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The Berean.

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. 6.]

QUEBEC, THURSDAY, MAY 8, 1845.

[WHOLE NUMBER 58.]

WHY STAND YE HERE ALL THE DAY IDLE?

Matthew. xxii. 1-8.

The God of glory walks his round
From day to day, from year to year,
And warns us each with awful sound:
No longer stand ye idle here!

Ye whose young cheeks are rosy bright,
Whose hands are strong, whose heads are clear,
Waste not of hope the morning light:
Ah, fools, why stand ye idle here?

And ye whose scanty locks, so gray
Foretell your latest travail near,
How swiftly fades your worthless day,
And stand ye yet so idle here?

Oh thou, by all thy works adored,
To whom the sinner's soul is dear,
Recall us to thy vineyard, Lord,
And grant us grace to please thee here.

BISHOP HEBRU.

MEMOIR OF SIR THOMAS FOWELL BUXTON, BART.

It is with a kind of mournful pleasure that we follow the example of so many contemporaries of the press, and come forward with a slight tribute of reverent affection to the memory of the great and good man whose loss we have had so recently to deplore. Even the scantiest and most insufficient memorial of such a spirit is not without its use, and our readers would, indeed, have reason to be disappointed, if no attempt were made to give them some faint idea of its progress and acts, whilst yet youchsafed to this earth.

The late Sir THOMAS FOWELL BUXTON, Bart., was the eldest son of Thomas Fowell Buxton, Esq., of Earl's Colne, in Essex, and Anna, sister of Osgood Hanbury, Esq., of Holfield Grange, in the same county. His father was of an ancient family, as were also the Fowells, to whom he was nearly related. Sir Fowell was born on the 1st of April, 1786. His father died whilst he was yet very young, and left him with two younger brothers and two sisters to the care of his mother, a woman of lofty principles and superior talents. Under her instructions the noble disposition and singular energy of character, which so strongly marked the future philanthropist, were early developed, and the spirited and generous boy soon became the favourite of all his companions. For several years he was at school at Greenwich under Dr. Charles Burney, a man of no small reputation as a scholar, where he showed himself a vigorous student, and amidst the slippery paths of youth exhibited a life remarkably uncontaminated by any vicious practice. Having made a sufficient advance in his studies, he was sent to Ireland (in which country a large landed property was supposed to be his inheritance,) and became a member of the University of Dublin. Here he distinguished himself very highly, having received the University gold medal, which was at that time only given to men who had answered in a superior manner at every examination throughout their undergraduate course. He obtained also the medals of the Historical Society (a debating club formed by the students,) which has always been noted for its unflinching list of eminent speakers. In such esteem, indeed, was he held in Dublin, that, on taking his degree in 1807, when he had barely attained the age of twenty-one, a pressing request was made that he should stand as candidate for the representation of the University, in which his election was regarded as secure. At this time, however, he declined to enter on the great arena in which he subsequently displayed so much power. He married, in the same year, Hannah, the fifth daughter of John Gurney, Esq., of Earls Hall, near Norwich, and sister of Samuel and Joseph John Gurney, Esqrs., and Mrs. Elizabeth Fry, names so well known in the annals of humanity. Four years after, he became a partner in the firm of Truman, Hanbury, and Co., the business of which has been very much indebted to his sagacity and perseverance.

At about this period he was visited with a very severe and alarming illness, in the course of which his mind became powerfully exercised upon the subject of religion—so much so, that it ever after exerted a very manifest influence over his course of life. The principles that he now received, gave the bias to his future character, and became the spring of that career of usefulness on which he was soon to enter—they could not long remain inactive. He possessed a most lively and intense view of the sufferings of others; and, at no distant period, he threw himself, with the whole energy and force of his fine character, into the service of philanthropy. Whilst residing in Spitalfields, his attention was called to the poverty and sufferings of his hard-working neighbours, and his active benevolence first displayed itself to the world on their behalf in a speech at the Mansion House in 1816. At this meeting the power of his eloquence, even then of a superior class, backed by the peculiarly close investigation of facts which ever after distinguished his researches, made a deep impression, and was the means of procuring a generous subscription, upon which was founded an extensive and well-organized system of relief. His next essay was in conjunction with Mrs. Fry and his brother-in-law, Samuel Hoare, Esq., to examine, with great personal care, into the condition of English prisons, which he described in a small volume, entitled *An Enquiry whether Crime and Misery are produced or prevented by the present System of Prison Discipline*. This little work excited great attention, especially in Parliament, and led to the formation of the Prison Discipline Society, and ultimately to the many improvements of modern gaols.

The topic was now fully arrived for his taking the stand in public life which his attainments and character demanded, and accordingly, in 1818, he was returned for the borough of Weymouth, after a severe struggle, in which he was opposed by six other candidates. This place he continued to represent, though not without frequent contests, for nearly twenty years; and when at length, in 1837, he was defeated by Lord Villiers, upon an adverse local influence, he retired entirely from parliamentary duties, although offers were made to him from many other places of importance. After his defeat, the electors joined in presenting him with a splendid piece of plate.

One of the first matters which engaged his attention in the House, was the amelioration of our criminal code, which at that time reckoned no less than two hundred and twenty-three capital offences. On this subject he proved himself an able ally of Sir James Mackintosh; and his powerful speech on the 23rd May, 1821, which Wilberforce declared to be one of the best he had ever heard in Parliament, has been generally regarded as amongst the most effective attacks upon that sanguinary system, now happily, so far obliterated. Nor did he ever wholly lose sight of this topic throughout his life. When in Rome, at a later period, he visited the wretched prisons of that city, conversed with their desperate inmates, and made a spirited appeal to the Papal government, which received immediate and respectful attention. He also took an active part in the suppression of State Lotteries. The abolition of suttees in India inspired him with a deep interest; and to his exertions, both in public and private, numbers of poor Hindoo widows owe, in a great degree, their freedom from the most horrible of deaths. It was, indeed, as the protector of the poor barbarian, whether in our own possessions, or only within reach of our influence, that the name of Buxton acquired its greatest and most lasting glory—the sound of suffering from abroad, however, never for a moment dulled his compassionate perception of misery at home. So early as 1817 we find his name among the directors of the *African Institution*, and in 1822 he gave powerful support to the venerable Wilberforce, in his endeavour to prevent an apprehended extension of slavery in our South African possessions. But it was in the year 1823 that he was for the first time placed in the post, no less honourable than responsible, of the leader of the Anti-Slavery cause in the House of Commons. It adds no little to the dignity of such a position, that he was nominated to it by the solemn voice of Mr. Wilberforce, and the unanimous suffrages of such men as Stephen, Allen, William Smith, Lushington, and Zachary Macaulay. To support the movements of the new leader, the *London Anti-Slavery Society* was formed, and all the vigour which had formerly been directed against the Slave Trade, was immediately turned against its natural source and root—the existence of Slavery in the colonies of European nations. On the 15th of May, 1823, Mr. Buxton brought forward his celebrated motion, the first sound of the trumpet in the holy war of emancipation, to the effect “that the state of slavery is repugnant to the principles of the British constitution, and of the Christian religion; and that it ought to be gradually abolished throughout the British dominions, with as much expedition as may be consistent with a due regard to the well-being of the parties concerned.”

From this moment the doom of British Slavery was sealed, and although many a hard-fought battle and many a wearing delay intervened, the great cause of African freedom was never again effectually repelled. The Government, however, in the first instance, contented themselves with proposing certain measures for improving the condition of the slaves, with a view to their ultimate emancipation, and even this short step was half withdrawn under the fierce opposition of the colonies. From session to session, however, of Parliament, the battle was steadily carried on; Mr. Buxton left no effort untried till he had attained his object, and neither the fatigues of the contest, nor the opposition which his adversaries brought against him, ever daunted his determined mind. His frequent practice was, before entering upon the scene of debate and conflict, to pass the last few minutes in gathering the directions and promises of Scripture, and so armed he went forth, strengthened with a might that bore him through all difficulties. At length in 1831 his speech, on the terrible mortality amongst the slave population, produced a decisive effect, and the only question, that was permitted to remain, was, how to accomplish the final act in a safe and satisfactory manner. Two years afterwards all difficulties were overcome—the famous compensation of 20,000,000 sterling was made over to the West India planter; and, on the 1st of August, 1834, the Friend and Protector of the Africans had the sublime pleasure of beholding upwards of 750,000 victims of oppression casting off for ever the chains which his own hand had laboured to break. The victory was indeed scarcely yet complete, for an intervening apprenticeship of twelve years had been proposed by Lord Stanley, under the pretext of a gradual preparation for the shock of freedom, but this was partly defeated by the exertions of Mr. Buxton and his friends

A striking circumstance, which occurred at this last election, shows the strong hold which Sir Fowell invariably acquired over the minds of all who knew him. Captain Penny, an old naval officer, aged 92, who had long been an active member of his Committees, insisted, in opposition to the urgent entreaties of his friends, upon registering his vote for his friend “as the last act of his life;” which indeed it was, for he died a few hours after, expressing his satisfaction at having voted for Buxton with his latest breath.

who succeeded in reducing the term by six years, and at length had the happiness of seeing even that period abridged, at the call of the nation, by two full years. On the 1st of August, 1838, the apprenticeship followed its parent system to the grave, and the triumph of Anti-Slavery principles throughout the British West Indies was complete. In the course of this great struggle, a case occurred of peculiar interest, which at once absorbed Mr. Buxton's whole powers, and the agitation and labour consequent upon which was the first thing to break his naturally robust constitution. In 1826 he boldly accused Sir Robert Farquhar, the governor of the Mauritius, of having connived at the Slave Trade in that island: and after three years of close investigation, and the collection of a most enormous mass of proofs, he succeeded in establishing, beyond all doubt, that 70,000 slaves had been introduced since the year 1810, and in arresting this terrible abuse. In 1828 a new grievance solicited his attention; 28,000 Hottentots, at the Cape of Good Hope, who, though not slaves by law, were yet bound to all the miseries of slavery, sent forth their cry to his ever compassionate ear. By an extraordinary effort he pressed the matter so strongly upon Government, that the Colonial Secretary undertook to end it for ever. The general condition, indeed, of the native tribes amidst our colonies, had, as we have before remarked, long and deeply engaged his mind; and as well in the chair of the Aborigines Protection Society, as in his place in the House, he laboured most energetically and successfully for their protection and relief. Neither was he regardless of their moral and spiritual improvement. It was his conviction “that there is no means so effectual, under the Divine blessing, to benefit man for the life that now is” as well as “that which is come” as Christianity. “His largeness of view in the objects to whom he designed to do good, and in the means that he employed in effecting his purpose, was very conspicuous. By profession he was a true and attached member of the Church of England; but in the extension of the Gospel in foreign countries, his channels of bounty were various, and especially any institution for spreading the Gospel amongst Africans found in him an ardent friend and benefactor.

