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# The Breeze.

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

VOLUME IV.—No. 21.]

QUEBEC, THURSDAY, AUGUST 19, 1847.

[WHOLE NUMBER 177

## THE TRUE GLORY OF PRINCE ALBERT'S ANCESTRY.

From the Ode composed for Prince Albert's Installation as Chancellor of the University of Cambridge, set to music by Dr. Walmisley, and sung in the Senate House, on Tuesday, 6th of July.

Albert, in thy race we cherish  
A nation's strength that will not perish  
While England's scepter'd line  
True to the King of Kings is found;  
Like that wise ancestor of thine  
Who threw the Saxon shield o'er Luther's life,  
Whom first above the yells of bigot strife  
The trumpet of the living word  
Assumed a voice of deep portentous sound.  
From gladdened Elbe to startled Tiber heard.

• Frederic the Wise, Elector of Saxony.

## PERVERTED USE OF THE SACRAMENTS.

From Bishop Meade's Review of the Pr. Ep. Tract Society's publications.

If there be no moral regeneration except in baptism, and this be indispensable for Heaven, it is to be expected indeed, that those so believing, should not only feel the utmost anxiety to have their children baptized, (and they ought to be, under any view of it, rejoiced at the privilege, and hasten to its performance as a bounden duty,) but suffer painful apprehension, lest, if it should be for any cause omitted, perdition might be the certain consequence to the child dying unbaptized. In some of their books this is manifest. In the Children's Magazine volume 31, page 200, a mother is represented as sitting in great unhappiness by the side of a dying child whose baptism had been neglected, and only intent upon having water brought against the minister should come. "With this water by her, she sat watching her child, and listening to see if he still breathed." A question is then asked, "and if the poor baby had died unbaptized what would have become of his soul?" Answer: "It is not for us to say; we know that God's mercy is infinite, even beyond his promises, but his promise of eternal life is made to those who are baptized in the name of the Father, Son and Holy Ghost." If this poor mother had failed through any neglect of her own to have her child baptized, she would have left undone that one thing which could make him, according to God's promise, "a member of Christ, a child of God, and an inheritor of the kingdom." Now, before proceeding further with this question, we pause to make an objection to the language here used, and used in many other of these volumes, and which ascribes to the Scriptures of God what are only the words of the Prayer-book, however faithfully they may represent, when properly understood, the meaning of God's word. In the first place it says, "that God's promise of eternal life is to those who are baptized in the name of the Father, Son and Holy Ghost." This is not so. This promise is to those who believe and are baptized. So that we cannot plead, in the way affirmed, the certain promise of life to baptized children dying in infancy; however surely, on good grounds, we may believe it. In the next place, it is said, "she would have left undone that one thing which could make him, according to God's promise, 'a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.'" Now this is our confident hope, that children, whose baptism is to be retained, as our article says, "because most agreeable to the institution of Christ," are thus united to Christ's body, his Church; thus acknowledged as his covenant children; thus promised the kingdom of Heaven; but to affirm of these words of the Church, that they are the certain promise of God, is to confound together what in the preface to the Prayer-book are called human writings, and therefore fallible, with the words of the Holy Ghost. Such an error as this, I say, is often seen in the books under consideration. We now proceed with the account of the child's baptism. "But the child did live to have those drops of water sprinkled on his forehead, and those holy words pronounced over him; and when he drew his last breath, and fell asleep on his mother's knee, she knew (by reason of his baptism) that he was gone to join the rest of Christ's faithful departed." It may not be amiss to add here, what is said of the mother herself, after having become religious, and being on a certain occasion dangerously ill. "The one thing she cared for was to have her strength and senses spared, that she might receive the holy communion of the body and blood of Christ. That was her wish until she received it, and her comfort afterwards."

"Faith taught her that no food, to lengthen her life on earth, could be worth that Heavenly food to preserve her soul and body to everlasting life; that no medicine, to relieve her pain, could be worth so much as the precious body and blood of Christ, which could heal the soul."

Now, what we object to in this narrative is, not that the mother was anxious to comply with what she believed to be God's will, and her duty and privilege—the baptism of the child—but that she lost sight of all else, and seemed to attach salvation to this alone, and considered the failure of this as the loss of her child's soul. Could she not have been made to think and say something of Christ's death for her child as its atonement; of Christ's tenderness to children, taking them into his arms—not to baptize them as necessary to their salvation—but to bless them, saying "of such is the kingdom of Heaven!" Could she not, by faith, have carried her child and put him in the arms of Christ, while preparing for its baptism? And as to her partaking of the Lord's supper, as the one thing she cared for, in the prospect of death, was there no exercise of faith in Christ which might have comforted her; might she not, had the minister failed to come, have, according to our Rubric, partaken of Christ's body and blood as really and effectually in the holy exercises of her soul, and might she not as a Christian, have cared how she might die, so as to glorify God and bless her surrounding friends? In these respects, we consider the account very defective, as laying undue stress, the whole emphasis on the participation of outward ordinances, and making a wrong impression on the reader as to our blessed religion.

## THE PROTESTANTISM OF THE LITURGY.

From "Ancient Christianity" by Isaac Taylor (a Non-Episcopalian.)

The actual character of the English Liturgy, we mean the offices of congregational worship, including the "Communion," furnishes an infernal argument of the most decisive kind, as showing what is the spirit of the Church. To perceive the force of this argument, the facts should be considered, which are these:—

A disposition not to depart unnecessarily, or except at the demand of principle, from existing modes, is manifested throughout the structure and offices of the Episcopal Church. Moreover, it is known that the English Reformers—and of this tendency they have left indications enough—inclined to follow the Church of the mid period of the third century, as far as might be practicable:—dropping its errors, when perceived. The ancient was the model of the English Church; any instance therefore of wide departure from that model, affords a proof of the presence of some controlling law or rule, always held paramount to the rule of following Antiquity.

These facts are scarcely disputed. But in expunging from the existing, and most of them, very ancient liturgical models, what was regarded as offensive, or as incompatible with the spirit and the professions of the Church, some distinctions were to be observed; and these should be taken into our account, in estimating the Protestantism of the Church.

If the mind of the Church had indeed been what it is now affirmed to be—Catholic, in the sense of the sixth or seventh century, it would have stopped short in rejecting from its devotional offices these shameless expressions of the polytheistic delusion, and in discouraging those enormities of image-worship, which distinguish the middle from the earlier ages.

The Church did indeed reject these enormities;—but did it stop there? On the contrary, it removed—root and branch—the entire scheme of the ancient demology:—it abolished the shrine-and-relic offices—and the pilgrimages—and the celebrations, which are the broad characteristics of the religion of the Nicene age. Nay, it actually put a stop to saint-and-martyr miracles! cashing these divinities, at a stroke, of their honours, of their revenues, and of their wonder-working powers! And all this was done, and this vast clearance was effected, notwithstanding the reverence which the Reformers professed to entertain toward those very Fathers, who had been the authors, or the zealous promoters of this worship, and of these nefarious delusions!

Here then becomes manifest the presence and operation of some very powerful counter motive. The Church of England, breaking its way through the entanglements of antiquity, has held another path! But this is not all, for we have next to notice an instance still more decisive in relation to the question, as to the Protestantism of the Church; and this is, the absolute rejection of prayers for the repose of the Dead.

The case, in this instance, is of the most convincing kind; and it may justly be regarded as an experimental crucis, in our present argument. In disallowing the image-worship, and the saint-worship, of the Romish and Nicene Churches, the Reformers were easily determined by the gross offensiveness of these superstitions, and their glaring contrariety to the language, and to the spirit of the Scriptures. But it was otherwise in regard to the apparently innocent, and the more ancient practice of praying for the peace of souls departed. This usage—the fond superstition of the heart, enters into, and forms a prominent feature in all ancient Liturgies; and it is unquestionably of as high antiquity as any element of christian worship which is not authorised by the inspired writings. In a word, the practice of praying for the dead, is wanting in no kind of support—except that of Holy Scripture! Here then we come to a crisis of that PRINCIPLE which is the paramount Law of the English Church.

If the question be put—Why should we not pray, in the congregation, for the repose of the deceased, inasmuch as the practice is catholic, and primitive; and as ancient as the earliest existing monuments of christian worship? Why?—For this one and sufficient reason:—It is destitute of "warranty of Scripture." The adherence then of the Church to this Rite, in such a case, where all secondary reasons weighed on the other side, is a proof incontestable—it is a flaming proof of its Protestantism.

And how happily, how wisely, has the Church of England thus kept itself free from an error, apparently innocent; but which is in fact the germ of every species of superstition! The practice of praying for the Dead, albeit not explicitly forbidden in Scripture—any more than authorized, is clearly incompatible with evangelical doctrine; and it has in fact always supplanted the doctrine. The transition, moreover, from such a practice to that of praying to the Dead, is natural, and easy; and it has been constant. The process of this transition may readily be traced in several passages in Augustine, and other Nicene Fathers.

"We pray for the common Dead; but not for the Martyrs, who have already reached a height of felicity where they need no such aid—instead of wanting our intercessions: they enjoy so much favour at Court, that they are able to benefit us, by their intercessions: far from needing the suffrages of feeble mortals—they are themselves the princes of heaven! If so, how great are the boons they may be able, by their powerful supplications, to obtain for us.—Let us then court their favourable regards, with this very view. But where should we do this with so good a prospect of success, as at their shrines—even those holy coffers, where their sacred dust is conserved? Then, how well shall our wandering thoughts be chained to the meditation of the virtues of these our celestial patrons, while we gaze upon an image or picture, fairly representing the visible graces of the glorified being!"

Thus step by step, and each step easy, did the ancient Church descend from the natural, but unwarranted practice, of praying for the dead, to the last degradations—to the extreme blasphemies of idolatry! On this devious path the once Christianized nations speedily reached the very lowest level to which human nature has ever sunk!

The Church of England, under the strongest inducements to the contrary, has purged its Liturgy most completely of this offence. Every Sunday,

and in every parish church, does the Liturgy, by its exclusion of these pernicious superstitions, bear witness against—not Romanism only, but the corruptions of unanimous Antiquity.

