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The BEECHWOOD.

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

VOLUME IV.—No. 26.]

QUEBEC, THURSDAY, SEPTEMBER 23, 1847.

[WHOLE NUMBER 182]

THE INVITATION ACCEPTED.

"Him that cometh to me I will in no wise cast out." JOHN vi. 37.

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee—
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot—
O Lamb of God, I come!

Just as I am—though toss'd about
With many a conflict, many a doubt,
With fears within and woes without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in thee to find—
O Lamb of God, I come!

Just as I am—then wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now, to be thine, yea, thine alone—
O Lamb of God, I come!

Published by Rel. Tract Society.

MEANS AND INSTRUMENTS TO OBTAIN FAITH.

1. A humble, willing, and docile mind, or desire to be instructed in the way of God; for persuasion enters like a sun-beam, gently and without violence; and open but the window, and draw the curtain, and the Sun of righteousness will enliven your darkness.

2. Remove all prejudices and love to everything, which may be contradicted by faith. "How can ye believe (said Christ,) that receive praise one of another?" An unchaste man cannot easily be brought to believe, that without purity, he shall never see God. He that loves riches, can hardly believe the doctrine of poverty and the renunciation of the world; and aims and martyrdom and the doctrine of the cross is folly to him, that loves his ease and pleasures. He, that hath within him any principle contrary to the doctrines of faith, cannot easily become a disciple.

3. Prayer, which is instrumental to everything, has a particular promise in this thing. "He that lacks wisdom let him ask it of God;" and, "If you give good things to your children, how much more shall your Heavenly Father give his Spirit to them that ask him?"

4. The consideration of the Divine omnipotence and infinite wisdom, and our own ignorance, are great instruments of curing all doubt, and silencing the murmurs of infidelity.

5. Avoid all curiosity of inquiry into particulars, and circumstances, and mysteries; for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise and confident, trusting upon generals without watching and prying into unnecessary or indiscernible particulars. No man carries his bell into his field, to watch how his corn grows, and nature; and, at harvest, find himself not deceived.

6. In time of temptation, be not hasty to dispute, but rely upon the conclusion, and throw yourself upon God; and contend not with him, but in prayer, and in the presence, and with the help, of a prudent untempted guide; and be sure to esteem all changes of belief, which offer themselves in the time of your greatest weakness (contrary to the persuasions of your best understanding) to be temptations, and reject them accordingly.

7. It is a prudent course, that in our health and best advantages, we lay up particular arguments and instruments of persuasion and confidence, to be brought forth and used in the great day of expense; and that especially, in such things, in which we used to be most tempted, and in which we are least confident, and which are most necessary, and which the devil uses to assault us withal in the days of our visitation.

8. The wisdom of the church of God is very remarkable in appointing festivals or holy days, whose solemnity and offices have no other special business but to record the article of the day; such as Trinity Sunday, Ascension, Easter, Christmas day: and to those persons, who can only believe, not prove or disbelieve, there is no better instrument to cause the remembrance and plain notion, and to endear the affection and hearty assent to the article, than the proclaiming and recommending it by the festivity and joy of a holy day.—Jeremy Taylor.

ON PERILOUS SPECULATIONS IN RELIGION.

It has been my melancholy duty to record the disappearance of one Clergyman of this Diocese, during the last year, in consequence of his having exchanged his relations to this Church for membership in the Church of Rome. I have no desire to indulge in any unkind reflections either towards him or towards the religious body with which he has become connected. To their own Master they stand or fall. But I trust I may, without impropriety, refer to this event as a reason for renewing my dissuasion from speculations which, though begun, sometimes in thoughtlessness, and sometimes in an overbold pursuit of what calls itself Catholicism, is but too apt to terminate in rejecting the very first principles of true Catholicism. I rejoice in the assurance that there is in this Diocese a prevailing and deep feeling of allegiance to the Church as it is, in its liturgy, its government, and its articles. This allegiance will continue unimpaired, and will grow into a yet more controlling sentiment, if we allow the provisions which our Church has made for the edification of its members, and for the conversion of sinners, to work themselves out in a moderate and judicious manner. At such a time we must, as it seems to me, be content to recognize practically the broad and comprehensive principles on which the Reformation and re-organization of the Anglican Church were conducted, and thus be tolerant of diversities in doctrine and practice which have always prevailed, and which are not likely to dis-

appear, except before the fires of a ruthless intolerance. We must recognize also that wise reference, as well to the principles of Scripture as to the condition and institutions of our own country, which governed the founders of our American Church in their revision of the Prayer Book, and in their code of ecclesiastical law. We must be willing to leave to Churches more superstitious, and, as we believe, less pure, usages, which, though they may have the sanction of antiquity, are inconsistent with that simplicity which we have been taught to love; or which, having been made directly subservient to gross errors, or having become inseparably associated with such errors in the minds of a large portion of the Christian world, were on that account wisely laid aside by the early reformers.

We must strive after so much uniformity, even in externals, as will exhibit the unity and decorum of our system, shunning the extreme of pomp and pageantry on the one hand, and of slovenly negligence on the other. We must multiply the means of grace in public, but without withdrawing our people from the indispensable duties of the closet and of the family altar. We must encourage reverence for the Sacraments, but not at the expense of reverence for that ordinance of preaching Christ and him crucified, which has been the great instrument of winning souls to God. We must endeavour to draw deference and affectionate regard towards our office and our persons, rather by our zeal and engagement, than by doubtful theories of priestly authority. We must be willing to admit the indefensible right to think, which pertains to every human being, while we combat, with the admission of that right, clear views of the fearful responsibility which attaches to all who wantonly abuse it. We must cultivate gladly in our people the disposition for which the Apostle commanded the Hebrew Christians, and on account of which he pronounced them noble—the disposition to search diligently the Scriptures of eternal truth, and to search them that they may learn whether the instructions which issue from our lips are in conformity with the mind of the Spirit. At the same time we must endeavour to train them up in a dutiful deference for the authority and requirements of the Church to which they belong, and urge upon them constantly, that, avoiding foolish and unlearned questions, they endeavour to give full effect to her admirable provisions for the training of the young and for the instruction and improvement of their own souls, neglecting none of her clear directions for the observance of the greater festivals, for the catechising of children, and for the due and decent administration of her worship and offices.