When his retirement from Parliament gave more leisure for wider and deeper researches, his active spirit was immediately devoted to the examination of the Slave Trade carried on by foreign nations, and the best means for its suppression, an enquiry which resulted in the last great act of his well-spent life. Early in 1840 the *Slave Trade and Remedy* (part of which had previously been in private circulation) was presented to the world, and instantly produced the most vivid sensation, not only in England, but throughout Europe. Translations of this work, of which the happy statistical grouping and irresistible accumulations of evidence, set off by a massive and vigorous style, have never been surpassed, were immediately published in French and German, and rapidly circulated in every direction; whilst the most distinguished continental Princes and Monarchs warmly expressed their sense of its merits, and their admiration of the author. At home the effect was electric. All sects and parties agreed for a time to lay aside their feuds, and to join in a Society for the Extinction of the Slave Trade and for the Civilization of Africa, which was honoured by the presidency of the Prince Consort, who condescended to take the chair at its first annual meeting. That day of bright hopes and universal charity no one who happened to be in London at the time can ever forget. Even the bustle of the Strand was doubled by the thronging auditors from an early hour of the morning, and all day long, the very outer passages of the place of meeting were as crowded as the street before it upon ordinary occasions. Nor was this impulse allowed to waste itself in idle declamation; prompt and energetic measures were taken to carry its objects into effect, and in no long time after, a Government expedition, accompanied by the various agents of the Society, left the shores of England on the projected mission of peace and mercy to the benighted sons of Africa. Of the progress and results of the Niger Expedition, the readers of the *Friend of Africa* are sufficiently aware. That it was not a failure in any proper sense of the word, has been often urged, and we think proved, and has very recently been reasserted in his place in Parliament by that most manly and disinterested supporter of African civilization, Sir T. D. Acland. That the loss of life which unhappily accompanied it, reflected, moreover, no reproach upon the benevolence which sent it forth, seems to be now settled by the general voice of the public—whilst the absolute necessity for some such step is still more strongly forced upon us at this very moment, by the recurrence of the like events. One of its worst consequences was that it materially affected the health and spirits of its originator already shaken by incessant toil; the statement that he was deserted by his friends on this occasion, is a libel on the character of the many great and good men by whom Sir Fowell was surrounded, and has we know created in their bosoms the strongest feelings of honest resentment.

Amidst all the weaknesses of his fast declining health, he yet continued to work for Africa, and his last appearance before the public in any way, was at a meeting of the Civilization Society in Norwich, at which he took the chair. Those who were present that day, will well remember his anxious looks and shattered frame; the broken and touching tone in which he spoke (for the last time) of the depth and earnestness of feeling with which the consideration of such a subject had ever filled his mind; and the livelier

air with which he acknowledged that he was “very much cheered” by that meeting, from which the most positive injunctions of his medical advisers could not restrain him.

Nothing, however, could now restore the spring of his mental and bodily energies; but as his natural force abated, his piety was more and more deepened and enlarged. In his last days he frequently bore explicit testimony to his hope in a blessed eternity, and to his firm unswerving faith in Jesus, the Saviour of the world. After several alarming attacks, he expired on Wednesday evening, the 19th February, 1845, in the 59th year of his age, and his death was one of unclouded peace. The melancholy event occurred at Northrepps Hall, his residence in the county of Norfolk, and his remains were interred at Overstrand Church, near that place. As they passed to the tomb, the roads were lined by the inhabitants of the surrounding villages, all anxious to pay the last tribute of respect to their much loved friend and master; and the shops of Cromer were closed throughout the day. At his old borough of Weymouth the shops were also shut, the colours hoisted half-mast high on board the shipping in the harbour, the places of worship were hung in black, and funeral sermons preached in them the Sunday after.

He has left behind him a family of three sons and two daughters, the present baronet Sir Edward North Buxton, Thomas Fowell, and Charles Buxton, Esquires. His eldest daughter Priscilla was married on the day of emancipation, 1st August, 1834, to Andrew Johnston, Esq., then member for the Saint Andrew's district of Burghs.

In person, Sir Fowell Buxton was of a commanding stature, being upwards of six feet four inches in height, and very powerfully made. His countenance, though not strictly handsome, was highly expressive and benevolent, with a good deal of archness and playful humour. A very good print of him has been published, but is not now easy to be procured. His character is portrayed in his actions. He was the very soul of philanthropy, to which he devoted himself to the almost entire exclusion of those party interests and disputes which occupy the chief attention of other men. In public life he was universally respected for his extreme honesty and undaunted courage, and his personal influence tended much to hold together the incongruous elements of which the various bodies of his supporters were composed. In private, none approached him without reverence, or left him without love. His cheerful hospitality drew around him many acquaintances, but to those whom he distinguished as friends, the constancy of his attachment was proverbial. “Whatever else might fail them,” said one who knew him the most intimately, “he never did.” To the poor, he was a most kind and liberal benefactor; his large fortune was not more freely dispensed upon objects of distress at a distance, than around his own immediate abode, and to relieve the troubles and dangers of others he never scrupled the greatest personal sacrifices, or even personal risks. These virtues were heightened and directed by a pure and lofty piety, which elevated him above those sectarian differences which have so long divided the body of Christ. His religious impressions appeared, indeed, with great strength at a very early period, and continued to deepen and expand throughout his entire life. When quite a young man, he took a lively interest in the proceedings of religious societies, especially the British and Foreign Bible Society (at whose earliest meetings he attended and spoke with an effect proportioned to the sincerity and warmth of his feelings,) and the various missionary bodies, to which he largely contributed both in money and in more valuable time and exertions. The Church Missionary Society in particular, is indebted to him for a long and indefatigable examination into their accounts, and many important suggestions as to their system of expenditure.

But in nothing is his intense religious spirit more perfectly displayed than in the development of his great plan of African civilization—entirely based as it is upon the introduction of the Gospel. The conclusion of the *Slave Trade and Remedy* is specially devoted to the establishment of this grand principle, and every page breathes forth the utmost earnestness of Christian zeal, and this was but the outward expression of his inward and unvarying frame of mind. In fine, though we have no desire to set up our deceased friend as a pattern of perfection beyond all others, yet we may well exclaim with the poet—

Cui Pudor et Justitie soror
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?
Friend of the Africans.

SPECTRAL ILLUSIONS.

Facts related by Dr. Abercrombie (On Intellectual Powers) referring them to

1st—False Perceptions, or Impressions made upon the senses only, in which the mind does not participate.

2d—Real Dreams, though the person was not at the time sensible of having slept, nor, consequently, of having dreamt.

3d—Intense Mental Conceptions so strongly impressed upon the mind as, for the moment, to be believed to have a real existence.

4th—Erroneous Impressions connected with bodily disease, generally disense in the brain.

5th—Pure misconception; the imagination working up into a spectral illusion something which is really a very trivial occurrence.

I.—A gentleman of high mental endowments, now upwards of eighty years of age, of a spare habit, and enjoying uninterrupted health, has been, for nearly twelve years, liable to almost daily visitations from spectral

figures. They, in general, present human countenances; the head and upper parts of the body are distinctly defined—the lower parts are, for the most part, lost in a kind of cloud. The figures are various; but he recognises the same countenances repeated from time to time, particularly, of late years, that of an elderly woman, with a peculiarly arch and playful expression, and a dazzling brilliancy of eye, who seems just ready to speak to him. They appear also in various dresses, such as,—that of the age of Louis XIV.—the costume of ancient Rome,—that of the modern Turks and Greeks, but more frequently of late, as in the case of the female now mentioned, in an old-fashioned Scottish plaid of tartan, drawn up and brought forward over the head, and then crossed below the chin, as the plaid was worn by aged women in his younger days. He can seldom recognise, among the spectres, any figure or countenance which he remembers to have seen; but his own face has occasionally been presented to him, gradually undergoing the change from youth to manhood, and from manhood to old age. The figures appear at various times of the day, both night and morning; they continue before him for some time, and he sees them almost equally well with his eyes open or shut,—in full daylight or in darkness. They are almost always of a pleasant character, and he seems to court their presence, as a source of amusement to him. He finds that he can banish them by drawing his hand across his eyes, or by shutting and opening his eyelids once or twice for a second or two,—but, on these occasions, they often appear soon after. The figures are sometimes of the size of life, and sometimes in miniature; but they are always defined and finished with the clearness and minuteness of the finest painting. They sometimes appear as if at a considerable distance, and gradually approach until they seem almost to touch his face—at other times they float from side to side, or disappear in ascending or descending. In general the countenance of the spectre is presented to him, but on some occasions he sees the back of the head, both of males and females, exhibiting various fashions of wigs and head-dresses,—particularly the flowing, full-bottomed wig of a former age. At the time when these visions began to appear to him, he was in the habit of taking little or no wine; and this has been his common practice ever since; but he finds that any addition to his usual quantity of wine increases the number and vivacity of the visions. Of the effect of bodily illness he can give no account, except that once, when he had a cold and took a few drops of iudatum, the room appeared entirely filled with peculiarly brilliant objects, gold and silver ornaments, and precious gems; but the spectral visions were either not seen, or less distinct.

II.—The analogy between dreaming and spectral illusions is beautifully illustrated, by an anecdote which I received from the gentleman to whom it occurred, an eminent medical friend. Having sat up late one evening, under considerable anxiety about one of his children who was ill, he fell asleep in his chair and had a frightful dream, in which the prominent figure was an immense baboon. He awoke with the fright, got up instantly, and walked to a table which was in the middle of the room. He was then quite awake, and quite conscious of the articles around him; but, close by the wall, in the end of the apartment, he distinctly saw the baboon, making the same grimaces which he had seen in his dream; and the spectre continued visible for about half a minute.