## SOOTHING REFLECTIONS UNDER THE AFFLICTION OF BLINDNESS.

I have sometimes thought, when I have heard so much pity expressed for those who became blind, that it was not so great a calamity as it is generally supposed to be. If they lose some enjoyments, they have others to replace them. Excluded from the excitement of outward objects, the mind itself is a kingdom of light; memory recalls all that it has heard or read, and pictures the scenes of beautiful nature it once loved to look upon. It has been blest, and the remembrance is a continual feast. If destined no more to view the bloom of summer, it escapes the mournful sight of winter's desolation. The blind may feel the balmy of refreshing breezes, the soothing melody of sweet sounds; the charms of friendship, and of literature; to them the perfume of flowers and the fruits of autumn are not denied by the author of all good gifts. Indeed, it appears to me that the blind live in more perfect communion with Him. How many great men have been blind! Homer was blind and Milton also owed most of the touching sublimity of his unequalled poetry, to his abstraction from outward objects. Who ever described light in more eloquent or affecting strains? He raised the soul to the ancient days, dwelling in eternal, uncreated light. The blind live in an atmosphere of tenderness. All who address them speak in the soft tones of compassion: there is something sacred in the misfortune; the very consciousness of submitting to it unrepiningly, gives a dignity to helplessness, and diffuses a Heavenly calm over the soul. Even the aged beggar, led by the innocent child or faithful dog, becomes an object of interest: all step out of the way of the dark, and address them with kind and gentle words; and in the beautiful language of Scripture, would keep them from hurting their foot against a stone." What heart so savage as to injure the blind, or draw tears from the sightless eyes. It has been remarked that the dreams of the blind often present what they most wish to see, and if dreams come from God, it is no illusion: we cannot resist these impulses of a better nature. The imagination of the blind often recalls the loved features of friends, always as they once beheld them; the withering hand of time falls unregarded; they see not the decay of all that was once so lovely; if pain or sorrow shade the countenance, it is by them unheeded: they are surrounded only by those occupied in administering to their comfort: even sin has less power to tempt. They possess, in some degree, the fresh feeling of early youth, in being the anxious care of all around them. Then the transporting thought, that those eyes for ever closed to earthly objects, shall first open on a glorious world of eternal brightness. We sail on the ocean of life, sometimes in the deep gloom of night, but "morning breaks on shores of beauty;" and once having seen all things here below, we acknowledge that "there is nothing new under the sun." Even the most magnificent scenes of nature are the same, only varying their positions, as the colours in the Kaleidoscope. And then, when God is going to recall the spirit He has given, and the last hour arrives, the blind will be spared the sight of sorrow in the faces of the friends they are leaving: the voice of grief will be stilled, as they know angels shall come and administer unto them; and "God, even our own God, shall wipe away all tears from their eyes" for ever. Amen!—Letter from Mrs. O—y, to Mrs. L—n.

## COME TO JESUS.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."—Mat. xi. 28.

Have you sinned, or have you none?—If you have, whither should you go, but to "the Lamb of God, which taketh away the sin of the world?"

Have you souls, or have you none?—If you have, whither should you go, but to the Saviour of souls?

Is there a life to come, or is there not?—If there is, whither should you go, but to Him who only hath the words of eternal life?

Is there a wrath to come, or is there not?—If there is, whither should you go, but to Him who only can deliver from the wrath to come? And will He not receive you? If He yielded Himself into the hands of them that sought His life, will He hide Himself from the hearts of them that seek His mercy? If He was willing to be taken by the hand of violence, is He not much more willing to be taken by the hand of faith?

O! come, come, come! I charge you to come. I beseech you to come. Come, and He will give you life. Come, and He will give you rest. Come, and He will receive you. Knock, and He will open unto you. Look to Him, and He will save you.

Come as you are; come poor, come needy, come naked, come empty, come wretched; only come, only believe; His heart is free, His arms are open, it is His joy and His crown to receive sinners.

O! did we but know ourselves, and the Saviour! We are poor, but He is rich; We are dead, but He is life; we are sin, but He is righteousness; we are guiltiness, but He is grace; we are misery, but He is mercy; we are lost, but He is salvation.

He ever lives, ever loves, ever pities, ever pleads. He loves to the end, and saves to the uttermost, all that come unto God by Him.

Nothing grieves God more than to have His love slighted; nothing pleases Him more than to have it accepted.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (1 Tim. i. 16.)—Hand-bill printed for J. Groom, Birmingham.

## RUINS OF MALINDA, IN EAST AFRICA.

From Dr. Kraff's Journal, Church Missionary Record.

We walked about twenty-five yards over the low and sandy beach, and then entered the forest, which is so thick that at first we were at a loss to find an entrance. Even when we had found one, opened by apes and other wild beasts, we could only proceed in a crouching posture, lest our garments should be torn to pieces at the very outset of our

undertaking. Silently, as though we were on the forbidden ground of an unrelenting enemy, we entered the thicket, each following the other's footsteps. But I can truly say, that nearly all apprehension of an enemy was absorbed by the interest which I felt in seeing the town, which I had ever borne in remembrance since reading the excellent work of Prof. Ritter on Africa, when there was not the least prospect of my personally visiting Malinda. At first we walked over level ground, overgrown with thorns, trees, and bushes. Then we ascended about twenty feet, and at once came to a mass of ruined houses. Never has a ruined place produced such a melancholy feeling in my mind as the first view of the ruins of Malinda. Whole stone walls remained standing; others were either in part or totally demolished; and others, again, were buried beneath a mass of rubbish. The walls of several houses were so well preserved, that a roof would render them complete and habitable dwellings. In other cases, entrance gates of stone, in the Arabic style, needed but the wooden doors. Even the planks of doors were discovered perfect. Numerous windows were open, through which one might look into the dreary interior of the rooms, which are partly the hiding-places of wild beasts. What especially increased my sad feelings was the sight of immense trees—out of any one of them the largest log could be hewn—rising from the middle of the apartments. This kind of tree, a sort of Abyssinian Date, thrives very quickly; but 150 years, at least, would be required for the growth of such gigantic trees. It may be that the town was destroyed at various periods; and the history of Mombasa, so far as it can be considered correct, points to such a fact. Frequently there is no approach to the houses, owing to a mass of thorns, trees, and rubbish. The elephant, however, seems to care little for these hindrances; for we found traces of this animal on the level ground already mentioned.

That Malinda must formerly have been a large and important town could scarcely be disputed, even if history were entirely silent. The Aborigines, Arabs, Portuguese, again Arabs, and at last fierce savages, have moved over this country. Where are the former now? Their bodies sleep in the silent graves—partly filled with the rubbish of their former habitations—while their departed spirits are before the Judge of quick and dead. Whenever, in the prophecies, allusion is made to a ruined town, the most emphatic language is used; and truly he who has an opportunity of witnessing such a town must acknowledge the literal truth of the Prophetic Word. A town of ruins in the midst of a dark and almost impenetrable forest, the trees of which arise from within still standing walls, is truly an awful sight. But shall the country remain in its present state of devastation and wilderness? Is not all Christendom called upon to convert the wilderness into a garden of the Lord? It is true that the towns which have now perished have at various periods carried a curse over all continents; but it is now the duty of Christians to carry to East Africa the blessings which must ultimately, as intimated in Isaiah xviii. 3-7, overflow the whole of this benighted land.

## THE CITY OF OOROOHIAH, IN PERSIA.

About twelve miles back from the lake, and about two miles from the mountains, is the city of Oorooohiah. It is the ancient Thermana, the birth-place, as tradition says, of Zoroaster. It contains about twenty-five thousand inhabitants, and is four miles in circumference. Like other cities of Persia, it is surrounded by a mud-wall and a ditch; and most of its houses are built of unbaked brick. Its markets are good for this country; its streets are wider than is common in the East; and it has quite an air of comfort, from the great number of shade-trees interspersed among the dwellings.

From elevations back of the city, the beholder, as he looks down upon the smiling gardens below him—then on the city, half buried in shubbery—next on the vast plain, studded with its hundreds of villages, and its thousands of orchards and hedges of poplars, willows and sycamores, and gleaming with its almost limitless fields, waving a golden harvest,—and farther still on the azure bosom of the placid lake, beaming and sparkling like a mighty mirror, under the brilliancy of a Persian sky,—and finally on the blue mountains, away in the distance—has before him one of the loveliest and grandest specimens of natural scenery that was ever presented to the eye of man. And forgetting for the moment the moral night that broods over so bright a scene, it is easy for him to conceive that he is surveying the garden of Eden.

The climate of Oorooohiah is, naturally, one of the finest in the world. It resembles, in its temperature, that of our middle States. Unhappily, however, artificial causes are at work, which render this climate unhealthy, particularly to foreigners;—such as the constant irrigation in summer of the almost numberless fields and gardens; and, still worse, the extensive pools of stagnant water, that stand most of the time in different places, particularly in the ditch which surrounds the city. The reforming hand of a good government, controlled by the redeeming spirit of christianity, is all that is needed to drain and dry up these pools, and remove other nuisances, and soon restore the climate to its native salubrity.

The Nestorians of Oorooohiah have a tradition that their immediate ancestors came down from the mountains, at a period rather indefinitely known, but about five or six hundred years ago; and that this plain was then but very little inhabited. It is quite probable that the Nestorians were entirely swept away from this province for a season, during the devastations of Tamerlane. But there are some monuments of their earlier residence here.—The largest and oldest mosque in this city, for instance, was once a christian church. In repairing it a few years ago, a vault was found under it containing ancient relics, and among them a manuscript in a tolerable state of preservation, purporting to have been written in that church about eight hundred years ago.—Not more than six hundred Nestorians reside in the city of Oorooohiah. These are principally in a compact position, adjacent to which the premises of our mission are situated.

