful subterranean groaning filled the inhabitants around it with terror.

and, consequently, took that direction in which there is nothing but barren heaths. Besides, the wind having constantly blown from the south and south-west, has driven the ashes and dust towards the opposite points. From the clouds of smoke and vapour, the top of the volcano could not be seen. The sheep on the heaths were driven down to the plains, but not till several of them were burnt. The waters of the neighbouring rivers, near the eruption, became so hot that the fish were killed, and it was impossible for any one to ford them even on horseback.

INDIA AND CHINA.—The first of the bi-monthly mails, with dates from Bombay of Sept. 15th, Calcutta Sept. 8th, and China, July 10th, reached London on Saturday, 25th ult. In future mails will be regularly dispatched in the middle of each month from Bombay, to be conveyed by steam-boat to Aden, whence they will be conveyed, together with the mail from Calcutta, by steam-boat to Suez.

Tranquillity prevails in India. The discussions between the adherents of Sir Charles Napier and his opponents were still carried on with great acrimony, especially on the side of the latter. The affairs at Lahore continue to be as embarrassed as ever. The ravages of the cholera had ceased at that place, but were devastating Peshawar and Cabul.

THE GOVERNOR-GENERAL left Calcutta, on the 22nd of September, for the upper provinces, with an army of 32,000 infantry, 6,000 cavalry, and 140 guns, on the confines of the Punjab. The absence of the Governor-General from Calcutta would exceed, as it was said, twenty months.

Sir T. H. Maddock is to be Deputy-Governor of Bengal during that absence.

NEW ZEALAND.—Another sanguinary conflict has taken place in this distracted country. A British military force, amounting to 420 men, including Marines and Sailors, under the command of Lieut. Colonel Hulme, proceeded by sea from Auckland to the Bay of Islands, in search of the Chief Heiki with whom were then allied the Chief Kawiti and his followers. Heiki's pah (or fortification) is 20 miles inland, and thither proceeded the British force, strengthened by New, a friendly Christian Chief with 200 of his tribe, intending to capture and destroy Heiki's pah, which they attacked on the 8th of May. An engagement ensued which strikingly displays the advancement of the natives from that state of savageness in which they would never have been a match for such a force as they were attacked by. The result was that the pah was not captured, though it is reported that the enemy has since retreated further inland, to a stronger pah yet that Heiki possesses. The British lost 15 killed and 37 wounded; the loss of the enemy is stated, upon somewhat loose grounds, at 50 killed, and 150 wounded.

BLOCKADE OF BUENOS AYRES.—A late arrival from South America announces the blockade of the port of Buenos Ayres by the combined French and English squadrons. POPULATION OF NEWFOUNDLAND.—An official return of the census of population of the Colony of Newfoundland, shows the following results: Protestants of all denominations, 49,538; Roman Catholics, 46,946. Total, 96,484. Of the Protestants, 31,251 are Episcopalians, and 15,257 dissenters (Protestants of other denominations.) By the census taken in 1836 the population amounted to 75,097; there has consequently been an increase of 21,390, or about 28 1/2 per cent.—Halifax Sun.

TRADE ON THE ALBANY AND BOSTON RAILROAD.—The amount of freight business transacted by the Albany and Boston Railroad Company, at this season of the year, is immense. On Saturday last, 177 freight cars were loaded and sent off from the Greenwich merchandise house. The load they lugged away to the sea-board averaged 875 tons; among the articles were 5000 barrels of flour. About 100 cars are cleared every day. The Company have not cars enough to accommodate the vast quantities of freight which are constantly being unshipped from boats lying at the side of the depot. A day or two since, we counted no less than twelve canal and lake boats, all loaded to the water's edge with rich cargoes of freight anxious to be hoisted in; and yet almost every inch of spare room within the immense freight house was occupied with flour, provisions, and merchandise of all kinds. To make more room they are now erecting a temporary building in the rear of the freight house, which extends back to the bridge.—(Albany Citizen.)

Nearly the whole of this trade would go by steam boats to New York, if the railroad did not offer superior inducement.