In conclusion, Brethren, I ask your prayers that God's grace and blessing may be poured out upon us; for, though it is capable of clear and satisfactory proof that in all matters of doctrine, wherein we differ from them, the Church of England has retained the ancient Catholic faith in opposition to the corruptions and false interpretations of later ages, yet still the species of argument derived from the comparative universality of Romanism, and our apparent isolation, was one that addressed itself to many minds with peculiar force. So well aware have Romanists been of the advantage to them of such an argument, that they have always wished to confine the discussion to this simple view of the question, as one between ourselves and them alone. And from the previous history of our Church, as well as from the juxtaposition in which it is placed geographically in regard to the Church of Rome, we are too apt to forget one fact that must ever have been most important bearing upon this subject, and which, independent of any grounds upon which we may rest our own claims, must most materially affect the exclusive assumptions of the Papacy. The fact to which I allude is the existence of the Eastern Church. This great body, comprising, as it has been computed, not fewer than eighty millions of members in its communion, with greater purity of doctrine, and having every claim to Catholicity possessed by the Church of Rome, is a perpetual witness against her peculiar pretensions. We cannot, however, enter more at large into this portion of the argument at present, but must proceed to examine our own position, that we may see how this reproach of former days is now done away. Comparative numbers of different religious communities are certainly no infallible test of the truth of their respective creeds, yet it is a strong and legitimate argument against the claim of any body of Christians to be considered as a branch of the true Church, if it possesses no principle of increase,—no tendency towards universality in extent. Besides professing to teach true doctrines and catholic truths, what are the signs of life which our Reformed Church has shown in this respect, during the last sixty or seventy years? As late as the year 1781 there was no Bishop of our communion established beyond the limits of Great Britain and Ireland. There was an imperfect and inefficient Church scattered here and there through the United States, and a few chaplains, and missionaries in the pay of the Society for the Propagation of the Gospel, in some of the colonies of this country. In 1784 Samuel Seabury, the first Bishop of the American Church, was consecrated. And what an abundant increase has since taken place! If we cast our eye over a map of the world, it will, perhaps, give us a more definite idea of what has been effected by the united efforts of the Reformed English and American Churches. Throughout the whole of the United States and British North America, and in our West India Colonies, at the Cape of Good Hope, throughout British India, Australia, Van Diemen's Land and New Zealand, we have our Apostolical Church established in all its integrity. We have also Bishoprics at Gibraltar and at Jerusalem, and the American Church has one at Shanghai in China, and another at Constantinople; with various clergy under their jurisdiction, and a permanent and settled character given to their several operations.—Over and above which there are the separate African Missions of the Church Missionary Society, and numerous clergy officiating in different parts of Europe, where any members of our communion are congregated together.

Christian Brethren, the subject before you is this: Christianity is indeed one much more fitted for meditation than description. The sweetness of sleeping in Jesus, the blessedness of coming with Him in His glory, these which are the certain issues of grace which God hath called you now to live, O be they more often the topics of calm, serious, scriptural contemplation. Take the word of God, and gather thence for yourselves distinct and fixed views of all that is before you, that when you are tempted with present evil, or tried with present affliction, you may endure as seeing that which is invisible; may live on earth, amidst its sins and its

sorrows, sanctified and comforted by the thought of the holy rest, which is so soon to receive you, and the glorious prospect of those rejoicings which you are to share at the coming of the Lord. O seek to live by these precious hopes. Seek to feel that they are realities. Pray God to keep you looking upward, looking onward.

And when at length the time ordained in His mercy shall arrive, that you are to die, there shall be no need of glooms or of terrors for you. Familiar with the event, by frequent previous contemplation of it, you shall welcome its approach. You shall lay you down in peace, and take the rest which the loving-kindness of your God then bids you enjoy, happy, O how happy in the assurance, that so soon as you are delivered from the burden of the flesh, your spirits shall be safe and blest with Christ your Saviour; your bodies meanwhile not forgotten; and that ere long, when He shall come in glory, you shall come with Him, to receive your bodies again, and to be made like unto Him, and to dwell with Him in His eternal kingdom; there to join with all His saints, and with all dear friends in Christ whom you have loved below, in the praise and the service of God,—your God, Father, Son, and Holy Ghost, for evermore. Yes, this is the end of the life of grace: to depart confessing, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." O bless your God, ye who have this hope, for the mercy which has granted you such privileges now, has provided for you such comforts when you die, and has opened before you such exalted destinies hereafter.—From Lecture by Rev. John Hardinge, M. A., Rector of St. Ann's, Blackfriars, London; on 1 Thess. vi. 14.

EXTENSION OF THE REFORMED CATHOLIC CHURCH.

From the Colonial Church Chronicle. [The Article commenced upon in the last number of the Bureau.]

Before bringing under the notice of the readers of this Magazine any particular subjects in detail, it will be both useful and interesting to take a short general survey of the state of the Reformed Church throughout the world. For a considerable period subsequent to the Reformation it was a constant matter of reproach against the Church of England, that it was an Insular Church, having no existence elsewhere, consequently without this note of Catholicity belonging to it. This was a state of things, which, no doubt, gave considerable advantage to Romanists, in carrying on their controversies with us; for, though it is capable of clear and satisfactory proof that in all matters of doctrine, wherein we differ from them, the Church of England has retained the ancient Catholic faith in opposition to the corruptions and false interpretations of later

ages, yet still the species of argument derived from the comparative universality of Romanism, and our apparent isolation, was one that addressed itself to many minds with peculiar force. So well aware have Romanists been of the advantage to them of such an argument, that they have always wished to confine the discussion to this simple view of the question, as one between ourselves and them alone. And from the previous history of our Church, as well as from the juxtaposition in which it is placed geographically in regard to the Church of Rome, we are too apt to forget one fact that must ever have been most important bearing upon this subject, and which, independent of any grounds upon which we may rest our own claims, must most materially affect the exclusive assumptions of the Papacy. The fact to which I allude is the existence of the Eastern Church. This great body, comprising, as it has been computed, not fewer than eighty millions of members in its communion, with greater purity of doctrine, and having every claim to Catholicity possessed by the Church of Rome, is a perpetual witness against her peculiar pretensions. We cannot, however, enter more at large into this portion of the argument at present, but must proceed to examine our own position, that we may see how this reproach of former days is now done away. Comparative numbers of different religious communities are certainly no infallible test of the truth of their respective creeds, yet it is a strong and legitimate argument against the claim of any body of Christians to be considered as a branch of the true Church, if it possesses no principle of increase,—no tendency towards universality in extent. Besides professing to teach true doctrines and catholic truths, what are the signs of life which our Reformed Church has shown in this respect, during the last sixty or seventy years? As late as the year 1781 there was no Bishop of our communion established beyond the limits of Great Britain and Ireland. There was an imperfect and inefficient Church scattered here and there through the United States, and a few chaplains, and missionaries in the pay of the Society for the Propagation of the Gospel, in some of the colonies of this country. In 1784 Samuel Seabury, the first Bishop of the American Church, was consecrated. And what an abundant increase has since taken place! If we cast our eye over a map of the world, it will, perhaps, give us a more definite idea of what has been effected by the united efforts of the Reformed English and American Churches. Throughout the whole of the United States and British North America, and in our West India Colonies, at the Cape of Good Hope, throughout British India, Australia, Van Diemen's Land and New Zealand, we have our Apostolical Church established in all its integrity. We have also Bishoprics at Gibraltar and at Jerusalem, and the American Church has one at Shanghai in China, and another at Constantinople; with various clergy under their jurisdiction, and a permanent and settled character given to their several operations.—Over and above which there are the separate African Missions of the Church Missionary Society, and numerous clergy officiating in different parts of Europe, where any members of our communion are congregated together.