There are about two thousand Jews in the city, and the remaining part of the population are Mohammedans. The Nestorians are numerous in the surrounding villages, in some cases living by them-

selves, and in others, intermingled with Mohammedans. Most of them are employed in the cultivation of the soil, of which they are sometimes, though rarely, the proprietors. A few are mechanics, as masons, joiners, &c. Their common relation to the Mohammedan nobility in the tenure of the soil, is that of serfs to lords.—The Mohammedan peasants sustain nominally the same relation to the higher classes, though their rights are better respected than those of the Christians. The Nestorians often suffer lawless extortion and oppression from their Mohammedan masters. But their circumstances on the whole are quite tolerable for a people in bondage. Their fertile country yields such overflowing abundance, that, so far from being pinched with want, they are always surrounded with plenty.—Rev. J. Perkins.

## ST. JUDE'S, LIVERPOOL.

When I entered St. Jude's, it was completely filled with a most attentive congregation. With difficulty I made my way through the crowded aisle to the pew where I had a seat secured. Mr. McNeile was himself reading the morning prayer. Such finished and impressive reading I had never heard before. But when he entered upon his sermon I was even more amazed. His subject was the offering of Christian sacrifices. In his exhibition of it he was so discriminating, evangelical, clear, and intelligible, that, while a child might comprehend him, the most instructed Christian could not fail to be edified and informed. Were there no attractions of manner, his subject and mode of discussing it, so intellectual, spiritual, and adorned, would have made him the first of preachers. In this aspect of his preaching he is much like our revered friend Bishop McVaine, of whom I was often reminded as I listened to Mr. McNeile. The whole congregation seemed intent upon the subject which was before them. Every one was searching the Scriptures, as he referred to them, to see if these things were so. Even the people who filled the aisles were all holding little Bibles in their hands in the same employment. But great as was this attraction of matter and subject, that of manner was not less. His voice, action, and power of eloquence, certainly transcend all that I had ever heard before. Tall, dignified, elegant in form with a full head of hair, nearly white, graceful and commanding in figure, with an unusual compass and variety of voice, under perfect command, he must have taken the very highest stand as an orator, in any walk of public life. As a preacher, combining the unrivalled excellences of subject, mind, and manner, I should not hesitate to say this is the very highest standard of preaching among men. Nothing can surpass it. And yet I hardly express to you my own feelings or judgment in this high commendation. The Lord's Supper was celebrated after the sermon; and, as Mr. McNeile was alone, I went into the vestry-room to offer him assistance. He had had a previous communion at eight o'clock in the morning, and yet there were probably from four to five hundred communicants present. It was a very solemn and impressive occasion, and reminded me more strongly of similar occasions in my own church, than any which I have elsewhere witnessed. In the evening I assisted Mr. McNeile in the service, and heard another admirable sermon on the use of the law. I shall never forget the solemn and impressive prayer with which this faithful man commended the work before us, and my unworthy self, to God, in the vestry-room, before we went into the church. There is no trifling about him or any of his duties. All is serious, affectionate, and faithful. In preaching, he is wholly extemporaneous. He holds a little pocket Bible in his hand, and from this he speaks with the wonderful power which I have attempted to describe. This evening a crowded congregation hung upon the words which fell from his lips. Perfect stillness reigned throughout the church. Surely, I thought, God is in this place. Oh that I might catch something of this living fire, and gain improvement from the privileges of this day! I had still other occasions to hear Mr. McNeile, and was only confirmed in the opinion which I had formed of his power and influence as a preacher of the Gospel. My private acquaintance with him in personal visits, still deepened the impressions which I had received of his character from his public labours. Another most interesting man in Liverpool, is the Rev. James Haldane Stewart. We have long known him by his writings and his efforts to revive the influence of true piety in the Church. His personal appearance and conversation are most consistent with the beautiful and simple piety of his writings. He is a tall and venerable man, perhaps seventy years old, quite bald, with his scattered white hair giving the aspect of great age, his countenance and manners the very model of meekness and love; in all his conversation deeply spiritual and instructive, proving a most edifying companion to all who are able to appreciate the excellence of his character, and the evangelical purity of his religious sentiments. I did not hear him preach, but I saw him often in private, and felt a growing reverence for his character and influence. Another very interesting man in Liverpool is the Rev. Mr. Jones, of St. Andrew's, for whom I preached on the second Sunday which I spent in that place. I was indebted to him for much attention, his whole manner and character being marked by a kindness and gentleness and affection extremely winning. His church, which is in the centre of the town, is in a most flourishing condition, and he himself exceedingly beloved by the large congregation who have gathered under his care.—Recollections of England, by the Rev. S. Tyng, D. D., Rector of St. George's, New York.

## THE SOURCE OF NATIONAL WEALTH.

When we witness the mighty achievements of art,—the locomotive, taking up its burden of a hundred tons, and transporting it for hundreds of miles, between the rising and the setting sun; the steamboat cleaving its rapid way, triumphant over wind and tide; the power-loom, yielding products of greater richness and abundance, in a single day, than all the inhabitants of Tyre could have manufactured in years; the printing-press, which could have replaced the Alexandrian library within a week after it was burnt; the lightning, not only domesticated in the laboratories of the useful arts, but employed as a messenger between distant cities; and galleries of beautiful paintings quickened into life by the

sunbeams: when we see all these marvels of power and of celerity, we are prone to conclude that it is to them we are indebted for the increase of our wealth and for the progress of our society. But were there any statistics to show the aggregate value of all the thrifty and gainful habits of the people at large;—the greater productiveness of the educated than of the brutified labourer; the increased power of the intelligent hand and the broader survey of the intelligent eye; could we see a ledger account of the profits which come from forethought, order, and system, as they preside over all our farms, in all our workshops, and emphatically in all the labours of our households,—we should then know how rapidly their gathered units swell into millions upon millions. The skill that strikes the nail's head, instead of the fingers' ends; the care that drives a fence and saves a cornfield, that drives a horsehoe nail and secures both rider and horse, that extinguishes a light and saves a house; the prudence that cuts the coat according to the cloth, that lays by something for a rainy day, and that postpones marriage until reasonably sure of a livelihood; the forethought that sees the end from the beginning, and reaches it by the direct route of an hour instead of the circuitous gropings of a day; the exact remembrance impressed upon childhood to do the errand as it was bidden; and, more than all, the economy of virtue over vice; of restrained over pampered desires;—these things are not set down in the works on Political Economy; but they have far more to do with the wealth of nations than any laws which aim to regulate the balance of trade, or any speculations on capital and labour, or any of the great achievements of art. That vast variety of ways in which an intelligent people surpass a stupid one, and an exemplary people an immoral one, has infinitely more to do with the well-being of a nation than soil, or climate, or even that government itself, excepting so far as government may prove to be the patron of intelligence and virtue.—From *Annual Report of the Secretary of the Board of Education, Massachusetts*.—[Going one step further than the writer does, the true Berean will arrive at the conclusion that a religious people surpass a merely intelligent one far more than a merely intelligent people surpass a stupid one; that in fact the diffusion of a religious spirit favours all those qualities in individuals which, in the aggregate, work towards the increase of national prosperity.]

**SIR MATTHEW HALE'S RULES.**—Sir Matthew Hale proposed rules for duly regulating the passions. In regard to anger, one of his rules was, to learn by heart, and privately repeat, the four following passages of scripture: Prov. xiv. 29. "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." Matt. v. 44. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Prov. xvi. 32. "He that is slow to anger is better than the mighty; and he that reth his spirit than he that taketh a city." Rom. xii. 19. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." (Hale's Life.)

Baxter says: "I do not remember that ever he and I did interrupt each other, in any discourse. His wisdom and accustomed patience caused him still to stay for the end. And though my disposition have too much forwardness to speak, I had not so little wit or manners, as to interrupt him; whereby we far better understood each other than we could have done in chopping and maimed discourse."

**EXPEDIENCY.**—We build nothing on the shifting foundation of expediency, where the corrupt passions of men are the existents, and the corrupt example of the world—the Judge.—*Bishop Wilson of Calcutta.*

**WATCH THE TENDENCY OF THINGS.**—Whatever takes us off from holy repenting, holy believing, holy walking, holy living, holy watching, holy dying—is an arch deceiver.—*Bishop Wilson of Calcutta.*

**EFFECT OF FALSE DOCTRINE.**—The doctrine of PURGATORY, upon no scriptural grounds, takes away the fear of HELL; and the doctrine of INDULGENCES, with no better warrant, takes away the fear of PURGATORY.

## The Berean.

QUEBEC, THURSDAY, AUGUST 19, 1847.

From the report, given in Tuesday's *Mercury*, of the meeting held on that day by the Board of Health, it appears that the Inspector was aware of 101 cases of Fever among the residents in the several wards of the city. The following resolution, passed on the occasion, exhibits the position in which the city was to that day, with regard to the separation of these sufferers from the, as yet, healthy portion of the inhabitants, by the establishment of a Fever Hospital:

"That His Worship the Mayor be informed that fever among the citizens of Quebec is on the increase; that a Fever Hospital is imperatively required and should be opened with the least possible delay; that if the Board of Health is really to establish a Hospital as the resolution of the Corporation of the 9th day of August would seem to imply, it is of absolute necessity that the Cavalry Barracks should be put at the disposal of the Board at once; and as the Board is informed that the necessary authority has been given by the Government to take possession of the building in question, this Board be authorized by His Worship to enter into possession immediately and make the necessary arrangements for the reception of the indigent sick amongst the citizens.

"That the following members of this Board do wait on the Mayor immediately with the above resolution:

W. S. Sewell, Chairman, and Messrs. Phillips, Sirois, Boxer, Lévesque."

After all the delays which have taken place, we do not feel very sure that even this measure will promptly lead to the desired result. If it should not, we really think it would be worth considering whether the extensive premises at Beauport, which have been repeatedly mentioned as affording ample accommodation for a large number of patients, but are objected to on account of distance, might not be engaged for the purpose of a Convalescent Hospital. If an arrangement could be effected with the Commissioners of the Marine and Emigrant Hospital, by

which our citizens would be admitted as Fever Patients in their establishment, the city relieving the Hospital of so many Convalescents, in whose case the distance of Beauport would not amount to so great an objection. We will remember how a proposal tending that way, at the meeting held at the Exchange several weeks ago, was met with the objection that the citizens would not be willing to go to such a place as the Emigrant Hospital—the objection prevailed. But we shall not cease looking upon that Hospital as advancing towards improvement—and perhaps the mode suggested would be the means of hastening the progress. At all events, a Hospital of some kind, even at Beauport, would be preferable to the spread of contagion from a hundred Fever Patients, probably scattered over the most densely peopled and least cleanly portions of the city or suburbs.