MONTREAL.—The Champlain and St. Lawrence Railroad Company have determined to place another iron steamer on the ferry to La Prairie next year, for the accommodation of the increasing traffic of that line. A new steamboat-channel to the latter place has been deepened by the Harbour Commissioners, so as to allow steamers drawing five or six feet of water to pass.

LORD METCALFE'S GENEROSITY.—In addition to the numerous acts of munificence on the part of our noble Governor which have already been acknowledged through the public prints, we observe that His Lordship has been pleased to forward to the Treasurer of the "Montreal Eye Institution" the handsome donation of £25 in aid of its funds.

This is an institution lately established to afford the benefit of medical treatment to persons suffering from diseases of the eye. A subscriber of £5 may send an unlimited number of patients to the institution for one year; a subscription of 5 dollars gives the right of sending twenty persons during the same period.

We learn from the Aurora that the Parish of St. Ours have raised the sum of £131 under the New School Act, thus entitling the inhabitants to a grant from Government of a like amount. In this parish, the number of pupils is this year, double that of the year preceding. The parish of St. Jude will also receive a sum of £132 under the Act. The Commissioners for the locality are building three new school houses. We hope that the passing of this Act will prove the commencement of a brighter day for Eastern Canada; and, that the desire for improvement now so generally manifested among her people, will not be satisfied until education shall have fitted them to reap all the advantages which their natural abilities entitle them to hope for.—Montreal Herald.

EARLY CLOSING OF SHOPS.—A majority of the proprietors of retail shops and stores in Montreal have again commenced the laudable practice of allowing the young men in their employ some leisure for improvement, by closing their establishments, for the winter months, at 7 o'clock in the evening.

THE WEATHER.—After a long continuance of fine open weather, alike favourable for commercial and agricultural interests, on Sunday this vicinity was visited for the first time this season, with a regular Canadian snow storm, which lasted during a great part of the day, covering the ground to the depth of six or eight inches. The air on Monday was clear and quite sharp, the Mercury falling some 20 degrees below the freezing point. The ground was well prepared for snow and the roads are in consequence excellent. A continuance of the present frosty nights will soon close the rivers and put a stop to navigation, the period for which has already extended beyond the usual limits.

P. S.—An unexpected change in the weather has brought rain and thaw this morning.

CASUALTIES.—On Saturday last, Mr. Gabriel Chabot, commanding the Steamer Lumber Merchant, and for a period of 25 years in the employ of Mr. Jas. McKenzie of Point Levi, was unfortunately drowned. He was with the ferry-boat Dechester, towing a loaded barge to the Beauport Mills; in casting off the towing-line of the barge he got entangled in the rope and was drawn overboard, and the steamer being under weigh at the time, before assistance was rendered to him, altho' he was observed to keep himself up for about fifteen minutes, he sunk. The deceased was married, but had no children.

An inquest was held on the 19th inst., at the Landing Place, Lower Town, on the body of Marcel Demers, late of the parish of St. Antoine, Verdict—accidental drowning.

Another inquest was held, on Saturday, on the body of J. B. Gratton, a tobacconist, who died suddenly while engaged in his trade. The verdict was, "Visitation of God."

FIRE.—On Tuesday a fire broke out in the office of Messrs. Haeker and Staveley, Architects, St. John Street, but fortunately was soon extinguished by the prompt attendance of the fire companies. The damage was not great.

THE ARMY.—23d Foot, D. Grantham, Lt. to be As. Surgeon v. Currey ret. 59th, Lt. L. Skinner from 93d foot to be Lt. v. Shuter ex. 93d. Lt. Shuter from 59th foot to be Lt. v. Skinner ex. Royal Canadian Rifle Regiment. Lt. R. Hollis from 20th foot to be Qr. Master v. Brannan prom.

QUEBEC MARKETS.

Table with columns for various goods (Beef, Mutton, Pork, etc.) and their prices in s. d. and s. d. s.

NAUTICAL EXTRACTS.

St. John, N. Y., October 29. SUSPECTED PIRACY.—H. M. S. Hecate, Captain Scott, arrived on Saturday last, from the Westward—Capt. S. reports a vessel which he fell in with at Bay St. George, under somewhat extraordinary and suspicious circumstances.