III.—A gentleman was told of the sudden death of an old and intimate friend, and was deeply affected by it. The impression, though partially banished by the business of the day, was renewed, from time to time, by conversing on the subject with his family and other friends. After supper, he went by himself to walk in a small court behind his house, which was bounded by extensive gardens. The sky was clear, and the night serene; and no light was falling upon the court from any of the windows. As he walked down stairs, he was not thinking of any thing connected with his deceased friend; but, when he had proceeded, at a slow pace, about half way across the court, the figure of his friend started up before him in a most distinct manner at the opposite angle of the court. “He was not in his usual dress, but in a coat of a different colour which he had for some months left off wearing. I could even remark a figured vest, which he had also worn about the same time; also a coloured silk handkerchief around his neck, in which I had used to see him in a morning; and my powers of vision seemed to become more keen as I gazed on the phantom before me.” The narrator then mentions the indescribable feeling which shot through his frame; but he soon recovered himself, and walked briskly up to the spot, keeping his eyes intently fixed upon the spectre. As he approached the spot, it vanished, not by sinking into the earth, but seeming to melt insensibly into air.

A similar example is related by a most intelligent writer in the *Christian Observer* for October 1829. “An intimate friend of my early years, and most happy in his domestic arrangements, lost his wife under the most painful circumstances, suddenly, just after she had apparently escaped from the dangers of an untoward confinement with her first child. A few weeks after this melancholy event, while travelling during the night on horseback, and in all probability thinking over his sorrows, and contrasting his present cheerless prospects with the joys which so lately gilded the hours of his happy home,

* Hilbert on Apparitions, p. 470; see our edition.

the form of his lost relative appeared to be presented to him, at a little distance in advance. He stopped his horse, and contemplated the vision with great trepidation, till in a few seconds it vanished away. Within a few days of this appearance, while he was sitting in his solitary parlour late at night, reading by the light of a shaded taper, the door, he thought, opened, and the form of his deceased partner entered, assured him of her complete happiness, and enjoined him to follow her footsteps. This second appearance was evidently a dream; the first is distinctly referable to the principles stated in the preceding observations.

IV.—A lady whom I attended some years ago, on account of an inflammatory affection of the chest, awoke her husband one night, at the commencement of her disorder, and begged him to get up instantly. She said she had distinctly seen a man enter the apartment, pass the foot of the bed, and go into a closet which entered from the opposite side of the room. She was quite awake, and fully convinced of the reality of the appearance; and, even after the chest was examined, it was found almost impossible to convince her that it was a delusion. There are numerous examples of this kind on record. The writer in the Christian Observer, lately referred to, mentions a lady, who, during a severe illness, repeatedly saw her father, who resided at the distance of many hundred miles, come to her bedside, and, withdrawing the curtain, address her in his usual voice and manner. A farmer, mentioned by the same writer, in returning from a market, was deeply affected by a most extraordinary brilliant light, which he thought he saw upon the road, and by an appearance, in the light, which he supposed to be our Saviour. He was greatly alarmed, and spurring his horse, galloped home; remained agitated during the evening; was seized with typhus fever, then prevailing in the neighbourhood, and died in about ten days. It was afterwards ascertained that on the morning of the day of the supposed vision, before he left home, he had complained of headache and languor; and there can be no doubt that the spectral appearance was connected with the commencement of the fever.

In a lady, whose case is mentioned in the Edinburgh Journal of Science for April 1830, there was an illusion affecting both sight and hearing. She repeatedly heard her husband's voice calling to her by name, as if from an adjoining room; and on one occasion saw his figure most distinctly standing before the fire in the drawing-room, when he had left the house half an hour before. She went and sat down within two feet of the figure, supposing it to be her husband, and was greatly astonished that he did not answer when she spoke to him. The figure continued visible for several minutes, then moved towards a window in the farther end of the room, and there disappeared. A few days after this appearance, she saw the figure of a cat lying on the hearth-rug; and, on another occasion, while adjusting her hair before a mirror, late at night, she saw the countenance of a friend, dressed in a shroud, reflected from the mirror, as if looking over her shoulder. This lady had been, for some time, in bad health, being affected with pectoral complaints, and much nervous debility.

V.—Two esteemed friends of mine, while travelling in the Highlands, had occasion to sleep in separate beds in one apartment. One of them, having awaked in the night, saw, by the moonlight, a skeleton hanging from the head of his friend's bed,—every part of it being perceived in the most distinct manner. He instantly got up to investigate the source of the illusion, and found it to be produced by the moon-beams falling upon the drapery of the bed, which had been thrown back, in some unusual manner, on account of the heat of the weather. He returned to bed and soon fell asleep. But having awaked again some time after, the skeleton was still so distinctly before him, that he could not sleep without again getting up to trace the origin of the phantom. Determined not to be disturbed a third time, he now brought down the curtain into its usual state, and the skeleton appeared no more.

The Berean.

QUEBEC, THURSDAY, MAY 8, 1845.

Recurring to the subject of our Editorial in the number, before last, a vivid recollection presents itself to us, of two conversations had some time ago, the one with a minister of our own Church; the other with one of the Church of Scotland just mourning over recent disruptions. Both of them uttered precisely the same strain of just lamentation; adding each the case of a moderately sized settlement which constituted about a sufficient sphere of labour for one pastor, they counted up four or five different denominations which had formed congregations in each, and had in like manner divided the scattered population around: so that, instead of four or five labourers having each his own sphere of labour to attend to without rivalry, they have to sacrifice time, and to undergo labour and exposure, in travelling from station to station, none of them ministering to so many in one place as would justify him in confining his services to them exclusively, and leaving the distant charges to other labourers. The remark with which our Anglican brother wound up his statement, has remained indelibly impressed upon our memory: "Upon whose shoulders the responsibility lies, I do not pretend to say; but to have to answer for this state of subdivision, must be awful."

Now there is nothing in this sentiment, but what is consistent with the soundest views of doctrine, and the most exalted state of personal piety. But it is perfectly intelligible that a mind thus brought to see the evils of

separation, and being previously persuaded that "it is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons"—may be led to embrace views and to pursue a course with respect to non-episcopal communions in general, and more especially with regard to dissent from a Protestant Episcopal Church—views which will expose the man to severe remarks for his exclusiveness, for his High-Churchmanship, it may be—perhaps for his Puseyism. The Editor of the Berean may venture, under the pledges he has given by his labours of the last year, to speak with this openness in contending for the liberty of individuals to act up to their conscientious views somewhat beyond the point, in one direction, which may be thought the just one to stop at; even as others use their liberty of overstepping that point looking the contrary way. It is the misfortune of the exclusive Episcopalian that his views bring him into collision, not with the laity, but with the Clergy of other religious denominations: he questions their orders, and so he has those in arms against him who are men of war with pen and speech, while for instance the strict Baptist is quite readily borne with, because he admits the ministers of Paeo-Baptist Churches to interchange of preaching with him, though he goes the offensive length of excluding both them and their people from the Lord's table within his enclosure, treating them as those who have never been baptized, and with whom he will not eat of the same loaf nor drink of the same cup in the Lord's Supper.

We once read a passage in the work of a Non-Episcopalian—but we know not where to find it now—who, arguing on the congregational scheme, upon the right of every religious community to draw up rules for its own government, and to resist all infraction of them, meets the charge of bigotry which he anticipates, in something like this strain: "Bigotry is not the determination of those within the enclosure, to maintain the rules laid down for their government and to admit none who refuses to abide by them; Bigotry is the demand preferred by those outside who want to be let in, while they will not be bound by the rules of the community." Assent to this definition would probably transfer a great portion of the charge of bigotry from the Protestant Episcopal Churches which have to bear it, to those who have laid it on.

But while the Churchman, strongly feeling the evils of separation, may thus be led to cling with desire to the unity promised by such views of the apostolical succession as would make every breaking away from its line of a duly authorized ministry inexcusable, the self-observant and experienced Christian will at once perceive that the possession of a monopoly is as contrary to what men can bear in this matter as in any other. Poor human nature is not qualified to sustain such responsibility without damage either to the priest or to the people. The humbled Churchman, therefore, will be as ready to admit that, by a permissive dispensation, there may be ministrations of eminent service to the Church of Christ out of the regular line of apostolical succession, as he will be decided in adhering, for himself, to the line in which he finds his own edification; and scope for the exercise of the talent imparted to him. We have thus indicated the sense in which we think a right view of the succession a source of "unmingled satisfaction" to the Church-member. We anticipated, in inserting E's communication, that some exception would be taken to his statement; and as we did not mean to endorse it in an unqualified sense, we at once devoted some of our editorial labour to an exposition of what might seem insufficiently or harshly stated by him. We have now gone some length in that, and we shall have to devote more space to it yet, which we do not regret if we are successful, in any way, in guiding some sincere inquirer to find the point at which we ought to take our stand in asserting the apostolical character of our Church, unmoved by deviations around us, whether by an arrogant flight upwards or by a desponding plunge into the subdivisions below.

We should certainly have taken notice of the extraordinary matter which causes our Correspondent C to address us, even if he had not invited our attention to it; and he is right in supposing that it requires serious treatment, though we are not sorry to have it introduced to our readers in the humorous style which he adopts. We are afraid there is too much foundation for the report. The first announcement of it that we saw was in the Mercury last week, in these terms:

"While on this subject we may mention, that our Corporation have purchased the fittings and scenery of the theatre, and that the building will therefore be confined for the purposes it is now devoted to. This is a step for which they deserve much credit, securing to the city as it does the means of enjoying a popular and rational enjoyment. We believe that a sum has also been voted towards completing it. This is liberal and as it should be."

We need hardly say, that we entirely dissent from the view taken by the Editor.

We think it one of the most unwarranted acts that we ever heard to have been perpetrated by a respectable body, invested with a high and responsible trust. Liberty! Why it is a most daring inroad upon the individual's liberty of conscience. Has it at all occurred to those who made this bargain on behalf of the city, that there is within these walls a building expressly fitted for a theatre, the proprietor of which has, on conscientious grounds, for some years refused to let it for theatrical performances? A pecuniary loss to no trifling amount has been sustained by this refusal; and is the Corporation, which we have put in office, now to send its tax-gatherer to take, out of that proprietor's pocket, money which is to pay for theatricals! Our community includes many who are gay and see no harm in the theatre; but we will not believe that the gayest of the gay in Quebec would wish to have the rights of an individual thus invaded.

But if the case of one individual places this matter in a peculiarly striking light, numbers of others have the same claim to consideration. If one portion of the community have a right, as individuals fond of pastime, to patronize theatricals, others, who conscientiously consider this pastime as fraught with danger to the morals and the temporal prosperity of the social body, have an equal right to set their faces against it. For the Corporation to make these individuals first furnish the stock in trade of a Play-House Company, and then to carry on the concern by the agency of Mayor, Aldermen, and Councilors, would be an act of violence to the consciences of not the most contemptible portion of the community, and a gross breach of the public trust reposed in our City-Rulers. That body, to which we have never looked otherwise than with respect and confidence, and whose public services we are willing in every possible way to appreciate, includes men of known character and standing in the religious community; and we trust that they will successfully resist the completion of the act which has been announced, or induce the Corporation to rescind it, if it should actually have been completed.