We do, however, at the same time hope that the experience which has recently been had, of difficulties which lie in the way of a combined movement for the establishment of a Hospital, though for a temporary purpose only, will have its effect in keeping the attention of Protestants upon the duty and the practicability of having a Hospital under their own direction and management. Even at this present period, though the temporary Fever Hospital should be brought into operation, as contemplated, cases will arise of parties falling sick who would much prefer paying a moderate charge for admission to an establishment of that character which a Protestant Hospital in this city would no doubt acquire, to the necessity of being thrown, in the form of paupers, into the mixed society of fellow-sufferers which, at best, an institution of so general a character will possess. What should hinder the Protestant community from laying its plans at once for the erection of a Hospital, towards the support of which some small payment from those seeking admission should go a certain way, and which might be so constituted as to afford superior accommodation—separate rooms and attendance—to persons of respectability, not members of any of the families here resident—clerks, students of the law or medicine &c.—in time of sickness when, at much greater expense, they could not be so effectually attended in private houses?

All of us who have persons in our employ, whether for assistance in our line of pursuits, or for menial service, must feel interested in the cause, and may justly be expected to be found willing to make sacrifices in order to attain the object. It is not from an unconcern about our Roman Catholic neighbours that we wish for a separate institution. There are establishments already, endowed for the purpose of providing for the sick. None belonging to their communion need be at a loss for a place where to go in time of sickness—the wealth of their foundations gives them the means of opening the doors more widely than they are, if required. We wish to see the members of our communion as favourably situated—and so situated as to afford to them not only the assiduous care of experienced medical advisers, but also undisturbed communication with those who regard the prosperity of their souls, and to secure them against attempts upon their constancy in the hour when the sense of danger renders the mind, not previously well established in the faith, more than usually accessible to treacherous hopes and delusive consolations.

The Editor of the *Mercury* is displeased with our remarks upon the presentment of the Grand Jury. Perhaps, he regards that document with parental affection. We let his angry words pass—we bow, with all the respect due to the Editor from us, to decline the tender of his aid towards making us acquainted with our "responsibility towards the public"—and we on our part present to him our thanks for the substantial confirmation of our remarks which he volunteers. We said that the opinion formed by the Grand Jury "could be founded upon very partial opportunities only of observation;" the *Mercury* confirms it: "the Grand Jury made but one visit;" and they "were satisfied with what they saw" (the *Mercury*'s italics) which of course was as much as could be expected to be seen at one visit, such as it was. Now we say that a man who has visited the Hospital almost daily for three weeks, going from ward to ward and from bedside to bedside, and holding converse with a large proportion of the patients, who look up to him as their best friend in their hour of affliction, has had opportunities of more minute and extensive observation than they.

The *Mercury* might as well have abstained from intimating that we questioned "the integrity" of the presentment; and that we protested to speak "from hearsay;" for which there is not the slightest foundation. We strengthened our evidence from personal observation by that of a Clergyman whose opportunities had been "much better than our own;" and we admitted that the Grand Jury had "expressed their conscientious opinion of the matter." If the *Mercury* had copied the closing paragraph of our article, his readers would have been able to judge for themselves.

It may be delightful, for those in health and affluence, to know that the names of "six medical visiting physicians, to be added to the hospital staff" are placed on a sheet of paper, waiting the confirmation of the Executive. We were told of the proposed addition, more than a fortnight ago, and were thankful of course. But the sick and dying in the Emigrant sheds count it no comfort to them that the names are on the paper; they want to see the doctor at their bedside, and to have his advice, before they think themselves benefited by him. Nor do we doubt that the medical men hitherto in charge have done their best to make their services reach every individual. But their best was not adequate to the exigency. Hence the admitted need of an addition.

The case is a very simple one. The Grand Jury upon the means of observation which they had in the one visit paid by them, thought themselves competent to pronounce as they have done upon the state of the Hospital and the sheds—or the latter of them only: we do not know which, begging pardon of him who drew up the presentment. But there are two Clergymen in this parish who were in frequent attendance at the same establishment for successive weeks, and are ready, with all the solemnity which belongs to a Grand Jury presentment, to affirm that, during the time of their visiting, they could consider the Hospital and Sheds neither as "well regulated" nor as "clean" nor as "adequately spacious." But we repeat, that we are quite ready to make every allowance for the unusual circumstances under which provision has had to be made this season; and we continue to trust that efforts will be made towards remedying the defects which exist, if only there be not permitted the heartless delusion to come over the public mind, that matters are in that state already which ought to restrain the responsible parties from minute inquiry, and save the public purse at the risk of suffering and death—the orphan's tear and the widow's lamentation.

**PUBLIC BILLIARD ROOMS—TEMPERANCE—THE SABBATH—A MOTHER'S MEMORY DEAR TO AN AGED HERO.**—(Sir Harry Smith's speech at Whitehall, at the dinner given to welcome his return home.)—Reverend Sir, my Lords and Gentlemen, and Fellow Townsman,—Fain would I thank you for the honour you have this day done me by thus assembling, and by the sumptuous banquet you have set before me, but when the heat is full the tongue refuses to obey. It is true, as your President has said, that it is forty-two years since I left my native land. On that occasion I parted with an affectionate mother and gentlemen, by a curious coincidence, this day is the commemoration of her birth-day. Her last words to me were, "Remember, I pray you, never to enter a public billiard room to play, and if ever you should be engaged with the enemies of your country, remember you are an Englishman." Thirty-two years ago, at the battle of Waterloo, there were three brothers, and it pleased Providence to protect them all, although they were in the heat of the battle. We three, gentlemen, are the only instances of that kind on record in this country, and we three are here to-day to feel and thank you for the honour done to myself and family. How I fulfilled the first pledge I gave my mother I well know—I have never played in a public billiard-room, and what is more, I never was drunk in my life. How I have obeyed her second injunction, my Sovereign, the Duke of Wellington, and my fellow countrymen, have been pleased to bear testimony, and it becomes me to acknowledge the reception I have received. If I am about to remind you of my services, I believe that they arose from my being placed in positions that would have been equally well filled by others. Believe me, my countrymen, it is to my fellow-soldiers I am indebted for the honours I have received. I never appealed to my brother soldiers that they did not respond to my call. I hope war is far, far distant, for although a glorious, it is a horrid profession. Since the wonderful battle of Waterloo, which established a peace for this nation which has lasted thirty-two years, and on my return to this country, I have observed her marked improvement in the arts and sciences, the improvement in the morality and deportment of the lower classes, and the observance of the Sabbath, which latter, I regret to say, was not thought of when I left it. To this I attribute all the good success of our civil exertions: I accept with gratitude the service of plate you offer me. I trust that feeling will be perpetuated in the memory of my family, and that they will never disgrace that relic of my sword.

**SYSTEMATIC BENEVOLENCE.**—A merchant of 20 years' experience in active business has placed in the hands of the Secretary of the American Tract Society, New York, two hundred and fifty dollars, to be awarded to the author of the best approved treatise on the importance of systematic beneficence, and of steadily appropriating certain portions of income for benevolent objects.

**PERSECUTION OF DR. KING, AMERICAN MISSIONARY TO THE GREEKS.**—The religious press is alive with sympathy for this distinguished labourer in the foreign field. It is said he has been again summoned to appear at Syria, to be tried for the offences laid to his charge by the bigoted ecclesiastics of Greece. It will be borne in mind that he was cited to appear at Syria a year ago, and the excitement against him was so great, that it was not deemed safe for him even to land. And yet the king's attorney has now summoned him to take his trial at the same place! It is gratifying to know, however, that the Prime Minister and the Minister of Justice disapproved of this proceeding, and perhaps they will prevent so iniquitous a consummation. The present king's attorney has been but recently appointed; possibly he is showing his zeal for the Holy Synod.—*Christian Intell.*

**THE RELIGIOUS PROSPECTS OF GERMANY** may be seen somewhat in the following paragraph: "While the apostles and defenders of Rationalism are drawing near the close of their career, those who are now the leading men, and especially in Prussia, are in the prime of life, and becoming more and more truly orthodox. Neander is only 58 years of age. Tholuck, whose mind was first turned to serious religion by Neander, is only 48. So also Harms, professor of Theology at Kiel, Uhleman, Hengstenberg and Bauer, of Berlin, Nitzsch, Bleek, Sack and Rhinwald of Bonn, and Harles, Osiander, and Engelhart of Erlangen, are in middle life. Havernich of Koenigsberg is still younger, as are many other prominent men whose names are unknown here. Upon the whole, therefore, the prospects in Germany are much brighter than ten years ago."—*Chr. Witness.*

**THE PRIMITIVE DIACONATE.**—The Bishop of Rhode Island (Right Rev. J. P. K. Henshaw, D. D.) ordained on the 1st of this month, Mr. Charles Edwin Bennet to the office of a Deacon under the 6th Canon 1814, which provides for the ordination of candidates to the Diaconate who shall not, as a matter of course, look forward to their advancement to the Presbyterate. See our first volume, number for the 21st of November 1844. The Bishop, in his sermon preached on the occasion, refers to the Canon under which the ordination was to take place, in the following terms: "Some have objected to this Canon on the

ground that it will tend to lower the dignity of the clerical profession by bringing into it a class of men who will mingle sacred duties with attention to some of the common occupations of life. But there is little danger of such a result, as they will not be entitled to seats in any Convention, nor even to form the basis of any representation in the management of church concerns. True respectability rests not on mere rank or titles, much less on freedom from secular occupation. Even St. Paul worked at his trade as a tent maker for the supply of his necessities. And there may be among men in our day, reduced to the like necessity, much of discretion, wisdom, zeal and piety, which may be turned to good account for the Church in the humblest duties of the ministry. Such a class of men, selected with care and judgment, seems necessary to give us free access to the multitude. High education and lofty professional learning are hindrances rather than auxiliaries to efficient operation upon the masses. We want a class of men authorized to engage in the service of the church, who, from education, and sympathy, and daily experience, are upon a level with those who plod amid the dull realities of life and who from participation in their associations and trials, can, in the most successful manner, adapt themselves to their prejudices and habits of thought, and present to their minds the truths and obligations of the Gospel with most persuasive power."