And if those bodies are to be fashioned like to Christ, shall the soul bear no resemblance to Him? Nay, is not this the declared will and design of God, that His people shall be "created in righteousness and true holiness," so as to bear the very image of their Lord? And O what a glory will this be! When you, Believers, and all the children of God with you, shall find in yourselves, and shall see in one another, "nothing that defileth;" but full of all pure and holy affections, dispositions, occupations, shall be constituted fit companions and associates for the angels of God; yea, shall be caused to reflect the blessed perfection of their Lord and yours; then will there not indeed be seen in you "the beauty of holiness?"

O look forward then to the portion of your heritage, "Heirs of God; joint heirs with Christ;" this is the high station to which you are called. Often meditate therefore on what is the character of your inheritance: how holy, how exalted! "Set your affections on things above, not on things on the earth." Look less and less at the things which are seen, but fix your eyes and your hearts on the things which are not seen—not seen as yet, but most sure to be revealed in the day of Christ. And pray that you may be enabled more and more to "walk worthy of God who hath called you to His kingdom and glory."

Christian Brethren, the subject before you is this: Christianity is indeed one much more fitted for meditation than description. The sweetness of sleeping in Jesus, the blessedness of coming with Him in His glory, these which are the certain issues of grace which God hath called you now to live, O be they more often the topics of calm, serious, scriptural contemplation. Take the word of God, and gather thence for yourselves distinct and fixed views of all that is before you, that when you are tempted with present evil, or tried with present affliction, you may endure as seeing that which is invisible; may live on earth, amidst its sins and its

prayers, but give our hearty co-operation in this great Christian work. And we should be the more active in our exertions at the present time, because there appear to be indications of a crisis in the history of Heathen nations, which may afford hope of more than usual success.

In the abstract, of the Report for this year, lately published by the Church Missionary Society, we find the following important observations:

"It appears, that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

"Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is failing; failing, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the reports of our Missionary at the Island of Peitao, the metropolitan of Buddhism in China, the number of Priests have been diminished by more than three hundred during the last century; and the dilapidated state of their Temples, and the evident signs of contempt for them among the people, show that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learned, from the representatives of the ancient line of Buddhist Kings, that the cause is failing, and that, even with the help of gold from Siam, it can scarcely survive another century.

"That Brahminism is declining before the power of Christian truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

"Secondly—Another great fact, which presents itself, is that the Mahomedan and Heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution. "The Edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contavene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mahomedanism, is a still more astonishing event. And even in Central Africa, as it appears from the Missionaries at Abbeokouta, the same principle of toleration is recognized, and presents an open field to the Teachers of the Christian faith."

The above facts are of great value, both as showing us what the Reformed Church now is—proving the strength and reality of her principles; and also as reminding us of the work yet remaining to be accomplished. "Tell it out among the Heathen that the Lord is King."

THE LATE REV. EDMUND DEWDNEY, OF PORTSEA.

It is with very great regret we record in our present paper the decease of the Rev. Edmund Dewdney, A. M., of St. John's College, Cambridge, who expired at Florence, on the 18th of June last. The above gentleman was a native of Dorking, where his family is still located, and on the resignation of the Rev. W. S. Dusautoy succeeded to the incumbency of St. John's, Portsea, where for 13 years he laboured with an assiduity and devotedness of no ordinary character. For several years he conducted the entire of four weekly services, and when his failing health rendered even the help of a curate insufficient, he went to Switzerland and Italy, in October, 1845, in the hope that rest would restore his shattered constitution. He continued abroad with some alterations in his health till a few weeks since, when he was attacked by fever, which left him weak, but in no immediate danger. Up to the 18th of June he had continued improving, and on the 17th passed an unusually easy night. In the morning he suffered a relapse of the fever, but with no apparent danger till towards noon, when he became rapidly worse, and died at 20 minutes to 12. It would be idle to attempt a panegyric upon the Rev. Edmund Dewdney, but it is due alike to those who loved him while living, and who will long lament him now that he is gone to his rest, as well as to those whose nearer union will attach them more to his bright example, that we should attempt to recide the estimation in which he was held, who was a mighty man in our Israel. The diocese of Winchester has lost one of its most able preachers, one of its most spiritual divines, one of its best men. His style comprised two opposite characteristics. In a cottage lecture it was the perfection of colloquialism; in a studied sermon it was highly argumentative and intellectual, and often loftily eloquent. He possessed an unusual power of reaching the heart, arising, perhaps, chiefly from the thorough conviction that he always impressed upon his hearers that he was in earnest, that he felt and acted in his life what he taught in the pulpit. He drank deeply of truth at the fountain head, and he imparted freely to others what he had freely received. He never presented partial truth; he declared the whole counsel of God, at all times and in all places. As a public man (we say it fearlessly), the locality has not his equal in the living generation. Adopting his side always from high motives, he had a lofty disregard of self, and a noble scorn of the temporizing principles of worldly policy. Whatever he had to do, he did it with his might. As a benefactor of the poor, a reliever of the distressed, his worth will be seen only in the light of eternity. With a private fortune not large, with less than £200 a year from his incumbency, his charities were manifold; oftentimes when no public list would show them, and they are known only by accident. As a private friend few will look upon his like again. His affectionate sympathy, his able counsel, his generous help, were freely accorded, and he was always accessible. In this character, also, he will be doubly endeared to many of his congregation. Blessed beyond most men in his Master's work, his labours were specially acknowledged in the gathering of the young—"the lambs of the fold." To many such his loss will be irreparable. Such a clergyman, combined with such a friend, is a treasure of no common value. The friendship can be renewed only when the pastorate will not be needed. Even his faults were those of a generous and ardent temper, such as a cold heart or a coward spirit would never have fallen into. He could not

brook a cool argument about the relief of suffering humanity, and had no sympathy with the worldly policy that too often pervades the Church. He would denounce with all the earnestness and some of the vehemence of his Master the hollowness of unpractising profession, and hence the comparatively rich, who thought they had done much when they had made the plate tingle with their shilling, or the comparative temporizers, who thought that Christian principles are too strict to be always used in the town, or the parish, or the nation, were sometimes offended. But here we are forcibly struck with the truth of God's word, that "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

We remember the remark of a neighbouring clergyman, made now two years ago,—"I have just been to see Mr. Dewdney, who is unwell. I always leave him with a higher opinion of him. He seems ripening for glory." We believe that public opinion has gone in accordance with this. Even those who differed, and thought him harsh, have, in their calmer judgment, thought him sincere and faithful. He died universally honoured and lamented. In this tribute of respect we cannot but mingle one breathing of regret, that such a man should pass from this stage, being only an incumbent of a proprietary chapel. The honours

have one or two grammar schools; and to crown all, they have a college, in which some fifty youths are receiving a classical and mathematical education. Let our prayers ascend to the King of Zion that He would make these valleys, so often in times past steeped in the blood of martyrs, a nursery for His Church, whence trees of righteousness may be transferred to other lands.—*Quarterly Paper, Foreign & Inst.*

HARPER'S PUBLISHING ESTABLISHMENT, NEW YORK.—The establishment of the Harpers gives employment to 400 persons, including 25 girls; supports directly or indirectly, (independent of authors,) about 1,600 persons, and occupies an immense area equal to seven or eight large five story houses.—One building, five windows wide and five stories high extends from Cliff to Pearl Street (the depth of four ordinary houses); two other buildings join this on Cliff Street, and there are still two more on the opposite side of the street.