The brig Rosanna, of Newcastle, McNeilly, master, with a cargo of Wheat, Flour, Ashes and Staves from Quebec to Glasgow, was driven by stress of weather in August last, into Bay St. George, when the master being taken ill, a person named Doyle, was appointed to command her. In Sept. they started, but immediately returned, finding the ship leaky. Upon examination, a hole was discovered to have been bored under the cabin. The vessel was brought to St. John's, and McNeilly, the mate, and one Kelly, were delivered over to the civil power for examination.

with flour saved from her. Capt. McBride remained below.

The pilot who took down the bark Mersey, for Liverpool, arrived here on Friday last, and reports having left her on Tuesday, below Green Island, in company with a number of other vessels, with a fair breeze—all well.

The Light Ship arrived on Monday afternoon, from her station in the Traverse. Vessels lately sailed: On Saturday, the Souther Johnny, Athole, Burehopedale, and Wm. Harrington; also the bark William, which put back for repairs: On Monday, the Wm. Bayard, Sir W. Scott, Steadfast, Sir R. Peel, and Lady Bagot.

The Lord Stanley, Dodds, from Bristol, and the Margaret, Codner, from Salcombe, which had sailed for this port in September last, have loaded at Miramichi, from which port they sailed early in November.

The steamer Quebec, makes but one trip more to Montreal, and will then return to winter here with the Rowland Hill, and Charlevoix. A new steamer, 39 feet longer than the Quebec, it is said, will be built this winter for the People's line, to have two engines.

The new ship Eliza Morrison, hence for Liverpool, on the 10th inst. discharged her pilot off Bic, the next day at 4 P. M. with a fine N. W. wind.

The schr. Emma, came up yesterday afternoon, from the wreck of the European, bringing Capt. McBride and an apprentice, together with the remainder of the cargo which has been saved.

The last vessels cleared yesterday at the Custom House. The following we believe were in port last evening, ready to sail: Jane Morrison, Elizabeth, Montreal, Jane, Syria, Crusader, Laurel and Sir R. Jackson. The Maria, is aground in the Cul de Sac, and it is feared that she and the Ocean Queen, at Black's booms, must winter here.

Comparative Statement of Arrivals and Tonnage, at the Port of Quebec, in the years 1844 and 1845.

Table comparing arrivals and tonnage for 1844 and 1845, with columns for Vessels and Tonnage.

H. M. S. Vindictive, bearing the flag of Vice Admiral Sir Thomas Austin, sailed from Halifax on the 2d inst., for Bermuda, in company with H. M. Steamer Vesuvius. The Admiral's family embarked in the Vindictive.

Anniversary, October 30.—A brig off this supposed to be the Gleaner, from Quebec.

ARR. October 21.—The Collingwood, from Quebec, has arrived here, leaky, having struck on some sunken rocks in Gibraltar Bay, west of Ireland.

Bristol, October 18.—Ayrshire, from Quebec, arrived here, experienced heavy gales from W. N. W., on the 9th and 9th inst., between lon. 30 and 32, and again on the 11th and 12th, from the southward.

ARR. October 17.—The Avenger, Ritchie's from St. John's, has arrived here, with loss of mainmast, foremast, &c.

DEPARTURE, October 31.—The Champlain, from St. John, N. B., has arrived leaky, and with loss of deck load.

LIVERPOOL, October 20.—The Margaret, of New Ross, for Quebec, was in contact 21st ult. off Point Le Mont, with the Junior, since arrived at this port, but did not appear to have received much damage. The mate of the Margaret, and two of the crew, with a passenger, got on board the Junior, but were subsequently put on board the Triton, bound to Quebec.

PER STEAM-SHIP CALEDONIA, for Liverpool.—Messrs. Wilson, Ed. Mathind and W. Brehaut, of Montreal; Mr. J. Kelly, of Quebec; For Halifax, Capt. Walter Douglas.

BIRTH. On the 20th instant, Mrs. Wilbrod Larue, of a son. On Saturday the 15th instant, Mrs. Hugh Murray, of a son.

On the morning of the 27th ult., on board the Steamer Cambria, a few hours before the vessel arrived at Liverpool, the lady of W. J. C. Benson, Esq., of this city, of twin sons.