He also addressed the Candidate as follows, with reference to the peculiar position he was to occupy, which passage seems to imply that the newly ordained Deacon was not expected to relinquish his "secular employment;" what that employment was we do not find mentioned:

"Much will depend upon the manner in which you discharge the functions of the office to which you are about to be admitted. While you live in the world, live above it. Let not your secular employment beget in you a secular and worldly spirit. In all your business transactions, as well as in your holy calling, remember that you wear about you the Lord's image and superscription; and a part in the Divine commission. Let there be nothing in your habits or example that will furnish ground for the enemies of the cross to cast reproach upon it. Be humble, devout and active in performing the sacred duties which may be assigned you. When prepared for the higher order of the ministry according to the requisitions of the canon, you may be advanced. Be such a Deacon as Philip or Stephen was. If faithful, how great will be your reward! If you fulfil the office of a Deacon well, you will purchase to yourself a good degree, not only by advancement in office, but by growth in grace, success in winning souls, and by the acquirement of boldness and energy in maintaining and advancing the faith as it is in Christ Jesus. We commend you to God and to the word of His grace. May His presence be with you, and His blessing crown your labours with abundant success!"

**ST. JOHN'S CHURCH, EAST BOSTON.**—We are happy to learn that the Rev. Mr. Franklin, from the diocese of New Jersey, has received and accepted a call to the Rectory of St. John's Church, East Boston, and has already entered upon the discharge of his duties. This is an important missionary station, and we trust, that with the blessing of God upon the labours of the missionary, it may soon become an important parish. East Boston is very rapidly increasing, and the present is a very auspicious time for successfully planting the Church there. Episcopalianism have frequently cried, in being behind other denominations in introducing our services into places where the Church has not been known. We hope that an interest on the part of churchmen in Boston may be substantially manifested towards this infant parish. The members of our communion should bear in mind, that it costs much more to sustain a missionary station in Boston, and its immediate vicinity, than it does in other parts of the diocese; hence the contributions for this purpose should be in a corresponding degree more liberal.—*Chr. Witness.*

### Diocese of Quebec.

**QUARANTINE STATION, GROSSE ISLE.**—The Rev. RICHARD ANDERSON, of the mission of Upper Ireland, County of Meaganic, went down to Grosse Isle on Tuesday morning, to spend some time there in the performance of pastoral services.

The Rev. W. KING returned from the Island on the evening of the same day, in good health.

**PARISH OF QUEBEC.**—The evening service at All Saints' Chapel, which had been interrupted, for a few Sundays, on account of the reduced number of the resident Clergy, was resumed on Sunday last.—Divine service has been regularly performed at St. Peter's Chapel every Sunday morning, by several Clergymen, since the lamented decease of the Rev. W. CHADWORTH.

The Rev. GEORGE MACKIE, who has been confined by indisposition since Saturday, is recovering.

**PAYMENTS RECEIVED.**—Mrs. J. Wentele, No. 157 to 208; Messrs. H. Dyer, No. 181 to 232; C. Wentele, No. 157 to 208; R. Wentele, No. 157 to 208; W. K. Baird, No. 157 to 208; James Dyke, No. 166 to 217.

To CORRESPONDENTS.—Received J. S: we will try.

We have to acknowledge, with thanks, the transmission of a copy of the new MUNICIPAL ACT of Lower Canada.

### Local and Political Intelligence.

**REBUKE TO NATIONS OF BAD DEBTORS.**—From Lord Palmerston's speech in the House of Commons, July 6th: "I would take this opportunity of warning foreign governments who are debtors to British subjects, that the time may come when this House will no longer sit patient under the wrongs and injustice inflicted upon the subjects of this country. I would warn them that the time may come when the British nation will not see with tranquility the sum of one hundred and fifty millions due to British subjects, and the interest not paid. And I would warn them that if they do not make proper efforts adequately to fulfil their engagements, the Government of this country, whatever men may be in office, may be compelled by the force of public opinion, and by the votes of Parliament, to depart from that which hitherto has been the established practice of England, and to insist upon the payment of debts due to British subjects. That we have the means of enforcing the rights of British subjects, I am not prepared to dispute. It is not because we are afraid of these States, or all of them put together, that we have refrained from taking the steps to which my noble friend would urge us. England, I

trust, will always have the means of obtaining justice for its subjects from any country upon the face of the earth. But this is a question of expediency, and not a question of power; therefore let no foreign country who has done wrong to British subjects deceive itself by a false impression, either that the British nation or the British Parliament will forever remain patient acquiescents in the wrong, or that, if called upon to enforce the rights of the people of England, the Government of England will not have ample power and means at its command to obtain justice of them."

The latter part of the noble lord's speech was listened to with the profoundest attention, and when the noble lord resumed his seat, it was amid a burst of prolonged and energetic cheering.

**PISA, IN ITALY.**—The Campanilla, or Leaning Tower, which had been much shaken by the earthquake in September last, and which had stood the siege of time since 1174, has now become, I may say, almost a total ruin, having fallen on the 18th June to the Southward, reaching nearly to the Strada across the green. Strange to say, the upper portion is comparatively but little shattered, having been so admirably clamped with iron. The centre is a completely mutilated ruin, from the extreme weight of the superstructure—which remained whole. The marble pillars of which there were nearly 200, were very much shattered, though some of those from the extreme top were but slightly injured; fortunately the bronze doors which were brought from Jerusalem, are uninjured—the Tower, up to the first landing (about 20 feet,) remaining immovable, so that as it now stands, the great secret of whether this building was purposely constructed 12 feet out of the perpendicular or not still remains a mystery. It is proposed to deposit the pillars on the "Campo Santo," until the Government take some steps as to what is best to be done; the marble pillars are very valuable.—*Corresp. Br. Colonist.*

**ROME.**—Accounts from this city describe the liberal movement, which was thought to have commenced with the accession of Pius IX, as suspended, if not relinquished. Neither railways, nor municipal reforms, nor liberty of the press make any real advance. Austrian diplomacy, connived at by France, encourages the Cardinals who are averse to progress, and if the Pope is favourable to it, the combined influence of the extinguishers is sufficient to render his intentions abortive. The papal, disappointed in their premature expectations, withdrew from their Sovereign the confidence which they had reposed in him, and the Pope's popularity is on the wane. Those who are most likely to be well informed, still give to Pius IX credit for that good sense which might teach almost any one that it would be safer to allow light to shine in, so as to maintain some power of regulation over it; when the risks are so many that it may break in with the destructive power of a conflagration.

**PLEA FOR THE HALIFAX AND QUEBEC RAILROAD.**—The United States' Government have suddenly given to the British authorities the required notice, that the arrangement respecting the transmission of the Canada Mail from and to England through the United States is to cease in three months from the time of notification. The occasion of this untoward proceeding is, that the English Post Office charged the same postage upon the letters brought for the British Islands by the steamer Washington, as it regularly does for those conveyed in the Cunard line. We suppose that a little negotiation will set all this right, temporarily; but the British Government, we trust, will be stirred up, by the evidence thus furnished of the little dependence to be placed on conventions of this kind with a government which seems to delight in giving itself airs towards European powers, to forward the establishment of a direct route of communication through British territory wholly. It will all be in favour of the Halifax and Quebec Railroad.

It is highly satisfactory to read the following article from the *London Railway Record*:

**ST. ANDREW'S AND QUEBEC RAILWAY.—FIRST SECTION: ST. ANDREW'S TO WOODSTOCK.**—The publication of the prospectus of this great project in the morning papers yesterday, under the immediate patronage of Her Majesty's Government, excited a more than usual interest on the Stock Exchange, and there is little doubt that the small amount of capital required for the first section to Woodstock will be rapidly supplied. Independent of the vast local traffic between the ports of the Bay of Fundy and the interior of New Brunswick, which, on actual estimate, is calculated (at a third of the present charges by the circuitous river navigation) to return 20 per cent. on the capital—(a premium dividend of 5 per cent. is guaranteed by the Government)—the stimulus to colonisation, the sure result of railway intercommunication, will conduce to an increase of both the local and general trade, and consequently to the value of the territorial grants of the Company. It has, we understand, been officially estimated that the minimum value of the 20,000 acres, granted free to the proprietors, cannot be less than 12 per acre, on the commencement of the works; and the Company possess also the frontage for 200 feet on each side of all the Crown lands in the counties traversed by the railway.—The ultimate extension of the line to Quebec, and (in terms of the plenary powers of the Act) to all parts of New Brunswick—a province embracing twelve millions of rich unlocated acres—will open up the way to the most gigantic and effective system of colonisation yet developed in any of the imperial possessions, and involve commensurate benefit to the old world and the new.

**MEXICO AND CALIFORNIA.**—United States papers of the 12th were received yesterday. They furnish nothing confirmatory of the rumoured taking of the Mexican capital. On the contrary the Washington Union of the 9th discredits all the rumours on the subject. There had been an arrival at St. Louis, from Oregon, with accounts from California to the 25th May. Col. Fremont had been arrested by Gen. Kearney for disobedience of orders, and sent home. Commodore Stockton had left for home. The American fleet was engaged in maintaining the blockade against Mazatlan, Acapulco, and the troops ordered in the same direction. Gen. Kearney was coming home. Public affairs in California were much unsettled. The accounts of the "terrible suffering among the emigrants to California last winter, are confirmed. Seventy-five starved or frozen to death.—*Morning Chronicle.*

**SLAVE TRADE BY THE UNITED STATES' CRYSTAL GOVERNMENT.**—The United States Marshal sold at Washington, on the 13th ulto, two female slaves—both professors of religion—on an execution against Henry Miller, in favour of the United States, on a suit brought by the Post-master General, for \$300.

**IMPORTANT ARREST.**—Officer Powery, of the Chief's Office, has received intelligence that one of the most accomplished, as well as extensive forgers in the county, known by the name of Samuel Scudder, had been arrested in Ohio.