There are 19 double medium presses, worked by steam, and 3 Napier presses. From 69 to 70 reams of paper are consumed per diem. The celebrated Bible absorbed 6,000 reams.

The fixtures, machinery and tools, in their bindery are valued at \$13,000. 52 barrels of flour are used per annum for paste, and 42 of glue. 18 tons of shavings are sold per annum to the paper maker, which he uses in re-manufacturing; 730 packages of gold leaf, 1,200 doz. sleepkins; 750 pieces of muslin of 40 yards square each, and 60 tons of pasteboard, are used annually. From 6,000 to 7,000 volumes, 300 pages, 12mo., are printed daily. Nearly two and a half millions were thrown off during the last year. 800 lbs of metal are used weekly for casting—giving 41,600 pounds per annum. 500,000 pounds of stereotype worth 75 cents per pound, the product of ten years, are stowed away in vaults which extend of course, under ground from Pearl Street to Cliff Street. The whole quantity of stereotype deposited in these catacombs must be prodigious. There are from 60 to 70,000 pounds of type in the composing rooms. About \$200,000 are paid to clerks and hands per annum. A very onerous duty of the establishment consists in selecting works both printed and MSS., for publication. This department is in part filled by Mr. Saunders, (a son of one of the largest and most intelligent London Publishers.) Mr. Saunders unites to natural abilities of a high order, great experience and erudition.

The whole buildings are owned by the Harpers, and the stock in trade is certainly worth about \$1,500,000. Some authors may well bless the house; it has paid to Stevens about \$50,000—to Prescott half that sum, and to other writers, native and foreign (among the latter I may mention Belvoir,) magnificent amounts. A large number of the Harper's employes have been in their service twenty years—that is, since the commencement—an undeniable proof that the Brothers' promptitude in business and kindness of heart.—*Boston Courier.*

The BEREAN.

QUEBEC, THURSDAY, SEPT. 23, 1847.

It is with great satisfaction that we hear of some progress made towards the separation of Protestant patients from those who are members of the Church of Rome, in the Marine and Emigrant Hospital in this city. We have already offered remarks upon the advantages to be expected from this arrangement: the saving of time and exposure to the Protestant Clergyman attending upon the sick;—the religious comfort to the sick in being placed together with those who hold the like faith with themselves, and who can unite in worship under the guidance of the Clergyman who visits them. An intimation has also been given, (see our number for August 5,) that the advantage of security against collision between the Protestant Clergy and those of the Church of Rome deserves to be taken into the account;—it may be as well to treat a little more fully the subject thus shortly adverted to. It need not be denied, that cases have now and then occurred, at the Emigrant Hospital in this city, even as at Gross Isle and Montreal, of Protestant patients having baptism and the rites of the Church of Rome preparatory to death administered to them;—by what means such occurrences have been brought about, is another question. We should not have the least difficulty in admitting that the alarm felt, at the approach of death, by a mere nominal Protestant, who never before made religion the subject of serious consideration, is quite likely to make him grasp at those easy modes of giving security to the deluded soul, in which the demand of evangelical repentance and faith is superseded by an *opus operatum* which the Priest performs, and in which the patient passively acquiesces. This alone would be sufficient to account for some cases of turning from a hollow profession of the reformed faith to the adoption of Romanism in the patient's dying hours: we could stop at this, and still claim for our Protestant sick, that they should not be exposed to such influences in their time of mental terror and bodily weakness—if we did not positively know of other influences which have to do with the success that has attended proselytizing endeavours.

If Priests of the Church of Rome will take advantage of a Protestant's being placed amidst a number of Roman Catholics, and, upon the mere testimony of such persons, that the Protestant asked for the Priest, will manifest an eagerness to administer baptism and extreme unction to the person in a state of delirium, incapable of either understanding a plain question or giving an intelligible answer to it;—if it requires the dissuasion, and partly the authoritative interference of three medical men and a Protestant Clergyman to stop such a proceeding;—if Roman Catholic attendants will watch the opportunity of a Protestant patient's weak and helpless state, and refuse him the offices which they are paid to render, unless he will renounce his faith;—if a case has quite recently arisen which caused the instant dismissal of an attendant for having profanely sworn at a patient because he was still holding to the Protestant faith;—then verily it is not to be wondered at in the

least, that Rome may count up some cases of secession from Protestantism, through means of the numerous advantages she derives in our crowded hospitals, where the vastly preponderating number of patients and of attendants are her members, leagued together in a fatal persuasion that they will not only cover their own sins, but acquire positive merit, by bringing a "heretic" into the bosom of their church—through such means as it may be necessary to apply for the purpose. The cause of wonder is all on the other side: how Protestant Churches can allow their members to be exposed to evils so fatally affecting the soul's state through eternity.

CATHOLIC RITES FOR THE POOR.—From the *Eishop of Rhode Island's Address to the Diocesan Convention.*—The preaching of the Gospel to the poor, as it was a proof of the Messiahship of Jesus, so is it, also, one of the most blessed fruits of his religion. It is one of the encouraging signs of the times, that the attention of Christians has been so much drawn to this peculiar duty in our day. If we would enjoy the blessing of our Lord, and be acknowledged as his disciples, it must not be neglected by us. St. Andrew's Church in this city, is a free one, and well attended. And whether it prove self-sustaining or not, I shall rejoice that the experiment has been made, because it will to a certain extent carry out the gracious design of our Lord.

Whether churches entirely free can be supported without endowment or regular charitable assistance from others than the worshippers in them, is an embarrassing problem which remains yet to be solved by the result of experiments now in progress in this and other cities. But there is another mode of securing the preaching of the gospel to the poor, which is, in my judgment, more eligible, and exempt from all the embarrassing and perplexing difficulties connected with churches where neither taxation nor pew-rents are allowable. That is, the providing of free sittings in churches built by the rich and these in moderate circumstances, and supported by their contributions, whether in the form of taxation or otherwise. Such churches are substantially built, and will endure for ages; whereas free chapels, being generally of frail materials, will not last much longer than a generation. In one case, the expense of sustaining the ministry and defraying other costs of public worship, must be provided for, in part at least, by benevolent contributions from year to year. The other involves no expense in addition to the original outlay in the purchase of pews. In the one case, the poor are separated from the rich; in the other, they both meet together upon a level in the house of God, as worshippers of a common Father and Redeemer.