THE MAYNOOTH GRANT.

From the London Times.
"Let us see what we are about. It is proposed to educate the Catholic clergy, not indeed entirely at the national expense, but in great part,—to give 20 or 30,000l. a-year for the purpose. Now, although this seems so fair and so natural, it is just worth remembering that the State does not give one sixpence to educate the ministers of any other religion. Talk of established religions! Why, the only clergy educated from the taxes are those of the oppressed Irish Catholic Church. The State gives nothing to the English Universities, and if it did, those bodies do not pretend to cheapen education to the candidate for orders. They have, in fact, quite the contrary effect. The tradesman's son who goes to Oxford with a view to orders, generally spends from first to last a thousand pounds before he gets the curacy and 80l. a-year, which is to be his portion for half his days. A clever, thoughtful, sedentary boy, after remaining a couple of years at the head of the first class in a neglected grammar-school, is transferred to the office or the counter. For one reason or another, he wishes to be a clergyman. If his friends had not hundreds to throw away in a rash speculation, he may as well wish to be an Emperor, or cry for the moon. Every year there are thousands of promising young men so gifted, so circumstanced, so impelled, so disappointed. A few centuries since, they would have walked to Oxford, begged daily at the buttery hatch of some benevolent college, and slept, six in a bed, in some dirty hall. Now they have no possible resource. They are tied to the counter, where they die or grow rich, as the case may be. Such is the state of things in England. In Ireland there is an opening. The peasant-farmer's son, with testimonials from a hedge school, applies to the priest, who gets a subscription for him in aid of what his friends can scrape together. With twenty pounds, if so much, in his pocket, he gets a nomination from a Bishop and enters Maynooth, where he is wholly educated and partly fed and clothed by the British State; and in three or four years finds himself in the receipt of 200l. a-year, and in the enjoyment of all the privileges, powers, pleasures, and prerogatives, parochial and political, of a P. P. Now, on what principle is the State to offer a premium to Catholic ambition, while it allows the orders of its own 'Established Church' to be so inexorably closed against aspiring poverty? All know that facilities of education have an immense influence on the popularity of creeds. It is an every day occurrence for a half-educated youth to enter a Dissenting College, who would have been only too happy to embrace the bigotries of Oxford but for their extravagant cost. Offer to educate clergymen gratis, or at 20l. a-year, and you will soon have a multitude of preachers. Treble the endowment of Maynooth, and, of course, you multiply priests. It does, then, seem a strange expedient and strange justice to make Catholic orders more accessible than Protestant, to facilitate the path of every young literary gentleman towards Maynooth, but suffer it to be as much blocked up as ever towards Dublin, Oxford, or Cambridge. What if you should find yourself actually determining the direction of his theology? We are assured by the Church of England advocates of an adequate and satisfactory grant, that if the student of Maynooth had rather more education, and that of a more literary and scientific character, and that if he were more of a gentleman, he would be the more likely to discover the errors of his communion, and come, with his orders, over to our own. As an indication of what we may expect under a more liberal system, we are informed that already there are several Maynooth students in Anglo-Irish pulpits. Grant it,—what, then, if this should become a common practice? A good many young men at

the age of sixteen or eighteen may not be so certain of their opinions as they are of the fact of their poverty. They can swallow their scruples for a few years and go to Maynooth. Once ordained, if they choose to renounce the errors of Romanism, they are forthwith qualified for the curacies and livings of the Establishment."

The above extract from the Times which, in general, supports Sir R. Peel's policy, exhibits something of a disposition to impede the success of the recent proposal for increasing the Maynooth grant. It certainly presents a very startling view of the real circumstances of the case—the country to pay £20,000 a year to facilitate the supply of a numerous priesthood, liberally educated in the most unrestrained manner according to the mind of the R. Catholic hierarchy and for the purposes of the Sovereign of Rome, while "not a sixpence" is given to educate the ministers of any other religion. It is an amusing kind of comfort that is held out to the Protestant establishment by those who say that these Maynooth students, after being admitted to Romish orders, will only be so many good subjects to invite over, "with their orders," to our Church. If they should be of those who "for a few years swallowed their scruples" in order to obtain a Maynooth education, not being able to pay for that of Cambridge or Oxford, they would hardly be a very desirable class of men to have "the curacies and livings" of the Establishment thrown open to them; and if they are of a different kind, a less round-about way of adding them to the body of Protestant ministers would certainly be much preferable.

The prevailing disposition among English Bishops, to discourage application for orders from any but those who have gone through the expensive education at Oxford or Cambridge, will probably prevent any embarrassment to Sir R. Peel's Cabinet from applications to provide cheap theological education for the Church of England in the same manner as it is proposed to find it for the Roman priesthood. But the same reluctance does not prevail with other religious denominations. We find that the Rev. Edward Bickersteth, at the close of a speech delivered by him at the great Protestant meeting held in Exeter Hall on Tuesday the 18th of March, expressed his fears lest the Presbyterian body in Ireland should be bribed into silence on this occasion by government aid to their Colleges. "I think it unfortunate, to say no worse," he says, "that the Presbyterian body of Ireland should just now be coming to the Government of this country for a grant for the exclusive benefit of Presbyterian colleges of education. It is an unfortunate circumstance, because if the Government should lend an ear to the application, they will do it merely as a bribe that the mouths of the Presbyterians may be stopped on the present occasion." It certainly is not difficult to believe that the application alluded to by Mr. Bickersteth has been more favourably regarded by the ministry under existing circumstances than it would have been at a time when less need was felt of conciliating parties, whatever one may think of the probability that the favour would operate as a bribe. But the principle which is to justify the Maynooth grant being once admitted, where will the end of the movement be? The English dissenting interest which acts in unison by deputies who meet together in London, commonly called "the three denominations of Protestant Dissenters" (Presbyterians, Independents, and Baptists) has indeed strongly protested against the principle in every mode of its application; by a memorial drawn from the deputies by the recent project; they declare that they are "upon principle hostile to all appropriations of public money raised by compulsory payments to the support of any ecclesiastical institutions whatever," and they express their conscientious "alarm" at the intended "approach on the part of the Government of these realms to the incorporation of the Romish church or priesthood with the State, or to the extension of the Romish religion by money out of the public treasury." But we find it shrewdly remarked in one of the London periodicals, that the numerous body of Methodists does not hold the principle thus avowed by the three denominations; to them the question will be fairly open, whether they ought not to have the education of their candidates for the ministry provided for by the State, if the adherents of the papacy are to have—and truly we see no reason why any denomination of Christians who will apply for it should not—unless it be that none will make itself so troublesome to the powers that be as the Church of Rome does.

The measure has probably before this been carried by the majorities which the ministers of the day command in Parliament. It is no business of ours, as it was of the public prints in the mother-country, to stir up the public to an expression of its mind, calculated to avert the calamity. In our position of distance from the scene of action, we have the advantage of greater composure in recording the doings of politicians on the other side of the water; but on a calm review of their measures we cannot but arrive at the conclusion strikingly pronounced on the very subject of the grant to Maynooth, some years ago, by Mr. Gladstone, admitting that the blemish of niggardliness is nearly wiped off by the recent measure:

"In amount this grant is niggardly and unworthy. In principle it is wholly vicious; and it will be a thorn in the side of the state of these countries so long as it continues. When Foreigners express their astonishment at finding that we support in Ireland the Church of a small minority, we may tell them that we support it on the high ground of conscientious necessity, for its truth; but how shall we blush at the same time support an institution, whose avowed and legitimate purpose it is constantly to denounce the truth as falsehood! If indeed our faith be pledged to the College, by all means let us acquit ourselves of the obligation; but it is monstrous that we should be voluntary feeders of an establishment which exhibits at once our jealous parsimony, our lax principles, and our erroneous calculations."

THE BRITISH AMERICAN JOURNAL OF MEDICAL AND PHYSICAL SCIENCE.

We have been favoured with the first number of this addition to the periodicals of our Colonial Press (Mr. Decker's Printing and very creditably got up) upon which, as we do not think ourselves

qualified to judge of its merits, we have solicited the opinion of a friend who has obliged us with the following communication, to which we add our own best wishes for the success of Dr. Hall's effort.—Editor.

Sir,—I gladly accede to your request that I should make a few remarks on the "British and American Journal of Medical and Physical Science," published at Montreal, and edited by Archibald Hall, M. D., a copy of which, as I understand, has been forwarded to you.

If we are to take the first number as an earnest and specimen of those which are to follow, (and from the talents, assiduity, and energy of the Editor, I think we have every reason so to do) then has Dr. Hall laid the members of his profession in this province under deep obligations. The Editorial chair of any public print, but particularly of a journal such as the one above mentioned, is any thing but an agreeable post; and the man who undertakes to fill it, must expect to meet at every turn with circumstances, tending to annoy, harass, and discourage. He has much to contend with, and that with but little prospect of any adequate pecuniary return; and fully to carry out his work, he must be endowed with a large share of perseverance, moral courage, self-command and sound judgment. I am happy to say, the medical profession in Canada, has within these few years taken a start and seems to be awakening up from a lethargic apathy in which, during a long period, it has been sunk. In Toronto, Montreal, and Quebec, Medical Societies, embracing the experience and talent of the profession in these cities, have lately sprung into existence, or have been revived after an interval of a few years' suspension. These institutions, I have no doubt, will tend greatly to elevate the profession in the scale of society to that eminence which it so proudly holds in the mother country.

The appearance also of medical Journals, such as the one under notice, must be hailed as an evidence of the advance of our noble science, and as a proof that, if we are not taking the lead in matters of the kind, we are at least up and doing something towards the diffusion of the principles of medicine and its collateral branches. Dr. Hall's Journal is the third which has appeared in this and our sister city. To Quebec (and to the late Dr. Tessier in particular) belongs the honour of first establishing a medical periodical: "The Quebec Medical Journal" appeared many years since, as far back I believe as 1820, but fell through for want of support. The next which appeared was the "Montreal Medical Gazette," ably conducted by Drs. Badgley and Sutherland; and lastly we have now before us the first number of the "British and American Journal of Medical and Physical Science." I had intended to notice some of its contents, but I fear I have already encroached on your valuable limits. Permit me, however, in conclusion to remark that the general plan and arrangement seem excellent; the original Communications are good, and the Selections and Extracts made with judgment and taste.