About a year ago this fellow succeeded in passing off \$30,000 in forged notes on the Bank of Prattsville, \$20,000 on the Bank of Catskill, \$3,000 on the Bank of Kingston, \$12,000 on the Delaware Bank, beside \$12,000 in notes on several mercantile firms, making in all upward of \$80,000.

QUICK WORK.—A message was received at New York, on Saturday, 7th inst., over the telegraphic wires, from Montreal, which was delivered, answered, and receipt acknowledged, in the short space of thirty minutes.

THE TELEGRAPHIC WIRES.—The repairer of the line, between Boston and Worcester, discovered a day or two since that the wire had been tampered with in the following manner: a short piece of the wire had been broken off, and a piece of silk cord of the same general appearance had been fixed so that it could be looped into the place, which would instantly destroy the communication, and at the same time evade discovery from the repairer.

PRINCE EDWARD ISLAND.—A petition praying that Her Majesty would be graciously pleased to continue Sir Henry V. Huntley for some time longer in the Government of the Island, having been sent home—a counter petition was prepared on the 27th ult., praying that Her Majesty would not sanction the longer continuance of Sir H. V. Huntley in the government.

HIS EXCELLENCY'S NEW BRUNSWICK TOUR.—His Excellency the Lieutenant Governor met with a cordial reception from the people of New Brunswick during his tour of military inspection in that Province.

GREAT WESTERN RAILROAD.—It is with very great pleasure we refer our readers to an advertisement in another column, in which the Great Western Railroad Company advertises for TENDERS for the Grading and Masonry of that part of the route lying between London and Windsor, and also for the branch to Port Sarnia.

BANK OF BRIT. N. AMERICA.—We are glad to observe that the erection of a building for the accommodation of the Hamilton Branch of the Bank of British North America has been commenced in this city.

QUEENSTON, 2ND AUGUST.—Our village was, yesterday, the scene of one of the most destructive fires it has ever witnessed. About half-past 1, P. M., a house belonging to Mr. C. Wadsworth, and occupied by his son, D. Wadsworth, accidentally took fire, and before the flames could be subdued, the fire communicated to an adjoining building, which was unoccupied, and from thence to the building occupied by Mr. Stayner and a dwelling and Post Office.

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THE ARMY.—The Baron de Rottenburg has been promoted to the rank of Assistant Quarter Master-General of the Forces, in Western Canada, Vice Col. McKenzie Fraser, who, some months ago, was made Deputy Quarter Master-General.

TROOPS AT THE RED RIVER SETTLEMENT.—Governor Sir George Simpson arrived at the Hudson's Bay House, Lachine, yesterday morning, from the interior. He was accompanied on his journey from Red River, by Lieut.-Colonel Crofton, of the 6th Foot, late Commandant of the garrison at that place.

On Tuesday the head-quarters and right wing of the Rifle Brigade left Montreal for Upper Canada, and the remainder of the regiment yesterday. The battalion of the Rifle Brigade has been replaced in this garrison by the 7th Regiment (The East Middlesex).—Montreal Courier, last week.

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and the public health, has again become warm and showery, with some thunder and lightning. The day is in great part saved, and the grain crops are perhaps just the most dangerous injuries, unless it be sprouting. Some barley was cut on the Ste. Foy road on Monday. The potato crops show no symptoms of blight, and it is now past the period when it appeared in 1845 and 1846.—Gazette of Monday.—We have had some severe falls of rain since; which we must hope will be succeeded by more settled weather.

The Rev. M. Hyacinthe Hudon, R. Catholic Vicar General, and Canon Dean of the chapter of the Cathedral of Montreal, died on the 13th instant, of the Emigrant fever. Also, of the same disease, on the 13th instant, the Rev. Hugh Paisley, R. Catholic Curé of Fossambault, who had been in attendance on the sick at the Marine and Emigrant Hospital, Quebec.

The August number of the Journal of Medical Science mentioned the deaths of Dr. BENJAMIN MCGALE, and of Dr. ALFRED MALHOTR, both from Typhus Fever contracted in the course of their attendance on the Emigrants.

We intended to give, from time to time, a connected list of those who have fallen victims to their zeal in attending to the wants of the sufferers at our different Hospitals; but the information is so scattered over files of periodicals, that we find it impossible now to bring up the list to any thing like accuracy. Many of the nuns at Montreal have lost their lives in this noble service; and on Wednesday last week, the Quebec Marine Hospital lost a valuable nurse, Janet Helstrip, whose death is recorded in the Gazette in these terms: "The death of Mrs. H. will be an irreparable loss to the establishment. She was kind and attentive to the patients entrusted to her care, scrupulously clean in her wards, and indefatigable in the discharge of her duties as nurse, though surrounded by disease and death in its worst forms. Her kind and devoted womanhood thro' her arduous duties of the present season under an impression that her own life would be forfeit."

ROSS ISLE, HOSPITAL RETURN. 1847. From the 8th to the 14th August, 1847. Remaining on the Ship, 2116 Admitted since, 691 Discharged, 425 Died, 234 Remaining, 2151

Number of deaths at the Tents, where the healthy passengers are landed, during the same period, 89 Total deaths on the Island, from the 8th to the 14th, 322

WEEKLY RETURN Of Sick in the MARINE & EMIGRANT HOSPITAL Quebec, from August 8 to August 14, 1847.

Table with columns: Descrip., Remain., Since, To, Dis., Died., Re- maining. Rows for Men, Women, Children, and Total.

ACCIDENTS.—One of the crew of the steamer Rowland Hill had his foot so much injured, on Wednesday last week, by becoming entangled in the turns of a rope, that the leg had to be amputated as soon as he arrived at the Marine Hospital.

A young man of the name of Loutin, 17 years of age, was drowned on the same day, by falling from a plank in going on board the John Mann.

APPOINTMENTS BY HIS EXCELLENCY THE GOVERNOR GENERAL: Edmund Allan Meredith, Esq., to be a Barrister, Attorney, Solicitor and Proctor in all Her Majesty's Courts of Justice in that part of the Province of Canada heretofore Lower Canada.

John Henry Ross Barrington, Esq., to be ditto, ditto, in ditto.

William Foster Coffin and Hew Ramsay, Esqrs., to be Members of the Royal Institution for the Advancement of Learning.

The Canada Gazette of Saturday last, appoints the first meeting of the MEDICAL CORPORATION (under the recent act) to be held in the Court House at Montreal, on Wednesday the 15th September, and announces the selection, by the Governor General, of DANIEL ANSOULT, M.D., as the first President of the said corporation; that appointment having been vested in His Excellency.—Gazette.

SHIPPING NEWS. Arrived, among others: Bark Randall, Smith, Cardiff, Gillespie & Co., general cargo.

Briz Princess Royal, Coffey, general cargo.

Table with columns: Name, From, Passengers. Lists various ships like Anna Maria, Trinity, August, Amy, Watchful, etc.

BIRTH. At Clarendon, on the Ottawa, on the 1st instant, the wife of the Rev. F. S. Neve, of a daughter.

DIED. This morning, suddenly, of croup, Richard Manthorpe, son of Mr. Gilbert Stanley, aged 3 years and 3 months. Friends and acquaintances are respectfully invited to attend the funeral at 9 o'clock to-morrow morning, without further notice.

Yesterday, at Clapham Terrace, of consumption, Eliza, daughter of E. S. BOULDER, Esq., aged 18 years. Friends and acquaintances are respectfully invited to attend the funeral to-day at 4 o'clock, without further notice.

At Beauport, on the 17th instant, aged 21 years and 5 months, Elizabeth, wife of Mr. JAMES TAYLOR, of this City, second daughter of the late Samuel Nichols, and niece of the late H. G. Hoarner.—Friends and acquaintances are respectfully requested to attend the funeral from the residence of Mr. E. Taylor, Diamond Harbour, to-day, at 3 o'clock, P. M.

On Sunday, the 13th instant, Mr. Thomas Botterill, Master Carpenter and Joiner; native of Whitby, Yorkshire, England.

Last Monday, Henry Macpherson Wilson, aged 6 years and two months, only son of Thomas Wilson, Esq., of this city.

At his son's residence in Napanee, on the 4th inst., JOHN ESSON, Esq., aged 61 years, formerly of Quebec, Merchant.

At Montreal, on Friday afternoon, the 13th inst., Henriette Maria, infant daughter of W. B. LINDSAY, Jr., Esq., aged ten months and ten days.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, the 17th Aug., 1847.

Table of market prices for various goods like Beef, Mutton, Butter, etc., with columns for s. d. and a. d.

POST-OFFICE NOTICE. THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, on SATURDAY the 25th August.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon.

NEW WESLEYAN CHURCH. NOTICE TO BUILDERS. THE undersigned is directed by the Building Committee of the proposed Wesleyan Church to notify, that TENDERS for MASON'S WORK, heretofore required to be delivered to him on the 17th inst., may be handed to him, until WEDNESDAY next, the 25th.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.

RECEIVING FOR SALE. BEST and Common English BAR IRON, Tin and Canada Plates, Boiler Plates, Sheathing and Braziers' Copper, Camp Ovens, Bake Pans, and Sugar Kettles, Sheet Lead and Patent Shot, Blister and Cast Steel, Smith's Bellows and Anvils, Spades and Shovels, Chain Cables and Anchors.

FOR SALE. PIANO FORTE. Apply to C. & W. WURTELE, St. Paul Street.

FOR SALE. LIVE Oil in Pipes and Quarters. WELCH & DAVIES, Quebec, 24th June, 1847.

BAZAAR. A BAZAAR will be held, (D. V.) on WEDNESDAY and THURSDAY, the 8th and 9th of SEPTEMBER next, by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levis, for the purpose of aiding in the erection of a NEW CHURCH in that place.

THE EPISCOPAL RECORDER. THIS is a weekly Periodical, published in Philadelphia; and edited by a Clergyman of the Episcopal Church; it has been twenty-four years in circulation, during which period its columns have zealously, and faithfully, advocated evangelical truth in connection with Episcopal church government; it has been one of the first periodicals found in array against the Tractarian Heresy. Clergymen and the lovers of truth in general will find in it a valuable acquisition to their store of literature.