The whole buildings are owned by the Harpers, and the stock in trade is certainly worth about \$1,500,000. Some authors may well bless the house; it has paid to Stevens about \$50,000—to Prescott half that sum, and to other writers, native and foreign (among the latter I may mention Belvoir,) magnificent amounts. A large number of the Harper's employes have been in their service twenty years—that is, since the commencement—an undeniable proof that the Brothers' promptitude in business and kindness of heart.—*Boston Courier.*

leads or the issue of what is now doing, of what is now obstructed. The minds of all men within the Church are fixed on these significant events, and accordingly as they are carried through by the visible Ruler of the flock, will be the devotion of many to the invisible Ruler thereof.

"We venture therefore to express a profound hope—we may almost say a firm expectation—that the policy of Pope Pius IX. will meet with signal success. But let us understand a little more accurately what is meant by success in these affairs. The two glorious Apostles whose relies even yet hallow Rome—were they successful?—The world has generally agreed to think so; and yet one of them was crucified with his head downwards, and the other had his head smitten off with a sword. Were

Pope Sixtus II. and his Doctor St. Lawrence successful? We imagine they were, though the one preached his triumph from the gibbet and the other from his burning couch. The great Pope St. Gregory VII.—Hildebrand,—whom the enemies of the Church stigmatise as the most arrogant defender of the Supreme Pontificate; whom Bossuet presumed to censure as too bold a follower of novelties; whom a German emperor besieged in the Castle of St. Angelo, and whom a Norman Duke rescued from that destruction; whose whole reign was made up of storms and commotions: for whom Rome itself was no place of safety; and who died at Salerno with these memorable words on his lips:—"I have loved justice and hated iniquity, wherefore I die an exile"—was he successful in his policy? Surely the most complete success attended him, and no Pope need desire a higher destiny than his. He commenced a great conflict against the powerful abuses of his time; on them he inflicted many deadly strokes; and he rendered it easier for those who came after him to extirpate the abuses which was only given him to diminish, but not to pluck up by the roots."

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.—It is very gratifying to be enabled to announce that the collection, made in aid of the Church Society, and for the special object of providing a fund for the support of Widows and Orphans of Clergymen, last Sunday morning, at the Cathedral, after a sermon preached by the Rev. Dr. Mackie, amounted to £62 13s. 3d.—At the Chapel of the Holy Trinity, the sum of £8 11s. 3d., was collected for the same object; at St. Peter's Chapel, about £1 10s.; at the Mariners' £2 0s. 9d., and at All Saints' £1 10s. 7d. The new organ lately imported for the Cathedral was used at Divine worship for the first time last Sunday morning.

MEXICO.—The collection at St. Thomas' Church, last Sunday, for the above object, was £19 1s.

QUARANTINE STATION—GASPE ISLAND.—The Rev. N. Gurnett went down to the Quarantine Station on Tuesday last, to take his turn of duty in ministering to the sick and dying immigrants.—The Rev. C. J. Morris and the Rev. C. P. Reid retained by the boat on the afternoon of the same day, having left the Rev. K. Anderson, on their departure, in good health and engaged, with unabated interest, in the performance of his sad but deeply important duties.

Diocese of Toronto.

The Loan Bazaar of Toronto requests that the next collection on behalf of the Incorporated Church Society of the Diocese, be made in the several Churches, Chapels, and Stations thereof, on Sunday, the 17th October next, in aid of the fund for the support of the WIDOWS AND ORPHANS OF CLERGYMEN in the Diocese.

In consequence of a severe domestic affliction, which has obliged him to return suddenly to Cobourg, The Antecedent of York is under the necessity of suspending his official appointments from Llydiownton onwards, until further notice.—*The Church.*

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

The GENERAL CONVENTION, which meets triennially, in the month of October, is composed of the House of Bishops, consisting of all the Diocesan and Missionary Bishops in the United States, and of the House of Clerical and Lay Deputies, consisting of four Clergymen and four laymen from each Diocese. It legislates for the American Church within the limits of the United States, but can make no alteration in the Constitution, or in the Liturgy and Offices of the Church, unless the same has been adopted in one convention, and submitted to all the Dioceses, and afterwards adopted in another convention.

Secretary of the last House of Bishops—the Rev. Jonathan M. Wainwright, D. D., of New York.

Secretary of the House of Clerical and Lay Deputies—the Rev. William Cooper Mead, D. D., Norwalk, Ct.

The next Convention meets in New York on the first Wednesday in October, 1847.

By a joint resolution, passed in 1844, the officers charged with providing a place of meeting for any future session of the General Convention, were instructed to select some suitable building used for secular purposes, and not a Church edifice. Inquiries are frequently made whether this has been done. We are unable to answer them. It is not likely that a suitable secular building can be procured, and for Mr. Gladstone. Here is hope! Let the fifteen heads purify their societies from the leaven which is working in them; and let Christian parents, if they still risk sending their sons to Oxford, give a preference to those societies which afford hope and safety in the conduct of their resident governors."

THE POPE COMMITTED TO THE CONFLICT.—The following remarks are from the Roman Catholic paper, published in London, *The Tablet.* It is needless they should be read with special remembrance that those with whom this "Holy Father" (we quote the expression with reluctance) has entered into conflict are his own children—that most devoted son, the Emperor of Austria, seems to be the worst enemy the present occupant of the papal throne has to contend with; the King of Naples, another pillar of the papacy, is next to the Austrian monarch; the King of France, also a member of the Church of Rome, seems to occupy a somewhat equivocal position all the time, and it has even been hinted that the heretical English Government is looked to for help, if the Pope should be hemmed in all sides by the Sovereigns who acknowledge him as their ecclesiastical head. What will this division of a house against a house end in?

"To the course on which the Holy Father has now entered, Rome is committed. Not with sloth, or timidly, or cowardice, or for any selfish purpose, but in a spirit of heroic piety. God has permitted the Church, in the person of the newly-consecrated Pope, to be committed to this great conflict. He is made a spectacle to angels and to men. Much does

I attach to me. As far as I can learn—not wishing to flatter myself—they are well pleased; indeed, they express great satisfaction and delight at my going about to see them in their remote and humble dwellings through the woods. They are a people of a peculiar class; their good-will and esteem seems to be soon gained and easily kept—only take the right way. A little condescension prudent exhibited, and an interest manifested in their welfare; a zeal and desire to promote their happiness seen and felt by them—it is astounding what an effect it has, and how much good it produces; while nothing is more certain than that the contrary would prove the ruin of the Church.

Upon calculation, yesterday, I found that I have about fifty families scattered here and there, in all directions; some living on the roads and by the river side, and far back in the bosom of the everlasting forest; some so far, indeed, to get often to a place of worship, and some, I fear, that never come at all.

I have seen half of them already, the nearer ones, scattering, as I go, the "Children's Friend," and "Friendly Visitor" you gave me, which are received and read with avidity. Yesterday I took my first excursion into the woods, accompanied by a parishioner in the capacity of a pilot, a very good man and a pillar of the Church, who came for me in his wagon, and we started off about 10 o'clock.