MARRIED. On Friday evening, the 21st instant, by the Rev. Dr. Cook, Mr. William Still Bonning, youngest son of John Henning, Esq., formerly of the county Down, Ireland, to Miss Mary Piegart, third daughter of the late John Piegart, of the Royal Navy.

At Montreal, on the 18th instant, by the Rev. Messire Fay, at the R. C. Parish Church, W. B. Lindsay, Jr. Esquire, Advocate, to Marie Henrietta Bourret, fourth daughter of the late Alexis Bourret, Esquire, all of that city.

At Boston, on the 20th inst. by the Rev. E. S. Gannett, Theodore Hart, Esq., of Montreal, to Mary Kent, daughter of Charles Bradbury, Esq. Hamilton Place, Boston.

DIED. On Friday last, in faith and hope, at the age of seventy two, Miss Mary Anne Mountain, only surviving child of the late Reverend Dr. Mountain, formerly Rector of Peldenhem, Colchester, England, and subsequently Bishop's Official in Lower Canada and Rector of Montreal.

On Thursday last, Hugh, infant son of Mr. H. E. Scott. At Montreal, on the 17th instant, Mrs. Maria Spragg, daughter of Mrs. Sarah Spragg, aged 21 years.

On Saturday morning last, after a short illness, Frances Strach, youngest daughter of the late Robert Dunn, Esq., in the 21st year of her age.

On the 17th instant, Charles Manuel, Esq., Provincial Surveyor, and recently City Inspector at Montreal. He was a native of Switzerland and came to Canada with the Meuron Regiment in 1813.

JUST PUBLISHED, PRICE—1s. 3d. LINES COMMEMORATIVE OF THE AWFUL CONFLAGRATION OF ST. ROCH'S.

A few copies for sale by T. CARY & Co. and at the office of this paper. Nov. 25th, 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.

NOTICE. ALL those persons whose statements of loss by the fires of the 28th of May and 28th of June last, were given to the Committee of Distribution for the mere purpose of affording Statistical Information, and not with a view to obtain relief, are severally requested to forward their names, with the names of the Streets in which they resided at the time of the fires, to the undersigned in order that their names may not be published with those of the applicants for relief. E. W. H. BOWEN, Secretary, Distribution Committee, Parliament Buildings, 7th November, 1845.

N. B. The publishers of all Newspapers in Quebec, both French and English, are requested to publish the above Notice in three successive numbers, and in the languages of their respective Publications.

NEW BOOKS, Just received from England, and for Sale by GILBERT STANLEY, No. 4, ST. ANN STREET. An assortment of beautifully Illustrated ANNUALS, In morocco and crimson silk bindings, AT VERY LOW PRICES. CHILDREN'S BOOKS, In great variety, plain and coloured. A Catalogue is in preparation, and will be ready in a few days. Quebec, Nov. 13, 1845.

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

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co's. Porter & Co's. Wharf, Late Irvine's. Quebec, 20th May, 1845.

Receiving ex "Choice," for Sale, TOBACCO PIPES, Black Lead, Shot, Paints, Spades and Shovels, Bar Iron, Anvils, Vices, Patent Cordage, Patent Proved Chain Cables and Anchors. —ALSO— 400 BOXES TIN PLATES. C. & W. WURTELE, 1st Oct. 1845. St. Paul-street.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF Grimstone's Eye Snuff. Patronized by the ROYAL FAMILY OF GREAT BRITAIN. Recommended by the most Eminent PHYSICIANS. For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14th Dec., 1814. 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 Zealous. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-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.

Doubt's Corner.

THE LITTLE PEACE-MAKER.

(CONCLUDED.)

Days and weeks went on without any return to a better state of things. Feelings seemed to become hard. Some time had passed without any act of kindness from the one neighbour to the other, and they would meet each other in the street without self-reproach for the christian separation which had taken place between them.

Little Lebrecht had never ceased to hope and long for a time when he would be able to go in and out at his godfather's as before. Though he was very young, it was not unknown to him that it would be sad for his parents to go to the Lord's Table while they were separated in heart from their neighbours as they were then.

His father came in one afternoon, after having seen all his people at work, to take his usual cup of coffee: Mrs. Golmer had been very busy with a sick workman, which made her late—so it happened that the coffee was standing on the table, before she had looked for the rolls to accompany it.