Wishing the Journal and its enterprising Editor every success, I remain, &c. MEDICUS.

LORD'S DAY OBSERVANCE.—The Proprietors of four of the principal Newspapers in Montreal, (the Herald, Gazette, Courier, and Times, published daily in summer and tri-weekly in winter) have determined for the future to discontinue the practice of requiring their workmen to do office-work on Sundays, and have mutually agreed to close their printing offices on Saturday night at 12 o'clock, not to open them again, under any pretext whatever, until 12 o'clock on Sunday night. To facilitate this arrangement, they therefore give notice that "all advertisements or other matter intended for insertion in the paper of Monday, must be sent in by 6 o'clock on Saturday evening. This decision in favour of obedience to the Divine injunction "to keep holy the Sabbath Day," is worthy of imitation not only in Newspaper establishments but in News-Rooms, Post-Offices, and all other institutions where the convenience and requirements of men cause an infraction of the express commands of God. It shows a proper sense of the importance of God's laws and, in this case, while conferring upon their workmen a privilege of which they ought never to have been deprived, we feel convinced that the employers will be gainers in every way.

In consequence of a memorial, forwarded from the inhabitants of Newhall, in Derbyshire, the Postmaster-General has discontinued the Government Walking Post, between that village and Burton-on-Trent on the Lord's-day.

DUBLIN ASSOCIATION FOR THE RELIEF OF DISTRESSED PROTESTANTS.—This useful institution held its eighth Annual Meeting on the 26th of March last, when the Rev. Thomas Gregg of St. Catherine's read the report, which exhibited an interesting sphere of benevolent exertion, with much reason to regret that the income did not allow of its being increased far beyond its present amount. The receipts during the past year had been £1325 2s.—out of which £1308 15s. 2d. had been disbursed, leaving a balance to the Society's credit, of £16 6s. 10d. With so limited an income, relief had been afforded to 1828 families, consisting of 5183 individuals, chiefly of the class of the decent and industrious Protestants who, reluctant to look to the poor-house for a relief which would remove them from the position they were occupying in society, found in this Association the friendly hand that supported them in the time of distress and restored them to comfort and respectability. A capital of £1188 9s. 11d. was possessed by the Association for the special purpose of granting loans, with security, in cases where this mode of relief was the most promising to benefit the suffering; and during the year 289 loans had been granted, amounting in the whole to £1056 in sums varying from £2 to £20, repaid in weekly instalments of one shilling in the pound. Very little loss had been sustained, compared with the great benefit conferred by this branch of the Society's operations. The report closed with an earnest call for increased manifestation of Christian sympathy and love towards the poorer brethren, founded upon the several commands left by the Lord himself for the faithful and willing observance of his disciples who have at their command the means of pecuniary contributions.

ECCLESIASTICAL.

process of AVANCE. The Rev. Charles Rollit, of the Quebec Church Society, who has been travelling on an extensive mission on the south-shore and down the river since the breaking up of the Quarantine Establishment at Grosse Isle at the close of the navigation last year, has returned to that island to resume the labours assigned to him among the emigrants detained under the sanitary regulations.

We understand that the Lord Bishop of Montreal intends to hold an ordination on Sunday the 29th of June next. That day happening to be the festival of St. Peter, the Collect to be used on the occasion contains the following appropriate petition: "Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord.—AMEN."

Diocese of Toronto.—At the March Meeting of the Society for Promoting Christian Knowledge, £50 were granted in aid of building the new church at Markham, under the charge of the Rev. V. P. Mayerhoffer.

We understand that the Rev. Robert Harding, travelling Missionary in the Newcastle District, is to succeed the Rev. Mr. Shaw in the charge of Emily Colborne District, (see Berean 10th April.)

STONE ALTARS. To the Editor of the Record. Sir,—Mention is made in your paper of the 27th ultimo, of a stone altar in a new church at Bridgewater, waiting for the consecration of the Bishop, and the question is put, "Will his Lordship consecrate with this illegal thing, of an idolatrous tendency, set up?"

Perhaps the most satisfactory mode of answering this question, is to state, that at a Meeting of the Committee of the Bath and Wells Diocesan Church Building Association, held several weeks anterior to the delivery of the recent judgment of Sir Herbert Jenner Fust, it was officially communicated to the Committee, that the acting Bishop of the Bath and Wells diocese would not consecrate any building wherein a stone altar occupied the place of the Lord's table.

I am, Sir, your obedient servant. A MEMBER OF THE BATH AND WELLS DIOCESAN CHURCH BUILDING ASSOCIATION. March 1, 1845.

To the Editor of the Berean. Sir,—It must surely be a *hoax* which is reported about the town; that our Municipal Authorities have formed themselves into a Joint Stock Company to speculate in Theatricals with the public funds; and that they have actually purchased the scenery belonging to the Garrison Amateurs! My first enquiry on hearing this, was—Is it *considerate* thus to use the money of their Constituents, numbers of whom are known to object to the stage; strong moral and religious grounds? The next was—Is it *just* thus to trade with the city resources, levied upon the citizens for other purposes? And the third was—Is it *lawful*, and contemplated by the Act of Incorporation, to sink the city capital in "Theatrical speculations?" If it be a sober reality, and not a *hoax*, we ought to know the circumstances, and who voted for, and who against, so unworshipful an incident in the annals of city parliaments. We ought also to know whether our city rulers purpose prosecuting their commercial enterprises, or extending their civic liberality, so as to comprise within the ample range of their enlightened patronage, the equestrianism of the circus, or the natural history of the menagerie, or the juggling of any itinerating adventurers whom the spreading fame of our incorporated wisdom may attract to our gates! Signor Blitz, were he but here, would in that case become a first class salaried officer of the Corporation!

Forgive, Mr. Editor, the strain in which my thoughts have flowed. The subject merits more serious treatment; but I have found it difficult to write with gravity on what I still hope to find is nothing but a *hoax*—had enough, indeed, in that shape, but immeasurably worse if it be true. C.

SEVENTH ANNUAL REPORT OF THE QUEBEC TOTAL ABSTINENCE SOCIETY.

"The time having arrived when, according to established custom, it becomes necessary for those upon whom has devolved the furtherance of the interests of this Society, to present an outline of the efforts which have been made since a previous similar occasion, your committee assume the task with feelings of a mingled character; of regret on the one hand, for the small apparent public effort which has been made, and of satisfaction on the other, from the knowledge that, despite the obstacles which have presented themselves, and the deadening influences which have operated against the promulgation of Temperance principles in this city, the cause stands so well with us as it does at this period.

Your Committee beg to state, that from the want of available premises suitable for the object, their operations of a public character during the year have been confined to one meeting, held in the School Room under the Mariners' Chapel at the Cove. This meeting being well attended, and the subject brought to bear upon the minds of those present, impressed your committee with the conviction, that in proportion as the interests of the cause are spiritedly and efficiently advocated, results fully commensurate therewith will inevitably be obtained. Several signatures were added to the already well-filled list in the hands of the individual with whom it has been deposited in that locality, and your committee feel warranted in indulging a somewhat sanguine anticipation as to the future results to be attained in that, and the other suburban districts, from a continuance of combined and energetic action."

Here the Secretary read correspondence with the Secretary of the Province, commencing on the 23rd of September with an application, from the Society, for the use of the large room in the Chateau St. Louis, just at that time vacated by the Post Office Department. The correspondence terminated in January last, by an intimation from the Governor General, to the effect that the request of the Society could not be complied with, owing

to arrangements which were in progress for placing the Public Buildings in Quebec under the charge of the Corporation. These arrangements having since been completed, the Society were permitted by the municipal authorities to meet in the Hall of Assembly for the present occasion, with the prospect of obtaining a suitable place of meeting for future occasions, through the kindness of that body.

"Next in order to the efforts that have been used for procuring suitable premises in which to meet, it may be proper to state that notwithstanding the discouraging circumstances which have militated against our progress during the past year, the list of members has suffered no material diminution, and may be stated in round numbers at about 500, exclusive of many who are known to approve and act upon our principles, but have not formally attached themselves to the Society.

"Through the kindness of the Rev. gentlemen presiding over the St. Patrick's Temperance Society and those in connection with the French Roman Catholic Church in the parishes of Quebec and St. Rochs, your committee have ascertained the numbers upon their books to be as follows:—

"St. Patrick's Total Abstinence Society numbers 3643 members and is stated to be in a most healthy and flourishing condition. "That under the charge of the Rev. Mr. Baillargeon, for the parish of Quebec, numbers 3465 persons pledged to total abstinence, together with from 1000 to 1200 pledged to partial abstinence, a large proportion of whom are understood to be virtually of the former description.

"That of St. Rochs numbers 5484 members, besides 2019 pledged to partial abstinence, making in all, without counting about 3000 partially pledged, a grand total of nearly 13,100 adherents to the great cause of Total Abstinence, with the interests of which we have the honour of being identified."

After expressions of devout gratitude for the measure of success which has hitherto attended the Society's efforts, and suitable reflections upon the wide field of labour which still lies open to the labours of those who have arrayed themselves against the progress of intemperance, the report closes, pointing out "the paramount necessity there exists at the present day for united and vigorous efforts to arrest, under the Divine blessing, the progress of that demoralizing agent which has wrought so large a share of misery and desolation among the inhabitants of our globe."

After the reading of the Report the following Resolutions were moved and unanimously adopted, the Rev. Messrs. HAENSEL, SQUIRE and BORLAND prefacing their respective resolutions with appropriate addresses.

1.—Moved by Mr. MESSON, seconded by Mr. PIERCE, Resolved,—That the Report of the Committee be received; and that this Meeting rejoice at the prospect of increased facilities for advancing the cause of Total Abstinence in this City, by means of Public Meetings and Lectures.

2.—Moved by the Rev. Mr. SQUIRE, seconded by Mr. WHITE, Resolved,—That prolonged experience in all parts of the world is furnishing accumulating evidence, that no device has proved so effectual in abating the numerous evils incident to the use of Alcoholic Liquors, as that of Total Abstinence from the habits by which those evils are produced.

3.—Moved by the Rev. C. L. F. HAENSEL, seconded by Mr. ALCOCK, Resolved,—That the principle of Total Abstinence from all intoxicating drinks harmonizes with the Spirit of the Gospel and is founded on the authority of the Word of God.