During the day we called at ten dif'rent houses, having to walk to some of them some miles through the woods, making our way through narrow and almost impervious passes. The forest, however, afforded a grateful shelter from the heat of the sun, for it was overpoweringly hot; and the kind welcome we received, going from house to house, made amends for the fatigue. There is a rural simplicity about the people, and their honest way of living, not unengaging. But there is also among some of them much ignorance of divine things, and deplorable disregard of the Lord's-day; indeed, Sabbath-breaking is an open and a crying sin here—I might say among all classes almost, but I hope for better things. Many have long been in the habit of going nowhere; they would not go to the Dissenters, and they had taken a dislike to the Church. I had no idea the Church-people were so numerous as I find them to be. After a long day's journey, I got home at 9 o'clock.

As I fear I shall not be able to travel much to a distance during the severity of the winter and the rainy seasons, I am the more anxious to make the most of the fine weather in becoming acquainted with my people, and collecting them together. I purpose—if my health will bear me out in my resolution—seeing them all round four times in the year, and this will be done pretty well. However pastoral visiting in these forsaken days is shamed out of the society of the rich and the poor—a grievous sign of the times!—it is everything amongst the poor. Surrounded as I am by Dissenters on every hand, and by enemies of the worst kind, Millerites, Universalists, and such other abominable sects, whose proceedings are in fact shocking to common sense, to say nothing of religion, and decency, you may wonder how I get on. I go, however, very quietly and coolly to work; determined to make no invasion on the territories of others; in preaching I attack no dogma, rail against no sect; avoid all personalities, give utterance to no harsh expressions, but calmly endeavour to extinguish darkness by holding up the light. I give, according to the best of my knowledge and ability, a bold, clear statement of what I conceive to be Gospel truth, and leave my hearers to judge between that and the fatal ergos and delusions so prevalent among them. This I believe to be the safest and safest plan; and I do not think it will be unsuccessful. Indeed I am more and more convinced that, among the worst, the most ignorant, and even the most opposing characters and classes of mankind, there is something so peculiarly attractive in all you will understand by simple Gospel-truth, simply told, that it will not fail to win its own way, and draw over sonic, perhaps whom we least expected. Clear truth faithfully exhibited carries a vigor with it which fallacy and error cannot withstand. To the practical working of this proposition I look for success in my endeavours here, for indeed there is much to contend with. Many who come regularly to Church are avowed Universalists, of the worst sort. They deny the divinity of our Saviour, believe in no future punishment, and are very assiduous to propagate their doctrines—so mis-called. Millerism, which is a mixture of profanity, debauchery, and indeed daring blasphemy, is another evil, not so extensive, yet withal leading many of the ignorant astray; and indeed, it may most truly be said that extreme ignorance of the Scriptures is the foundation of these deplorable delusions. One man, who had long been a Millerite, having been repeatedly disappointed in his expectations of meeting the Messiah, and especially on one occasion, when he was held in breathless suspense by a luminous appearance in the heavens—which after all turned out to be nothing more than an unusually brilliant display of the Aurora—gave up his creed and turned Universalist, and says he "has now got hold of the right end on!" A very aged Universalist, whom I have gone to see several times, and reasoned with, very seriously, about his soul, replies to all I say only that he must take his "chance," and so must I; and all must take their "chance," and that all will ultimately be saved, for Christ said he would "draw all men unto" him. There are many like this man, but it is peculiarly lamentable to witness such a state of mind in the aged, apparently just entering into eternity.

I must not stretch further at present. This will give you some idea of the nature of my public duties; with regard to personal comforts I may just say that we are living in a snug and convenient house, we find the people kind, though strange in their manners and habits; and after making the needful and reasonable allowances, I find myself quite as well off as I expected. If you can come to spend with us a fortnight or so, let us know, and we will have a spare corner ready for you.

Local and Political Intelligence.

On Tuesday, the news, which had been received at Montreal by Telegraphy, reached this city, that the French Steamer Union had arrived at New York on Saturday, bringing twelve days' later intelligence from Europe.—On Tuesday, the Montreal mail brought also accounts of the arrival of the Cunard Steamer *Britannia* at Boston, bringing news from Liverpool to the 4th inst. The following is the Telegraphic despatch, as given in our city papers:

"Flour and Meal—Best Western Canal Flour sells at 24s. 6d. a 25s. 6d. per hhd.; Richmond and Alexandria, 23s. 6d. a 24s.; Philadelphia and Baltimore, 22s. 6d. a 23s.; New Orleans and Ohio, 20s. a 21s.; Sour, 18s. a 20s.

"Indian Meal, 1s. a 1s. per hhd.; Corn, 26s. a 21s. per quarter; White and mixed Wheat, 6s. 6d. a 7s. 6d. per 70 lbs.

"Oats, 2s. 2d. a 2s. 6d. per 45 lbs.; Barley, 30s. a 30s. 4d. per 60 lbs.

"The gradual downward tendency is perceptible in the Corn trade. A large business continues to be done in wheat and flour at declining rates, mainly influenced by the large supplies. Both home and foreign crops generally considered full average.

"Prime Mess Beef, per tierce, new, 90s. a 92s. 6d. Ordinary do. 82s. a 88s. Mess per hhd., 50s. a 52s. 6d. Ordinary 42s. a 48s.

"Prime Mess Pork, new, per hhd., 65s. a 70s. Old, 55s. a 60s. Mess, 6s. a 7s.

"The Great Britain Steamer successfully floated on the night of the 27th ult., and arrived at Liverpool on the 28th.

"Messrs. Kirkpatrick and Co. of Liverpool, and Gray and Rockburgh, of Greenwich, have failed. Messrs. Overend, Gurney & Co. met Messrs. Prime, Ward & Co.'s drafts for £70,000, after refusing acceptance."

The New York firm of Prime, Ward & Co. suspended payment on the 9th instant.]

From the *European Times*, and other English papers, which came to hand yesterday, we glean the following items of intelligence:

Mr. W. Robinson, Governor of the Bank of England, had failed—[from W. R. Robinson & Co.]

The Duchess of Parma had been poisoned at the Hotel Sebastiani, Paris. The poisoner, her husband, afterwards killed himself, and the affair created great sensation in Paris. She was the mother of nine children. The eldest son, 17 years old, was so deeply affected by the disgrace which had been brought upon the family, that he committed suicide. Prince d'Este had killed a woman whom he had brought with him from India: this act is attributed to insanity.

THE QUEEN'S VISIT TO SCOTLAND.—Our last number described the voyage of the royal squadron from the Isle of Wight, and its arrival in the Scottish waters on the 15th ult. at Loch Ryan. Upon entering the Clyde, the following day, the demonstrations of popular affection and loyalty which had been exhibited throughout the royal progress were shown by all ranks of the people. While Her Majesty entered the river the American frigate Macedonian, which came over with food for the destitute Irish and Scotch, had her main foremasts and bowsprit decorated with British colours, the United States ensign being at gaff peak. She gave the Queen a royal salute of 21 guns. Her Majesty invited Commodore de Kay and his lady to visit her yacht on her return, but from some change in the arrangements of the royal squadron, the visit was not performed. Her Majesty and the royal party, after having visited Inchary Castle, the Western Islands, and the most remarkable spots on the lakes, retired to Ardverikie Lodge, the seat of the

the past month, the cargoes of 51 ships, with a total register exceeding 24,000 tons, were discharged, and the total time occupied gives an average of 28 hours for a vessel of 400 tons register. During the last week, the "Montezuma" (692 tons), from New York, was discharged in 30 working hours; and the "Ocean Monarch" (1300), from Boston, was also discharged in 35 hours. The warehouses are rapidly filling up, and we are informed that upwards of 130,000 tons of goods have been landed at the dock up to the present time this year.