FOR SALE, EX MARY & ANN, HENRIETTE, ROCKSHIRE AND CORSAIR. 100 (3 Gall.) Demijohns, Window Glass, assorted sizes. Galvanized Sheet-Iron. Sheet-Zinc, Tin and Canada Plates. Best and Common Bar-Iron. Boiler Plates. Chain Cables and Anchors.

FOR SALE, EX CORSAIR. THIRTY BASKETS BEST ENGLISH CHEESE. C. & W. WURTELE, St. Paul Street.

SUPERIOR CHOCOLATE. THE subscriber has received and will constantly have on hand Clark's celebrated Chocolate, comprising— Sweet Milk, flavored with Vanilla, Ditto " plain, Ditto " in sticks for Children.

CHOICE WINES. THE Subscriber having completed his spring importation of Wines, now offers for sale at his Vaults, 500 dozen choice WINES, comprising— Sparkling Hock and Champagne, Brandy's and Blackburn's Madeira, Gold and Brown Sherry, Hunt's Prime Port, Compania do, Claret of various brands.

CLAYED SUGAR. SUPERIOR article for Preserves. For Sale by M. G. MOUNTAIN, No. 69, St. John Street.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

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

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

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society; by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada, Quebec, August, 1845.

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South's Court.

THE MOTHER VERSUS THE ROBINS.

The month of February 18—was unusually mild for the climate of New England. There was a long succession of clear, sunny days, which caused the snows to disappear, and released the earth in many places from the frost. Then there came a fall of rain, and then another series of fine warm days. March opened in the same pleasant manner. It seemed as if spring had come in good earnest. The birds thought so, and began to make their appearance. First, you heard the blue bird's sweet notes, which he seemed to utter to announce his coming, and to invite you to look out for him. Then he showed himself on a distant tree in his blue coat and white pantaloons. Then you heard the robin's note, and looking up, you saw him on the tree beside the house, in his brown coat and red waistcoat. Certainly it looked and sounded like spring. Mary and Isaac (who were twins) were out in this fine weather, as you may well suppose. They asked their mother, many times in the day, if spring had yet come? She told them that there would be cold weather and snow yet. Now once asking was sufficient. If, after the continuance of the fine weather, they had asked her again, it would not have been improper; but thus to keep asking her every day, and many times in a day, was highly improper. It would seem to show that they paid very little attention to what she said, or that they did not believe her. It was in fact owing to a habit into which children often fall—the habit of asking unnecessary questions. I hope to reader has not formed this habit. If he has, I hope he will correct it at once, for it is a very unpleasant and annoying one. There were a couple of robins who had passed the winter in a neighbouring swamp. They were rather indolent in the autumn, and were not ready to go south when the robins' caravan started. While they were considering what was to be done, whether it was best to set out alone or not, winter set in, and they were obliged to seek such shelter as they could find. They went into a swamp and found a hollow tree. They climbed up the inside of it as far as they could, and lay as close together as possible. As it was a very mild winter, they did not perish, though they came very near it. When the warm days of which I have spoken came, they thought it was spring, and came out from their hiding place, and began to look around for a building spot. They chose a tree which stood in Mr. Freeman's garden, and began to collect materials for a nest. If their mother had been there to tell them that spring had not come yet, they would have believed her, and would not have commenced building. Isaac saw one of these birds with a mouthful of straw, and pretty soon the other came along with a mouthful of wool. He called Mary, and pointed them out to her. The children then ran to their mother, making the gravel stones fly merrily behind their feet. "Mother, mother," they both exclaimed, "spring has come certainly, for the robins are building their nests, and they know." "Poor little things! I'm sorry for them. They will lose their labour. There will be snow and hard frosts yet. If they get their nests done, and have eggs, they will be frozen and destroyed," said Mrs. Freeman. "But, mother, they must know, it must be spring," said Isaac. His mother was grieved that her son should dispute her word so plainly and rudely, and made him no reply. Isaac and Mary went out again, to observe the birds. They had laid the foundation of their nest on a limb in the apple tree. They worked very fast, and anon one would perch himself on the top of the tree, and sing a few notes, and then at his work again. "Mary," said Isaac, "there is no doubt but that spring has come; let us make our garden, and plant our flower seeds." "I think we had better ask mother," said Mary. "No, no. She will say that spring has not come, and perhaps will forbid our working in the ground." Mary rather unwillingly yielded to his wishes. She knew that she ought not to do any thing which it was probable her mother would forbid, if it were known to her. She knew that this was disobedience of the heart, seen and disapproved of God. But her own desires and her brother's wishes caused her to yield to the temptation. They got their tools and prepared to make their garden. Isaac used a spade, and Mary a hoe. Both worked very hard. Isaac's coat was soon off, and thrown on the ground. "Mother would not let you do that, if she knew it," said Mary. "She has not said I shouldn't," said Isaac. Here was another example of disobedience of the heart. Mary soon found her bonnet too warm, and she laid it aside, and worked bareheaded. When the ground was prepared, as they thought, for the seed, Isaac put on his coat and Mary her bonnet, and they went to their mother, and asked her for their flower seeds. These they had gathered, and put up the last summer, with great care. "Your seeds will never come up—they will rot in the ground, and you will lose them." "The robin is building his nest," said Isaac. Their mother, thinking it would be best to let them suffer the penalty of their folly, gave them their seeds. They had nearly finished planting them, when night approached, and their mother called them in, for fear they should take cold. They were very tired, and went early to bed. They went to sleep, intending to rise very early in the morning, and finish planting their garden.

Isaac awoke first in the morning, and attempted to rise, but found he could not stir his limbs without great pain. He called to Mary, who slept in the adjoining room. She did not answer him, but after some time she came into the room carrying her head as carefully as if it was made of glass, and she was afraid of breaking it. She moved her lips, but did not speak. "Why don't you speak, and what do you hold your head so for?" She shook her hand and coming close to him said with difficulty, in a whisper, "I've got such a cold that I can't speak, and such a sore neck that I can't turn my head."

"That's comfortable, now," said Isaac, "I've got such a cold that I can't move hand or foot without great pain. But draw aside the curtain, and let us see how it looks out doors." Mary did so. With a good many Oh's and Ah's, he raised himself up in bed, so that he could get a view of the distant hill side. It was as white as in midwinter. "Is there snow in the garden?" said he. Mary whispered a reply. "Well," said he, as he laid himself slowly and painfully down in the bed, "I think it will be as well to believe mother instead of the robins, next time."

He reflected on the folly, and afterwards on the wickedness of disbelieving and disobeying his mother. He had abundant time for reflection, for the inflammatory rheumatism set in and confined him to his bed for nearly three months. When he left his chamber, the spring was over. He felt that the way of transgressors is hard. Mary did not suffer so severely. She went with her throat bound up in flannels several days before she could speak. The first use she made of her voice, when she recovered it, was to confess her fault to her mother, and promise not to disobey either in deed or heart in future. I cannot tell you what became of the robins. They never made their appearance again.

Mary was in hopes that they would come back when warm weather came, and finish their nest, but they never did. Whether they perished in the snow storm, or went to another place, I do not know.

The ruins of their premature foundation remained on the tree for a long time, and served to remind Mary and Isaac of their own folly and sin.—*Rev. Joseph Allen, D. D.*

THE FAMILY.—If there are any joys on earth which harmonize with those of heaven, they are the joys of the christian family. When the snowflakes fall fast in the wintry evening, and the moaning winds struggle at the windows, what is so delightful as to see the happy little ones sporting around the blazing fire.—Look at that little creature in her nightdress, frolicking and laughing as though she had never known or never would know a care. Now she climbs the chair—now she rolls upon the carpet—and now she pursues her older sister around the room, while her little heart is overflowing full of happiness. Who does not covet the pleasurable emotions with which the parents look upon this lovely scene?

But with these joys are associated responsibilities. All the inmates of this family are immortal. The home of their childhood must be either the nursery of heaven or the broad gate of destruction. The infant prattlers are acquiring habits and feelings which are to control them through life, and to guide their destinies for ever. How necessary, then, that purifying influences should surround them in their early home! How important the duties devolving upon those who have the control of the family! How soon will this household be scattered! This little boy, now so timid so susceptible of every impression, may soon be breasting the storms of a distant ocean, or controlling the decisions of justice and law, or mingling in the conflicts of armies, He may be honoured for his virtues and his influence, or be an outlaw, pursued by justice, and the hopeless victim of wretchedness and crime. This little girl may live to be, in her turn, the happy parent, rejoicing in the opening virtues and increasing love of her children; or a wretched outcast, strolling in shame, a disgrace to herself, her friends and her sex.

Around the fireside they are, probably, acquiring unchanging characters for good or evil. They will probably go on through eternity in that direction, upon which they enter the first few years of life. The stamp is on your hand, with which to place upon their characters that impress which never can be effaced. It is, therefore, almost impossible to exaggerate the importance of domestic influence.—*Prot. Churchman.*

CENTRAL AFRICA.

Prospect of the success of commercial expeditions up the Niger.

Mr. Robert Jamieson, of Liverpool, has made a report "to the subscribers to the fund in support of an experimental trial to open commerce with central Africa." The trial has been abruptly stopped by unforeseen disasters, having no connection with the real difficulties of penetrating into Africa, but being in that respect purely fortuitous. Our readers already know that the steamer *Ethiopia* sustained a damage to its machinery; two other disasters were, a quarrel between the sailing-master and the engineer of the steamer, which led to a serious delay, and the total loss of a vessel carrying out stores and supplies for the expedition.

In consequence of this most distressing sequence of disasters—such as perhaps never before overtook a commercial enterprise—one ascent only of the Niger has been accomplished; while expenses adequate to cover all the three originally contemplated, and the exploration of the Congo also, have been incurred. On this

one ascent, though totally unlooked for by the natives, produce to a respectable amount under the circumstances was obtained; and a very considerable additional quantity of ivory might have been purchased.