4.—Moved by the Rev. J. BORLAND, seconded by Mr. BLIGHT, Resolved,—That the following gentlemen be appointed the Officers and Committee of the Society for the current year, with instructions to provide, if possible, for occasional meetings during the summer and for a course of Lectures during the ensuing winter:

- OFFICERS. JEFFERY HALE, Esq., President. JAS. DOUGLAS, Esq. M. D., Vice President. Mr. PH. LE SEVEUR, Secretary. MR. SAMUEL ALCOCK, Treasurer. COMMITTEE. Messrs. AHERN, W. BOWLES, Blight, Bignell, Bray, Cameron, Carwell, R. Cairns, H. F. Cairns, D. Campbell, Middleton, Morkill, Louis Lewis, Musson, May, N. N. Ross, Tramplesure and W. White.

QUEBEC CHARITABLE FIRE-WOOD SOCIETY.—The annual general meeting was held on Monday evening, the 21st ult., at the St. Andrew's School House, when the report of last year's proceedings was submitted by the Committee of Management. An abstract of its contents follows, which affords abundant evidence of the usefulness of this institution.

The subscriptions and donations this year show an increase in the funds greater than in any preceding year, being a clear evidence that the value—the necessity,—and the benefits of such a society are now being felt and appreciated by the inhabitants of this city.

With these means your Committee were enabled to purchase 342 cords of wood, which were disposed of as follows, viz:—

- 218½ cords were sold at half-price, or 5s. per cord. 44 do. delivered for tickets, at half quantity. 9½ do. Gratis through the visiting committee. 254 do. Gratis, distributed by the Church Warden or Overseers of the poor-fund, of those Churches in this city, which made subscriptions, or took up special collections, in aid of the funds of the Society.

Owing to scarcity of Firewood in the market,—your Committee had much difficulty in procuring the necessary supplies; and it will be seen from the Sub-Treasurer's account that they were under the necessity of paying a much higher rate than during the preceding year. This, however, they

are happy to say, did not diminish the value of the Society.

	1843-4	1844-5
Number of families relieved,	314	335
Gratis Cords,	68	35
Cords for ½ quantity,	83½	44
Sold at 5s. or half price,	159½	248½
At various prices,		13½
	311	341

Being 112 R. Catholics, and 215 Protestants.

To prevent deception, the Committee recommend that when money is given with a ticket for wood, the amount given should be mentioned on the back of the ticket. An act of incorporation has been obtained for the Society, thus giving it greater stability. The Committee strongly recommend that a lot of ground should be purchased for a permanent woodyard, which, they think, would prove less expensive in the end and be much more convenient than the present plan of leasing a yard.

The Committee express their gratification at the present prosperous condition of the Society, and conclude in the following words:

"Your Committee nevertheless remember that it is to the Spirit of all Grace that all the praise is to be ascribed for the exhibition amongst our citizens of so charitable a disposition, and they humbly and sincerely desire that larger numbers may yet be found to do good unto all men as they may have opportunity."

The Sub-Treasurer's report shows that £142 10s. 3d. have been received in subscriptions and donations; £71 7s. 6d. in sales of wood at reduced prices, which balance on hand last year of £22 0s. 4½d. make the funds of the year £235 18s. 1½d. The different payments amounted to £225 5s. 7d., leaving a balance of £10 9s. 6d. On motion the report was adopted and ordered to be printed and the thanks of the Society presented to the Proprietors of the Gazette, Mercury, and Berean newspapers, for their gratuitous insertion of the Society's advertisements. Thanks were also voted to the President and Committee for their zeal and assiduity, and to Mr. Sinclair, "by whose unwearied exertions in filling the situations of Secretary and Treasurer, the usefulness of this Society is mainly upheld."

The following persons were elected by the Committee to act as office bearers for the ensuing year: Mr. N. N. Ross, President. Mr. J. S. Hossack, Vice President. Mr. P. Sinclair, Secretary and Treasurer.

[We regret to learn that the attendance at the meeting was very small, and that a member of the Committee expresses himself as rather discouraged by this appearance of want of sympathy on the part of the public. We certainly would wish the Committee to be gratified by a better attendance on such occasions, but at the same time we cannot think that there is any ground for being discouraged on that account; it is just as likely that the unlimited confidence reposed in the judgment and zeal of the Society's managers keeps the attendance from being large as any other cause. We trust that the more substantial encouragement of willing contributions to sustain the managers in their efforts will never be withheld by the public.—Ed.]

TO CORRESPONDENTS.—Received F;—R. V. R. with parcel;—J. S. C. with enclosure, was quite needless, but very kind.

PAYMENTS received on account of the BEREAN since last publication:—Capt. Fraser, 53 to 109; Mr. Joseph Jones, 53 to 104; Dr. Grasset, 64 to 115 (please to observe these numbers: we reckoned the first remittance as in advance;) Rev. H. Grasset, 53 to 104; Messrs. Wm. Stanton, 53 to 104; A. C. G. Thomson, 53 to 104; John Dornford, 53 to 104; A. Kerr, 27 to 52; W. Hoogs, 53 to 104; Hon. Justice McLean, 53 to 104.

As. 6d. received from Capt. Fraser by A. H.

ENGLISH MAIL:—To be closed on Monday, 12th inst.:—Paid and Unpaid letters until one o'clock, P. M.

Political and Local Intelligence.

MEXICO.—The American papers speak of war between the U. States and Mexico as probable; the Mexican Congress having announced their determination to resist, by all means in their power, the annexation of Texas. The United States squadron in the Gulf of Mexico has been recently increased, in anticipation of an outbreak with Mexico, so as to number at the present time one steamer and seven vessels of war, mounting altogether 154 guns. On the 7th of April the city of Mexico was visited by a severe earthquake which continued about two minutes, producing the utmost terror in the city and causing much destruction of property. In fact, says the account, "hardly a house or door but bears the marks of this terrible calamity." The loss of life on this occasion is not reported as great as might be expected from the fall of so many buildings both public and private; but it is to be feared that subsequent accounts will show a greater loss of life accompanying this melancholy visitation.

THE SAGUENAY.—George Barnston, Esq. of the H. Hudson's Bay Co.'s service has been appointed an officer of H. M. Customs for the entry and clearance of vessels loading in the river Saguenay and on the north shore of the St. Lawrence in that vicinity.

BANKING.—The following dividends have been lately declared by the undermentioned banking institutions: The Bank of Montreal three and a half per cent for the last six months; The City Bank of Montreal three per cent, and the Quebec Bank three per cent. for the same period; all payable on the 1st of June next.

MILITARY WORKS AT MONTREAL.—The Officers of the Board of Ordnance at Montreal have notified the Corporation of that city, that H. M. Government propose soon to erect new barracks, storerooms, &c., for troops, in the St. Mary's Suburbs.

WEALTH OF ENGLAND.—A late parliamentary return gives the amount of property in Great Britain, on which duty was paid in 1844, as £44,393,987.

QUARANTINE.—Dr. George Douglas, Medical Superintendent, and the persons composing the Quarantine Establishment, consisting of six police men and two Sergeants, left on Tuesday morning for Grosse Isle in the Steamer Lumber Merchant, belonging to James McKenzie, Esq. of Point Levy, who has taken the contract this year, to provide for communication by steam between Grosse Isle and Quebec. The Rev. C. Rollit, a Missionary of the Church Society, accompanied the party. A steamer is to leave Quebec for Grosse Isle every Tuesday morning, during the summer season.

THE ARMY.—The Headquarters' division of the 60th Royal Rifles under the command of Lieut. Col. Nesbitt, left for Montreal yesterday, en route for St. John's: the remaining division will depart on Thursday next.

Yesterday at noon Major Gen. Sir J. Hope inspected the Royal Artillery at present in this garrison, and expressed his satisfaction with their efficiency. Captain Burn's company under the command of Capt. Shuttleworth, with Lieut. Newton, leaves this day en route for Kingston, to relieve Capt. Cater's company, which comes to Quebec under the command of Capt. Fisher, with Lieut. Mackay, to embark in the Apollo troop ship, shortly expected with the companies of Captains Bent and Collington: the former to remain at Quebec, the latter to be stationed at Montreal.

POSTSCRIPT.—Nine o'clock, A. M.—The Montreal Steamer has just come in and reports that, at the time of her departure from Montreal, the English mail of the 19th ult. had not arrived: seven vessels have come in from sea since last night, not yet reported.

PORT OF QUEBEC.

ARRIVED. May 7th. Ship Caledonia, Greenhorn, Glasgow, Millar & Co. Montreal. —Albion, Allan, do. do. general cargo, do. do. —St. Andrew, Wylie, do. A. Shaw & Co. do. do. —Lady Seaton, Duffill, London, Curvillier do. —Britannia, Hamilton, Liverpool, for Mont. do. —Bark Pearl, Douglas, London, do. do. —Jas. Campbell, Millar, Glasgow, do. do. —Bellona, Auld, Liverpool, do. do.

CLEARED. May 3rd. Schrs. Elizabeth Ann, Allan. Campbellton & Dalhousie, Dean, & Co. 5th. Schrs. True Friend, Godier, Ristigouche. —Marie Dolphine, Blais, Miramichi. Noad & Co.

SHIPPING INTELLIGENCE. The Hull of the bark Prince George, wrecked last fall near Mal-Bay, on her way to London, was sold by auction for the benefit of the underwriters, and purchased by Mr. W. Henry, for £675. A small remnant of the cargo was bought by the same gentleman for £11. The St. Andrew reports having been on shore on the Bird Islands in thick weather on the morning of the 27th April. All these vessels have had long and stormy passages: a good deal of ice was seen on the Banks, and but little in the gulf or river.

PASSENGERS. In the steamship Caledonia from Boston to Liverpool—Capt. Wynyard, and Capt. Foy, Br. Army, Rev. Andrew King of Glasgow, Messrs. Colville and C. Laroque of Montreal. In the packet ship Siddons, sailed from New York for Liverpool—Major Cole, of the B. Army. In the Albion, from Glasgow, Mr. and Mrs. R. Cassels, A. Young Esq.

LAUNCHES.—A fine ship of about 600 tons was launched on Monday last, from the ship-yard of Mr. Nesbitt, St. Rochs. She was named the Belinda, and was built for Messrs. G. H. Parke & Co. On Tuesday morning, a ship of about 620 tons, from the ship-yard of Mr. T. C. Lee, named the James Fagan; a bark of about 610 tons, from the yard of Mr. Jas. Jeffery, named the Princess Alice, and a ship of about 1100 tons, called the City of York, from Mr. John Jeffery's yard, were all launched in the St. Charles river in good style. On Wednesday morning a bark of about 660 tons from the yard of Mr. John Munn, and a ship named Ben Lomond, of about 950 tons from Messrs. E. & J. E. Oliver's yard: this morning a ship of about 65½ tons named The Sea, from Mr. T. H. Oliver's yard, and the new Steamer Rowland Hill, built for the People's Line between Quebec and Montreal, also the ship Aethusa, of 600 tons, by Mr. Nesbitt.