IRELAND.—The discontinuance of the relief system in Ireland has not yet been attended with any inconvenience. Mr. Twistleton, the Assistant Poor-law Commissioner, has been appointed to the head of the new Irish Board in conjunction with the Secretary of Ireland. The names of some of the defaulters to the poor-rate have been published in a black list, with a view to shame them into a punctual payment. Lord Dillon, the Hon. Gonville French, and Mrs. French are amongst the defaulters thus gibbeted.

At the weekly meeting of the Repeal Association on the 23rd ult., the rent was £51 18s., whilst the amount last Monday increased, it was said, to £100, the sum of £50 having been remitted from Boston, U. S., accompanied by a series of resolutions and a communication from Judge James. In conclusion, Mr. O'Connell read a communication from Philadelphia, and handed in £10 11s. 3d. Repeat rent from Liverpool.

The accounts respecting the Potato crop differ; but from the various statements which reach us, it is evident that wherever it has reappeared, the disease has assumed a less destructive form, and in many instances potatoes diseased have after some interval recovered their original soundness. The reports of the grain crops, north, east, south, and west, are the most cheering, nature, and field operations are affording ample employment at this moment to the people.

LEICESTER, JULY 19.—DESTRUCTIVE HAILSTORM.—On the 18th, at four in the afternoon, the sky was suddenly covered in the N. W. by dense thunder clouds. Thunder and lightning were succeeded by heavy torrents of rain, mingled with hail, which caused considerable damage. The storm travelled on, and committed the most fearful damage possible in many hamlets and villages. The hail fell in large masses, either angular or perfectly round, and it fell with such violence that many birds and domestic fowls were killed. The ripe corn suffered considerable injury, and the ears were completely thrashed out by the hail, so that the people gathered them up by their hands. Several of our farmers have not only lost their crops, but their property, inasmuch as they had neglected to insure their crops against hail. The *Freiburg Gazette* gives an account of this destructive hailstorm, which pursued its devastating course from Greisheim to Hungenheim. Fields and gardens are destroyed. Report says they are inundated, torn up by the flood; the soil is beaten to the ground; the ears are thrashed out by the violence of the storm; fruit and leaves have been torn from their branches, and the vines are utterly destroyed. Potatoes have on the whole suffered least; for altho' they have been hardly dealt with, it is confidently hoped that they will recover. Many dwellings also have suffered considerable damage. The windows have been broken, the tiles torn from off the roofs, and the houses flooded. All hearts are disconsolate at this great and unlooked-for calamity which has befallen us before we have had time to recover from famine and death. None can help us in this extremity but God!

The King of Prussia has proceeded on a visit to Italy. The sympathy displayed by the Germans in the Italian and Swiss disputes, which they think will eventually conduce to religious freedom in Germany, must naturally render it an affair of deep interest to King Frederick William that the cause of civil and religious liberty should not be crushed in Italy. The King of Sardinia has, it is said, taken the same view as England respecting the encroachments of Austria, and has, together with the Princes of Wirtemburg, Bavaria, and Baden, joined in an alliance with Great Britain to resist Austrian aggression.

SWITZERLAND.—The warlike preparations on both sides of the quarrel are still carried on with great activity, and it is believed that Austria has openly declared in favour of the Catholic party.

GREECE.—By accounts from Athens, of the 20th ult., the important intelligence has reached us that General Griziotti has escaped from imprisonment at Chalcis, and raised the standard of insurrection against the Coletti government at Negropont. The King sent his aide-de-camp to the insurrectionary general with an offer of pardon, if he would lay down his arms and disband his men, but Griziotti refused unless Coletti was first dismissed.

By letters from the Cape to the 30th June, intelligence from Kaffirland has been received, which is very unsatisfactory respecting the state of that colony. A sharp affair took place between the British forces and the Caffre tribe under Sandilla on the 15th of June, which gave the latter the advantage, in consequence of its numerical strength. The loss of the Caffres, however, was no doubt very considerable, while that sustained by our arms was comparatively insignificant, though we deeply regret to announce that Lieutenant Russell (said to be of the family of our noble Premier) was mortally wounded, he having died on the 17th.

King Otto opened in person the session of the Greek Chamber on the 9th ult., with a speech in which he expressed regret not being able to announce to them the conclusion of the difference with Turkey, but held up a hope of its speedy and peaceful termination.

TURKEY.—Letters from Constantinople of the 18th ult. mention the defeat of the Albanian insurgents at Berat by the troops of the Sultan, on the 25th of July. Cases of cholera had manifested themselves at Kharas and Taganrog.

ALGERIA.—Abd-el-Kader encamped, on the 18th ult., before the Spanish fort of Mellilla, on the coast of Morocco, and had an interview with the governor, whom he treated with great politeness. It is said that Abd-el-Kader has solicited the Queen of Spain to mediate with the Court of France for a peace.

CABE OF GOOD HOPE.—Papers of the 18th June state that the head quarters had been established at Graham's Town, where the Governor and the Lieut.-General had arrived, and intended to remain some time. By a general order the officers and privates of the 27th, 90th, and first battalion 91st regiments, whose term of service had expired, had been offered allotments of land on condition of their doing military service in cases of emergency.

OREGON.—A letter from Oregon, dated the 23rd May last, informs us that the election for Governor was to come off on the first Monday of June; that Geo. Abernethy (Whig) and A. L. Lovejoy (Dem.) were the principal candidates, but these divisions had no effect in the contest; that Abernethy, who has been Governor two or three years, is opposed to the "License Law," and vetoed it when passed by

the Legislature; that the latter is in favour of it, and assisted in carrying it through the Legislature, in despite of the veto; that the only issue is "Liquor or no Liquor"; and that the "No Liquor" candidate would be elected by a triumphant majority over the "red noses."

MEXICO.—The report which reached town last week, that Gen. Scott had entered the city of Mexico and was elected President, has proved unfounded. The American Army has, however, been victorious in two severe engagements, and is in sight of the capital; and an armistice has been agreed upon, with a view to negotiations for peace.

EMANCIPATION IN FRENCH GUIANA.—The *Salem Register* states, upon information received of Capt. Clarke, of the big Roap, which has arrived at Salem from Cayenne, having sailed August 5, that great excitement prevailed there, in reference to the question of abolishing slavery, which has been in agitation for some years. The Colonial Council has hitherto had a large majority in favour of the measure; but the minority, though small, was turbulent, and had contrived to hinder the consummation of the measure. The most intelligent planters favoured emancipation. Meanwhile, new laws have been passed by the French Chambers, modifying servitude; and the feeling in favour of emancipation has greatly increased: so that at the last election for a new Council on the 29th July, the friends of the measure succeeded in electing a Board unanimously on their side. The next advices, therefore, will probably be that a decisive step has been taken to effect emancipation.—*Montreal Herald*.