"Oh," said the little fellow, with a face full of honesty and persuasion, "I won't be long—I am not going all the way to the market-gate, when I can have them so much nearer; I am going to get them at godfather's." And with that he put his little green leather-cap upon one side of his head, and his hands inside the pockets of his jacket, and off he went with a bold step.

That same evening the tanner espied his opportunity to pass by the baker's shop just at the time when his neighbour was standing in the door, and to give him a civil greeting as he went along. When he came back again that way, the baker stopped him with a kind inquiry after Mrs. Golmer. As the tanner stopped, he held out his hand; the baker seized it—and what there was in the other's eye, neither of them could tell, for each one had tears in his own eyes.

EARLY CLOSING OF SHOPS.

An attempt is being made to obtain for young men occupied in drapers' shops the advantage of leaving business earlier at night than they now do, with the avowed object of affording them an opportunity of improving their minds, and heartily do I hope it will succeed; but though I thus speak, by no means do I consider that the mere act of closing drapers' shops early, must of necessity be a good.

I have been told, that lately two young men, in the employ of a tradesman favourable to the plan of which I have spoken, were allowed to leave business early, but instead of turning their advantage to the improvement of their minds, they repaired to a place of public amusement, and remained out till it was too late to return home with the hope of admittance.

But do I advance this example to show the bad effects of young men having time at their own disposal? Certainly not. I do it rather to set forth the lamentable consequences of their making a bad use of time, and to urge them to act with good faith, really devoting their leisure hours to the object they profess to have in view, the improvement of their minds.

Young men! whether you obtain the advantage you are seeking for, or not, learn to look on your employer's interest as your own. Be diligent, be respectful, be faithful, for without diligence, respect, and fidelity, you cannot do your duty. Employers! have an eye to the comfort and happiness of those who serve you. Be kind to them, and courteous, and take an interest in their welfare, for unless you are kind and courteous, and do feel interested in their well-being, you will neither bind them to you, nor do what you ought to perform.

VISIT TO DAMASCUS.

By the Right Rev. Bishop Alexander, and the Rev. W. D. Felch, described by the latter. "Jewish Intelligence," August last.

Rivers of Damascus.

The third day's journey had little to recommend it, except an hour spent by the side of the Barrada, and its termination. Well might the Syrian noble be proud of Abana and Pharpar, rivers of Damascus. It was like enchantment, amid wastes of burning sand and chalk, which blinded while it made the air too hot to breathe,—to come on a noble river, rushing along amid poplars festooned with vines, chestnuts, peaches, apricots, "and all manner of fruits."

Damascus.

Leaving our resting-place, we soon left the stream also, and after ascending the burning side of a hill, (never did I feel such heat,—the very air seemed on fire) and passing through a narrow winding path, cut deep into the summit of the rock, we suddenly turned round a sharp angle, when a scene utterly beyond the powers of description burst upon our sight. There was no preparation for it; one instant the eye rested on a wall of solid rock, the next it was free to range over an interminable plain; and just under was Damascus, stretching out its entire length,—a forest of tall minarets and domes, rising out of a real forest; but, as I before remarked, it is quite indescribable.

what it now is; but the general impression is that of a dirty ruinous place.

But here again, one is deceived by appearances; these gloomy, ill-built, wretched-looking houses are really palaces. Once beyond the dirty outer gate, in nine cases out of ten, you come upon one, perhaps two, large marble courts, filled with orange trees, vines, and flowers, with fountains playing, and surrounded by cheerful open divans and magnificent apartments. In all the summer ones there are one, two, or more marble fountains, according to the size, which, together with their great height, contribute to keep them cool, even under this burning sun.

Eastern Hospitality.

The day after our arrival, our kind host, Mr. Wood, the Consul, accompanied us on a visit to several of the principal Jewish families, among the rest were those Hararies, whose names were so celebrated at the time of the persecution, five years ago. All received the Bishop with the utmost respect; and after we had paid four or five visits, what with chibbouzes, coffee, sherbet, and sweetmeats, I, for one, was well-nigh poisoned.

INDIAN MISSIONS.—MANATOULIN ISLAND.