MARRIED. On Saturday evening last, Mr. Walter G. Ray, Ship-builder, of this city, to Jane, second daughter of Mr. Ph. Le Seveur, of the Island of Jersey. At Hitchin, Herts. on the 13th March by the Rev. G. J. Pierson, the Rev. W. W. Wait, younger son of the late John Wait, Esq., of the New House, Ayr, Gloucestershire, to Sarah Lucy, fourth daughter of the late Jas. M. Pierson, Esq., of Hitchin.

DIED. On the 2nd of March, at Hedgefield near Inverness, Lieut. Col. W. Mackay, late of the 68th Light Infantry. On the 6th March, S. S. Strong, Esq., of Hamworthy Dorset, Eng. aged 78 years: father of the Rev. S. S. Strong of Bytown.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 6th May, 1845.

	s.	d.	a.	d.	
Beef, per lb.....	0	3½	a	0	4
Mutton, per lb.....	0	3¼	a	0	4
Ditto, per quarter.....	1	8	a	2	6
Lamb, per quarter.....	2	6	a	4	0
Vent, per lb.....	0	3	a	0	4
Do., per quarter.....	0	0	a	0	0
Pork, per lb.....	0	3¼	a	0	4
Venison, per lb.....	0	0	a	0	0
Hams, per lb.....	0	5½	a	0	6
Bacon, per lb.....	0	4	a	0	1½
Fowls, per couple.....	2	0	a	3	6
Ducks, per couple.....	2	0	a	2	6
Turkies, per couple.....	3	0	a	8	0
Butter, fresh, per lb.....	0	0	a	0	9
Ditto, salt, in tinnet, per lb.....	0	6½	a	0	7½
Eggs, per dozen.....	0	7½	a	0	9
Geese, per couple.....	4	0	a	4	6
Lard, per lb.....	0	6	a	0	0
Potatoes, per bushel.....	1	3	a	1	6
Maple Sugar, per lb.....	0	4	a	0	0
Peas per bushel.....	4	3	a	4	6
Flour, per barrel.....	25	0	a	26	6
Do., per quintal.....	11	6	a		
Oats per bushel.....	1	8	a	2	0
Hay per hundred bundles.....	25	0	a	35	0
Straw ditto.....	17	0	a	20	0
Fire-wood, per cord.....	12	6	a	17	6
Cheese per lb.....	0	4½	a	0	5

Pot Ashes per cwt. . . . 23s. 6d. a 24s. 0
Peral do. . . . 24s. 6d. a 25s. 6

TEACHER WANTED. AN Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's. Quebec, 8th May, 1845.

W. HOLEHOUSE, PLUMBER, GLAZIER AND PAINTER, RETURNS his sincere thanks to his friends and the public generally, for that share of support he has received since his commencement in the above line, and begs to acquaint them that he has removed to No. 3, Arsenal street, facing the Ordnance Stores, near the Artillery Barracks, and respectfully solicits a continuation of their patronage. Quebec, 8th May, 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH. W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

COUNTRY RESIDENCE TO LET. THE House lately occupied by the Subscriber, on the St. Foy Road, 1½ mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

FOR SALE. A SMALL two story Stone House with Out Houses, Garden, and an excellent Well of Water,—well adapted for a small family. Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes " 3½ to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes. Ship Scrapers. Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, Rector. CLASSICS, MATHEMATICS } REVD. E. J. SENKLER 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..... REVBREND J. McMORINE.

DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREEMAN, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Totum, £7 10s. per An. The branches taught in this department will be English Reading; Writing; Arithmetic; English Grammar; Geography, and the elements of the French Language.

The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teachers. High School, 22d January, 1845.

Youth's Corner.

CONSCIENCE.

A little girl named Caroline, had a most lovely canary bird. The little creature sang from morning till night, and was very tame and beautiful. Its colour was yellow with a black head. Caroline gave him seed and apple to eat, and occasionally a small bit of sugar, and every day fresh water to drink.

But suddenly the bird began to be mournful, and one morning, when Caroline brought him his water, he lay dead in the bottom of the cage. She raised a loud lamentation over her favourite bird, and wept bitterly. Then the mother of the little girl went and purchased another, which was more beautiful than the first in colour, and just as lovely in its song, and put it into the cage. But the child wept louder than ever when she saw the new bird. The mother was greatly astonished, and said, "my dear child, why are you still weeping and sorrowful? Your tears will not call the dead bird to life: and here you have one which is not inferior to the other!"

Then the child said, "Oh! dear mamma, I treated my bird unkindly, and did not do all for it that I could and should have done."

"Dear Lina, you have always taken care of it and loved it."

"Oh no," replied the child, "a short time before its death, the bird being very sick, you gave me a piece of sugar as medicine for it; but I did not give it to my poor bird, but ate it myself." Thus spoke Caroline, with a sorrowful heart.

The mother did not smile at this complaint, for she understood and revered the holy voice of conscience in the heart of the child.

THE YOUNG LADIES FROM TOWN ON AN EXCURSION INTO THE COUNTRY.

Early one morning in the month of July, a good many years ago, a lady who seemed little used to exercise on foot was seen alighting from her carriage with her three nieces, at the foot of the ascent between Pappenheim and Ubermatzhausen. She nodded in a friendly manner to the old woman who was awaiting them for the purpose of being their guide on an excursion which the young ladies had planned, their aunt good-humouredly consenting to accompany them. The coachman handed to the old guide a basket which contained provision for the way, and the company on foot commenced their ascent, while the carriage proceeded at a leisurely pace round the mountain to Solenhofen, where it was to remain in readiness.

Every thing on their journey was new to these fair travellers; for they had never seen more of the country than what is to be discovered while driving along the road in carriages. The old lady was in possession of a fortune which enabled her to keep servants who attended to all domestic affairs without any other trouble to herself than ordering the money to pay expenses. She brought up her nieces for the same kind of life, careful to have them taught every thing in the way of accomplishment, but leaving them utterly ignorant of things needful for ordinary use in life. Anne was eighteen years old, and she produced beautiful embroidery: her younger sisters Maria and Elizabeth were proficient, the one at music, the other at drawing. But it was a perfectly new thing to them to ascend a rough mountain-path like that now before them; the wild beauties of the forest with its springs and birds and flowers spoke a language which they had never heard in the carefully kept garden where almost alone they had hitherto taken walking exercise: and, to do them justice, there was a response in the young hearts of the girls, though their aunt almost wished herself out of the play and luxuriancy of nature around her into the state and circumstance of her drawing-room.

But the incessant chatting of her nieces, pointing out to her and to one another the new sights that met them at almost every step, and uttering the most unqualified delight at the richness of nature displayed all around, made the old lady feel content together with them: she said nothing about the fatigue which she felt, lest she should make their kind hearts feel bad on her account; but when they arrived at Ubermatzhausen, she was right glad to see the guide make up to the door of a farm-house where they were to make their first halt and take some refreshment.

The guide was so familiar with the place that she walked right in at the door—and that indeed was the only way to get in, for there was not a person that could have come to open the door for the strangers. The farmer and servants were out in the meadows, hay-making; the wife was in bed, and her babe, five days old, in its cradle, screaming with all its might. Much entertainment was not to be expected here, but neither did the party depend upon uncertain chances for that; they had sugar, tea, rolls, and cold meat in their basket; and as the guide knew very well where to find milk and water, they anticipated rather pleasure than disappointment from being thrown upon their own resources.

But their hearts were quite as much wounded as their ears were pierced by the little boy's crying. They inquired into the meaning of it with great concern, and the mother interpreted the infant's language, by saying that he was hungry and probably

wet. Measures were taken immediately for remedying the inconveniences. Miss Anne and Miss Maria undertook to make pap for the youngster, while the youngest sister changed his linen, and their aunt, to do the crowning kindness, wrapped two lumps of sugar in a little rag tied close together, which she put into his mouth; and the whole party was overmuch delighted at finding his noise stopped, and distinctly hearing the long draughts which he took of the sweet soother to his infantine troubles.

Having laid him dry and still in his cradle again, Miss Elizabeth, to be a perfect nursemaid, went to hang up the wet clothes in the yard, and she was returning to the house, when the guide happened to pass by and pointed out to her that a nest of young swallows was right over the pole upon which she had spread the linen, and that was a position not very favourable to their becoming dry or clean. "Oh, how could I be so careless," exclaimed the young lady while removing the articles: but the old woman civilly rejoined: "There are many older heads than yours, my dear Miss, that make the same mistake while they try to get out of the ills of life: often they think themselves in the bright sunshine of success, while defeat is brooding over their heads. Look upwards as well as around you, when you shape your course through life, young lady." The good-natured nursemaid nodded thanks at the old counsellor, and now she hurried back to the room to give an affectionate look to the babe in the cradle, still rejoicing at his perfect stillness—but what was her terror to see his face all blue and his body in convulsions! It was her turn now to scream; the mother looked:—"Just hand him to me, if you please," she said, for she at once perceived what was the matter with him. The powerful sucking apparatus within him had so quickly reduced the size of the lumps of sugar that the linen rag itself went down his throat so far as nearly to choke him. His mother caught hold of the end and pulled out the whole, which soon removed the threatening symptoms, and allowed him to make a good roar for more judicious nursing than the ladies from town had bestowed upon him.

Both aunt and niece were quite distressed at the ill success of their scheme for the infant's comfort; the mother seeing that, asked them to put some soft bread together with small sugar into the rag, and they would soon see that no harm was done to the little boy. "It won't do for any of us," she moralized while this operation was going on, "it won't do to have all sweet sugar and no plain crumbs to give it substance. If we meet with long prosperity unmixed, we enjoy it so fast as to forget the rag of earthly disappointment that lies all around it, and soon we have that sticking in our throat; therefore God puts the good of life into labour and toil which keep the pleasure of it coming to us in measure, mixed with substance which gives strength; and so we get nourished up to man's estate, and have to tell of mercy and goodness in the bargain. Is it not so, Andrew, my Boy?" He seemed to give a smack of assent, as he received the new silence, and soon he was as much and as contentedly engaged as ever.

(To be continued.)

SIR THOMAS FOWELL BUXTON, ON THE SEA SHORE.