Unfortunate as the mission has been, there may nevertheless be gathered from it proofs of the possibility of forming a remunerative commercial intercourse with central Africa by the Niger. We now know that that river continues free and open as high as Rabbah, a distance of about 500 miles from the coast; there are no duties leviable, no demurs or barriers in passing from one territory to another; chiefs and people at all points are friendly, and desirous for a continuance of intercourse, seemingly aware of the benefits they themselves would derive therefrom; and there is every reason to suppose that the same feeling would be found to prevail higher up the river. \* \* \*

According to Mr. Arrowsmith's computation, as laid down in the map, the distance from Bousah to the far famed Tombuctoo is in a straight line 710 miles; it must be very much more, however, by the river to Kabra, the port of Tombuctoo. It is well known that Alungo Park, in a small schooner which he built at Sansanding, a town near to the sources of the Niger, sailed down thence to Bousah, and in doing so of necessity passed Kabra; and in 1810 Captain Beccroft ascended from the sea as high as Lever.

Now, between these two towns the distance is not more than 40 miles; and this is the only part of the river that remains to be explored in order to ascertain the practicability of opening commercial intercourse with the mysterious Tombuctoo and the whole of the upper Niger. This exploration might be made simultaneously with the trade upon the river, by the employment of steamers such as Captain Beccroft recommends—namely, vessels of a less draught of water and more power than the *Ethiopia*, by which not only the Niger but its Tebalah branch might be navigated at almost all seasons.

With such vessels running from the Island of Fernando Po, a free communication and lasting commerce might be formed with central Africa, which might very soon be conducted with not more than 2 or at most 3 Europeans, in any one steamer. Vessels of this class would require to be made of iron, and sent out in compartments, to be put together and to have their engines fitted at Fernando Po. But perhaps it might be well in the first instance farther to prepare the way by 2 or 3 ascents of the river with vessels of the *Ethiopia's* class; in the course of which the nature of the river between Lever and Bousah might possibly be ascertained.

IMPROVEMENT AMONG FEMALE CONVICTS IN VAN DIEMEN'S LAND.

At the Middlesex sessions, on Wednesday, Mr. Sergeant Adams, the assistant judge, made some interesting statements of measures that have been taken for the improvement of the female convicts in the penal colony of Van Diemen's Land. There had been established, he said, an "Institution for the Reformation of Female convicts," which was under the care and superintendence of Mrs. Bowden, a lady who, for some years, had been the matron of the Hanwell Lunatic Asylum. She was much astonished to find, on her arrival in that country, that all the clothes of the female convicts were sent out from England ready-made, and that there were no means of giving the prisoners employment, even by the manufacture of the very clothes they were to wear. Mrs. Bowden at once applied to the Government at home to have the unmade materials sent out, so that she might give them to the convicts to cut out and make up for their own wearing apparel, thereby giving them useful employment. In this application Mrs. Bowden was successful; but, as even then she had not sufficient employment for all the women under her charge, she endeavoured to obtain contracts for them to make shirts. She got contracts but met with a difficulty in respect to the price she had undertaken to make each shirt for, because that charge happened to be something less than the fixed price of the colony. Upon this, Mrs. Bowden was subjected to a penalty. But the Government put an end to this state of matters. Still there was not enough of employment; and, therefore, Mrs. Bowden endeavoured to discover whether she could not put them in the way of making bonnets; but, strange to say, upon inquiry she ascertained that, notwithstanding some of the most beautiful straw in the world is produced in that country, there was not a single individual in Hobart Town who knew how to make such a thing as a bonnet. Upon this Mrs. Bowden obtained some straw, and ere long taught herself how to make one: she then taught the women under her care, and having effected that object, she established a straw bonnet manufactory, and had now 150 convicts employed in the operation. Even with these sources of occupation, she was still without a sufficiency of employment for all the prisoners, and she next thought whether she could not establish a manufactory for cloth upon a small scale. In this object, he was glad to find, she had met with much success, for she now had a vessel, the *Anson*, to which wool was taken in its raw state, and which the convicts on board made into the coarser cloths. The results of this energy of conduct, on the part of the lady, were that she had now the means of providing full employment for all the female convicts. He had, a few days since only, received a letter from Mrs. Bowden, who gave him a most flattering and pleasing picture of the present state of the women under her care. Mrs. Bowden, from her residence at the Hanwell Asylum, had witnessed the effect of moral influence over the unhappy lunatic, and she had determined to try what results could be accomplished by the application of moral influence to female convicts.

ATTRACTIVE OF A GREEK HEIRESS IN TURKEY.—A Greek lady, the owner of

considerable landed property in the place, came with her youthful daughter to exchange civilities with us. She was a plain, almost ugly, old woman; but, like nine out of ten of all women extant, was of kind and feminine disposition.

Moreover, like the rest of the ladies, she was very fond of talking; but, on this particular occasion, unhappily, could speak no single word that would convey any meaning to us. Still it was not to be expected that she could hold her tongue; so she squatted down by us, and talked perhaps all the faster, because she had the conversation all to herself. Her daughter was a young lady whom, by appearance in England, you would call somewhere in her teens; but here-away, they are so precocious that one is constantly deceived in guessing their age. She would have been pretty if she had been clean; and was abundantly and expensively ornamented. Sometimes we hear it figuratively said of a domestic coquette, that she carries all her property on her back. These Greeks must be well off, if it may not sometimes be so said with propriety of them. They have a plan of advertising a young lady's assets in a manner that must be most satisfactory to fortune-hunters, and prevent the mistakes that with us constantly foil the best laid plans. They turn a girl's fortune into money, and hang it about her neck. They do not buy jewels worth so many hundreds or tens—but transpiree the actual coin, and of them compose a necklace of whose value there can be no doubt, and whose fashion is not very variable. This may be called a fair and above board way of doing things. The swain, as he sits by the beloved object, may amuse himself by counting the number of precious links in the chain that is drawing him into matrimony, and debate within himself, on sure data, the question whether or no he shall yield to the gentle influence. There would not have been much doubt about the monetary recommendation of this young lady, for she was abundantly girt, as became the daughter of one reputed so rich as the old lady. Poor girls! It makes one sad to look upon them, brought up with so little idea of what is girlish and beautiful; to see them ignorant yet sophisticated, bejewelled and unwashed. This poor child was decked out in the most absurd manner, and sat for admiration most properly. She also sat for something else, which was her picture. This was taken by several of the party, so much to the satisfaction of mother and daughter, that the old lady insisted on taking her turn as model. We invariably found them pleased with the production of our art in these cases, and satisfied of the correctness of the likeness. The only objection they would occasionally make, would refer to the premisses of some such thing as a tassel in the cap. The fidelity of the likeness they took implicitly on trust.—*Blackwood's Magazine.*

SOUTH AMERICAN CANNIBALS.—The Chunchos are far more dangerous, and are one of the most formidable races of the Indian Braves. They inhabit the most southern part of the Pampa del Sacramento, (the terra incognita of Peru,) and chiefly the district through which flow the rivers Chunchamaro and Perene. These regions are inhabited by a great number of tribes, most of which are only known by name. The frontier neighbours of the Chunchos are the sanguinary Campas, or Antes, who destroyed the missions of Jesus Maria, in Paogoa, and who still occasionally pay hostile visits to San Buenaventura de Churini, the extreme Christian outpost in the Montana de Andamarca. The savage race of the Casibos, the enemies of all the surrounding populations, inhabit the banks of the river Pacheta. According to the accounts of the missionaries, they, as well as the Antes and Chunchos, are still cannibals, and undertake warlike expeditions for the purpose of capturing prisoners, whom they devour. After the rainy season, when the Simirichos, the Ampuhas, or Cosbos hunt in the Western forests, they often fall into the hands of the Casibos, who imitate in perfection the cries of the forest animals, so that the hunters are treacherously misled, and being captured, are carried off as victims. Many horrible accounts of this barbarous tribe were related by the missionaries, centuries ago, when romantic stories and exaggerations of every kind were the order of the day; but the most recent communications of the missionaries from Ocopa confirm the fact that, in the year 1842, the Casibos continued to be savage anthropophagi. It is worthy of remark that they never eat women, a fact which some may be inclined to attribute to respect for the female sex. It is, however, assignable to a different feeling. All the South American Indians who still remain under the influence of sorcery and empiricism, consider women in the light of impure and evil beings, and calculated to injure them. Among a few of the less rude nations this aversion is apparent, in domestic life, in a certain unconquerable contempt of females. With the anthropophagi the feeling extends, fortunately, to their flesh, which is held to be poisonous.—*Von Tschudi's Travels in Peru.*

CALIFORNIA.—The files which we have received of the California Star show a degree of jealousy in the new communities there, hardly in character with the men who constantly refer to the position which they occupy as pilgrims. They have frequent occasions to make addresses and manifestoes, and allude almost as frequently to the example of their fathers when they landed on the shores of the Atlantic.

The different bodies of Emigrants are already choosing delegates to represent them in a Legislature called by proclamation of the Governor. The proclamation asked for no such members, but they say, with some reason, that the members chosen by others before their arrival cannot represent their interests, and therefore they volunteer this supplementary representation. Those who have been for past years familiar with the history of California, will be glad to learn that Capt. Sutter, of New Helyetia, seems still to prosper. We believe he never dreaded the influx of American settlers, but rather courted it, while

he prophesied years ago, that his loneliness would be broken in upon, in precisely the way which he now sees. We see in these papers a proposal from him to mechanists to make for him two large threshing machines.

Capt. John A. Sutter is a Swiss by birth. At one time he was an officer in the French service. Leaving that service he came to this country and made many friends in the Atlantic cities.—But still he travelled further westward, until at last he established himself on a large grant in the beautiful valley of the St. Francisco. The Indians of the neighbourhood have long since been his friends and allies, and brought their peltries to his growing establishment, while the trappers and hunters also have been glad to work for his ready pay. His trading arrangements are known to the merchants of the Sandwich Islands and our own ports, and on one occasion, at least, have carried him to Sitka, in the Russian possessions, the Paris of Western North America. At the time our exploring expedition was on the coast, our officers received his ready hospitality, and at a subsequent period Capt. Fremont tested it after his terrible passage over the mountains in winter, the end of which, without Sutter's assistance, might have been truly tragical.—*Daily Advertiser.*

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