In order to give our Venerable Society, and those under whose notice this report may fall, an idea of the usual routine of pastoral work at this Mission, I will lay before them an account of the labours of one week. Sunday commences with a Sunday School, in which the Missionary and his wife are the sole teachers, and the schoolmaster not being able to render any assistance, owing to his not having acquired the language.

On Monday morning there is another service, and a Scripture exposition, and the same Wednesdays and Fridays; besides that, the holidays of the Church are kept, by having service, and an exposition of the particular passage of Scripture set apart for consideration on each such occasion. This last-mentioned ordinance of the Church has been found of eminent service in fixing on the minds of the native Christians the passages of Scripture, and with them the characters thus brought before them.

COMMUNICANTS.

The rubric, that requires communicants to notify to the curate their intention during the week previous to the administration of the Holy Communion, is acted on, and thus an opportunity, equally delightful and profitable to minister and people, is afforded of examining into the advance in spiritual knowledge of the latter, and pointing out any inconsistencies of demeanour which may have occurred during the past month; and, on the whole, obtaining a more intimate acquaintance with the degree of spiritual growth which has, in that period, been made by each communicant.

and eternal interests his lordship showed so much concern.

INDIAN SPONSORS.

That those who are selected to be god-fathers and godmothers are capable of understanding the duties devolving on them, the following instance will show:—

Two years ago, I received into the Church by baptism two adult Indians, and, as usual, had three of the communicants as witnesses; to these I addressed the admonition to the witnesses contained in the Service for Adult Baptism. Some time after this, the female who had been godmother at this baptism told me at end of the morning service, that she wished to speak to me. On my inquiring what she wished to say, she asked me did I not remember what I had said to her and the others who stood beside such an one at his baptism?

[We regret to learn that, in consequence of the Government's withdrawing the larger portion of its staff from the island, the prospect is far removed, of having the church finished, the frame of which has for some time been erected. It is stated that the Missionary has obtained leave of absence for the purpose of proceeding to Europe next year with a view to his making an effort there to raise the necessary funds for the completion of the building.—Editor.]

AWFUL SITUATION.—The following alarming adventure happened to a gentleman in the course of a visit to the celebrated cathedral of St. Paul's, London. In his investigation of several curiosities of the place, he arrived at the turret which contains the machinery of the clock. Here the dial plate is accessible, and on its inside is a small square aperture for the convenience of the person sitting the hands of the clock. Our friend being of a decidedly inquisitive disposition, and particularly fond of thrusting himself into every strange and out of the way corner, immediately popped his head through the inviting opening.

To draw his head out was impossible, and it became an unavoidable fixture, while the powerful and steady motion of the Machinery was scarcely at all impeded. Decapitation in its most lingering and shocking form must have been inevitable, had not the bell ringer, in the exercise of his duty, at this moment arrived. He instantly perceived how matters stood, and with the quickness of thought he stopped the machinery. The bar was moved up by means of levers and the terrified and astonished man released from his peril. It is said he has ever since been very shy of trusting his head off the perpendicular, and gives an involuntary shudder when looking out of the window, if his neck accidentally touches the frame.—Greenock Ad.

RECEIVED FOR SALE BY THE SUBSCRIBERS.

3 CASES OF WORSTED and WOOLEN GOODS, consisting of Children's Dresses, Ladies' Fanchons and Mulls, &c. and Gentlemen's Coats, &c. &c. C. & W. WURTELE, St. Paul Street, Quebec, 19th Sept., 1845.

PHOENIX 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.

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

NOTICE.

The undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street, Quebec, 26th June, 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.

TO LET, THE OFFICES in Archa Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street, 11th Feby, 1846.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS. BEST COAL TAR and PATENT COR-DAGE assorted. C. & W. WURTELE, St. Paul's Street, Quebec, 5th June, 1845.

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.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, 15 78 27 0 R. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING..... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. MCMORINE.

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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.

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On the most reasonable terms.

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AGENTS AT New York at 75 Nassau-street, } Mr. F. G. FISH, Brooklyn at 41 Front-street, } Boston: Mr. CHARLES STRINSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d for each subsequent insertion; for ten lines and above six lines 3d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.