We remember, in Oct. 1823, a collier brig, carrying nine men, was driven on the rocks just off the Cromer light-house. The life boat was brought out in time, but it was an unwieldy boat, (it has since been changed for one more effective,) and could not be got off against the tremendous sea; the Sydestrand mortar was fired repeatedly, but the line fell short by about forty yards, and grievous was the disappointment to the sufferers. The vessel went to pieces, and seven of the crew sank irrecoverably; one man was happily washed within the reach of a party who had fastened themselves to a line on shore, and another was seen on a rising wave, but too far out for hope of saving him. Mr. Buxton, without waiting for a rope, dashed into the surf, caught the man, flung himself on him, and held him against the forcible drawback of the retiring billow, till others could get up to him, and he was dragged back, himself almost exhausted, with his rescued mariner, who was so far gone that he could with difficulty be disengaged from a piece of the wreck which he had clasped, as in a death grasp, till the nails had entered his hands. The sailor was, however, soon restored. The deed was one of extreme peril and daring; most on shore thought Mr. Buxton was gone, and he said afterwards, that, "he felt that the waves played with him as he would play with an orange." Those who remember his unusually tall, and then powerful frame, will feel the force of this image. He was very grateful to those who came up promptly to his aid in this affair, especially to a poor blacksmith, named Curtis; and some may remember the proof he gave, that his care extended to the souls as well as the bodies of men, when, after the supper at which he assembled those who were concerned in the awful scene, he read to them the parable of the barren fig-tree (Luke xiii.), and forcibly spoke to them all on the need of securing an interest in Christ their Judge and Saviour while time was granted them.

Fisherman's Friendly Visitor

EDUCATION OF DAUGHTERS.

Since there is a season when the youthful must conso to be young and the beautiful to excite admiration, to learn how to grow old gracefully is perhaps one of the rarest and most valuable arts that can be taught to women. And it must be confessed that it is a most severe trial for those women to lay down beauty, who have nothing else to take up. It is for this sober season of life, that education should lay up its resources.

However disregarded hitherto they may have been, they will be wanted now. When admirers fall away, and flatterers become mute, the mind will be driven to retire into itself, and if it find no entertainment at home, it will be driven back again upon the world with increasing force.

Yet forgetting this, do we not seem to educate our daughters exclusively for the transient period of youth, when it is to mature life we ought to advert? Do we not educate them for a crowd and not for themselves? for show and not for use? for time and not for eternity?—Mrs. Moore.

JUDGE CHARLES MONDELET ON RELIGIOUS AND MORAL EDUCATION.

A lecture was delivered, on the 13th of February last, before the *Montreal Mercantile Library Association*, by Judge C. Mondelet, in which it was endeavoured to show how religious education may be given to children "without interfering with the particular dogmatical tenets which may and should subsequently be taught by Parents and Clergymen." The lecturer defines Education to be "the way to make man what he should be towards his Creator and towards his fellow-beings. He laments the fact that, up to a late period, a mechanical instead of an intellectual process was generally resorted to, as well at the firesides as within the walls of the school-room:—the minds of the young were "richly stored with words, but most sparingly subjected to moral influences." A good hope is expressed, that the times for this sort of training are passing away, and the importance of moral and religious education is recognised. Fully admitting that without religion no society can hold together, nor can there be happiness in this or the next world; and that consequently "there must be religious education," the lecturer proceeds to treat of the question how this can be effected in schools, consistently with the security and protection due to "the rights and privileges of all religious denominations." Relinquishing, therefore, the exclusive tuition of catechism in schools designed for the population at large, the lecturer fixes upon the study of Geography as one which is to become the medium for imparting religious education. The prominent features of that science having been made familiar to the scholars, they are to be invited to an imaginary voyage to Palestine, as to the part of the globe immediately connected with the sacred history of the Old and New Testaments. Introducing all the collateral information of interest to the scholars may present itself, such as the peculiarities of Gibraltar—the birth-place of Columbus, &c. the travellers arrive at Joppa. In the mean time already, the tutor has been careful to elevate his scholar above the position of a "mere listener." Very judiciously, the lecturer says: "You should pay the closest attention to his style of describing and giving an account of what he is taught. Precision, clearness, and energy are essential ingredients in narration. It is, we apprehend, to a neglect of such training, that are to be ascribed those uncertain, vague, unintelligible vocations, those undecided actions of so many intelligent persons, and that want of practical mode of viewing and solving a question. Our life is so short that we have quite enough to do in learning what is useful, without wandering about and seeking to become very profound in things which not only are useless, but lead us into habits of metaphysical speculation without any avowed object, keeping us perpetually in a world of uncertainties."

Proceeding across the Holy Land, and as far as the country which lies between the Tigris and Euphrates, the scholar will be made acquainted with the history of the creation, fall of our first parents, &c. through the history of the Old Testament, into that of the New, and to the close of its narrative part in the Acts of the Apostles, each lesson being "accompanied with such religious, moral, and statistical remarks as will naturally suggest themselves." By this process, it is anticipated, the children "will become impressed with an early, deep, and lasting reverence for God, and his infinite power, wisdom, and goodness. And, what is of great importance: when they come to read the Old and New Testaments, meeting with what they will have learnt and retained, because understood with their mind and seen with their eyes, they will continue to be, what they will already have become, true believers and religious beings."

The lecturer's hope is, that all children whatever origin, religion, or social condition they belong to, even to the child of the Jew, may be brought under this training, "there being nothing of a sectarian character in this course." It is considered as preparing the children "for the tuition of catechism and that special religious instruction which they will receive at the hands of their parents and

their respective Clergymen, and which must necessarily become more intelligible, at once believed in, easier to retain, and consequently more likely to make a lasting impression."

This lecture, which we find printed in full in the *Montreal Gazette*, is very interesting, especially coming from a member of the Church of Rome, who recognises the desirableness of a course which is to prepare youth for the reading of the Old and New Testaments. We must of course claim him for the free circulation of the Bible, among young and old, as soon as they are qualified to make intelligent use of the boon. We ourselves, no doubt, think it the preferable course to give the volume of God's revelation to man the prominent place; we should expect to find the Bible in the scholar's hands at the period when he has become acquainted with that outline of geographical knowledge which we should make subservient to scriptural instruction, whereas Judge Mondelet would bring in Scripture as if it were incidental to Geography. But we are thankful for the zeal and ability with which he has advocated the cause of religious education according to a course which seems to him to promise acquiescence on the part of parents of different creeds. We sincerely wish that his effort may be found to have directed attention to the means of training up our children to a consistent walk as followers of Jesus, and we are sure that no means will be found so effectual as the child's familiar acquaintance with the Scriptures as with the book which is able to make him wise unto salvation.

CAN YOU MAKE SACRIFICES?

About 500 years ago, Edward, then king of England, besieged Calais, where the inhabitants were shut up by land and by water, and put to such great straits that they wrote to Philip, their monarch, to say that they had eaten their horses, their dogs, and all the unclean animals they could find, and nothing remained but to eat each other.

Though things had come to such a pass, there was no relief offered them, so that Sir John of Vienne, the captain of Calais, went to the walls of the town, and there spoke to Sir Walter of Manny, telling him that, in the fulfilment of their duty, they had stood out until they were in extremity, but that they were then ready to give up the place, on condition of being permitted to depart in safety. This was refused, for the English king, being enraged by the mischief done by the people of Calais, and the expense to which he had been put by them, resolved to compel them to surrender, that he might put to death as many as he pleased, and ransom as many as he pleased.

At last, however, he so far relented as to say that, on condition of six of the principal burghesses of the town coming out bare-headed, bare-footed, bare-legged, and in their shirts, with halters about their necks, and the keys of the town and castle in their hands to be dealt with after his pleasure, the rest should find mercy.

These were hard conditions, for how was it to be expected that six rich citizens would offer up their lives for the rest? Nevertheless, six such were found. Eustace de St. Pierre was the first to come forward, declaring his trust in the Lord God, and his willingness to jeopardise his life. Jean d'Aire was the next, and he was followed by Jacques de Visant, and Peter his brother, and two others, and these notable burghesses, for the love they bore to their country and to the city wherein they dwelt, went out of the gates to the English party, bare-headed, bare-footed, and bare-legged, in their shirts, and with halters round their necks, to save the lives of the men, women, and children of Calais. The English earls and barons wept for pity at the sight of them, but the king ordered their heads to be struck off: Sir Walter of Manny sued for them, in God's name, but the king would not hear him, calling out for the hangman: at last, the queen herself knelt down to intercede for them, and then King Edward gave way and spared their lives.

I know not how this matter affects you, but for myself, I feel an unbounded sympathy and respect for these men. When a man talks about serving his country by plunging into battle, be he in the ranks, or at the head of an army, he has something beside the love of his country to animate his courage; he hopes to escape without injury, and then there is the glory and the prize money he desires to obtain; but these men, with the instruments of death ready round their necks, gave themselves up to their enemies to sacrifice their lives for the welfare of their fellow men.

Now I want this relation to be a means of calling up within you a willingness, yea a desire, to make sacrifices: I could blush for my own demerits in this respect. How long have I lived in the world, and how few, how very few, have been my sacrifices, compared with the abundant mercies of which I have partaken!—*Ephraim Holdings, in the Sunday School Teachers' Magazine.*

THE SEED SPRUNG UP.

"It is no use to try," said a young man to an aged gentleman, who was urging him still to endeavor to be useful in a Sunday school, "they are so careless and unconcerned, that I am quite sure that no good can be done." "Such an argument," replied the gentleman, "would at one time have satisfied me: now,

however, I can see its fallacy. It is forty years since I was first a Sunday school teacher, and the boys whom I taught, seemed so perversely deaf to all my words, that at length I considered myself justified in giving it up as a hopeless task. During the ensuing thirty years of my life, I continued uninterested in the cause of Sunday schools, until a circumstance occurred which led me to perceive my error, and to return to my duty. One evening as I was returning from church, I was accosted by a man, who smiled in my face, and holding out his hand to me, blushing inquires if my name was not Mr. P.—? I answered that it was so. "Do you remember," added he, "a boy by the name of Dempster, that attended your Sabbath school about thirty years ago?" "Dempster!" cried I, "I remember Tom Dempster very well; and a very wild and wicked boy was he!" "and that wild and wicked boy was I!" said the man, "though now, thanks be to God, I am a very different person from what I was then. It was your instructions, blessed by God's Spirit, that brought conviction of the truth home to my mind, long after I left your school." "My object has been since," said the gentleman, "to do my work, and pray for the Spirit to do his. Go and do thou likewise."—*Western Episcopalian.*

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