Mr. Jones, N. B.—A return of vessels registered at this port, between the 1st of January and 1st of September of this year, inserted in the *New Brunswick Courier*, shows a number of 51 vessels, and 24,567 Tons.

Mr. Jones, N. B.—An atrocious murder was committed on the 7th instant. It appears that Mr. James Briggs, Junior, son of Mr. James Briggs, ship-builder, of Portland, was returning home about 10 o'clock in the evening, from a meeting of the Sons of Temperance, in company with a younger brother, Mr. Geo. McLead, and a son of Mr. John Hawks, and that when near the head of the French Wharf, they were deliberately and wilfully fired upon by persons who were lurking in an alley on the opposite side of the road. One of the balls passed through the head of James Briggs, and he instantly fell a bleeding corpse! Another ball passed through the arm of his brother, severely injuring him. Rewards for the discovery of the perpetrators have been offered by the Lieutenant Governor and the Mayor of the city.

Mr. Conrad has entered into a contract with the British Government to run a line of steamers from Halifax to Bermuda, and to place a steamer on the route between Halifax and St. John's, Newfoundland. The contract has no connexion direct, or indirect, with the British North American Royal Mail Company.

The *Grand Line of Steamers* will hereafter leave Boston at twelve o'clock on their days of sailing—preemptory orders to that effect having been received from the Admiralty.

Mr. Edward L. Lane.—The Charlotte Town *Islander* of the 2nd instant, says—"A Memorial to His Excellency the Earl of Elgin, explanatory of the present state of affairs in this Colony, with reference to the Lieutenant Governor, was duly signed and forwarded to his Lordship on Saturday morning last. As the intended departure of Sir Henry Mountby was never officially announced, and the fact was only generally known just as the 'Electra' was about to sail, it was found impossible to furnish the Lieutenant Governor with a copy of the same, he having left the Island without any public notification."

GREAT WESTERN RAILROAD.—The *Hamilton Spectator* publishes a portion of the Report of the Engineer employed by the Great Western Railroad Company. The estimated cost of the main line, from Niagara river to Windsor, the Western terminus, is £1,238,520, and, including a branch to Port Sarnia, £1,404,929. The present position and intentions of the Company are thus shown in a speech delivered by Mr. Carroll at a late meeting at Chatham:—

"Stock books have been opened in this country, and a great deal of Stock is now taken up. The company have opened contracts from Hamilton to Niagara Falls. They have already closed with one company of contractors for a job of 500,000 dollars, who have agreed to take stock in payment of one-fourth the amount, and to proceed with the work subject to the order of the directors. The intention at present is first to build the line from London to Chatham, or perhaps to Windsor; if from lack of funds they should not be able to finish the whole of this line, then from London to Chatham only, making use of the navigation thence to Detroit; in the meantime the surveys are in a forward state, and Depot locations have been secured nearly along the whole line except at Windsor, and one or two other places: these have, for the most part, been given to the company gratuitously. The line generally has been found one of the best in America; it is 223 miles from Niagara bridge to Windsor; above 93 per cent. of the whole line is straight and very level; on the line recently run from London to the light-house at the mouth of the river, 73 miles are in a perfect straight line, and is found also very level. It is intended to survey a line immediately to cross this river at Thamestville. Mr. Spaulding, the engineer, will ascertain and report the capabilities of that line, and if found as good as the one to the south of the town, has no doubt that the directors will adopt it."—*Kingston News*.

WIRTSCHAFT.—The name of Port Windsor has been changed to Port Whitchy, by proclamation. This is a concession to public usage, for the latter is the name by which the port has been best known.—*Ibid.*

KINGSTON NEWS.—The last number of this periodical contains the following announcement:—

"The Proprietor of this journal having purchased the *Chronicle & Gazette*, the two papers will be united in one, under the designation of the *Chronicle and News*. The new journal thus formed will issue from the office of the late *Chronicle and Gazette*, will be printed with new type, and on a sheet the same size as the one now in the hands of the reader."

MONTRÉAL, EMIGRANT HOSPITAL, POINT ST. CHARLES.—Number of patients remaining last Friday, 903.

COLLEGE OF PHYSICIANS FOR LOWER CANADA.—At a meeting of this newly incorporated institution, held at the Court House, Montreal, on the 15th instant, the following 36 gentlemen were duly elected Governors of the College:

District of Montreal.

Drs. Wd. Nelson, M. McColloch, B. H. Charlebois, L. F. Tavernier, Wm. Sutherland, Frs. C. T. Arnoldi, Frs. Badgley, Archl. Hall, J. G. Bibaud, A. H. David, A. T. Holmes, J. B. Le Bourdais, Thos. Boutillier, Kimber, and Valois.

District of Quebec.

Drs. P. De Sales La Terrière, R. Noel, A. T. Michaud, Joseph Morin, J. L. Nault, Jas. A. Sewell, C. Fremont, J. E. Landry, C. S. Robitaille, J. Blaize, P. M. Bardy, Jos. Painchaud, J. Blanchet, John Racey, Jas. Douglas.

District of Three-Rivers and St. Francis.

Drs. T. Fortier, Badeau, Gilmore, Marsden, Malhot and Brassard.

His EXCELLENCY'S VISIT TO QUEBEC.—According to official notice received by His Worship the Mayor on Tuesday, Lord Elgin is expected to arrive in this city this morning: we are not likely to have it in our power to give particulars of the reception given to the Queen's representative, by our authorities and the citizens generally; but we have no doubt it will be both respectful and cordial. His Excellency will be accompanied by the Countess of Elgin, and Lady Alice Lambton; and will reside at Payne's Hotel during his stay.—The different National Societies have had meetings for the purpose of making arrangements:—the City Council have held a Special Meeting with the same view.

We learn from yesterday's *Gazette*, that His Excellency will hold a levee in the Parliament Buildings, on Saturday next, at half-past one o'clock.

THE NEW FIRE-ENGINE imported by No. I Company was brought to its destination yesterday, attended by the members of that and the Hose Company, and preceded by the band of the 93rd Highlanders. It was subsequently tried,—but under very disadvantageous circumstances—and we should say, will fully meet the expectations of all who take an interest in it.—*Saturday's Mercury*.

GRAY vs. THE HERALD.—This is an action for libel brought by Col. Guy against the *Montreal Herald*; it commenced last week and was going on yesterday.

THE left wing of the 1st Regiment, and the invalids from the several regiments in Canada, embarked on Friday on board the Maria Soames, transports for England. Easterly winds detained her till yesterday.

H. M. Troopship Belleisle arrived here, from Halifax, on Tuesday morning, with the two battalions of the 20th Regiment. The first battalion landed on the same day and marched up to the Jesuit's Barrack; the reserve battalion has proceeded on its way to London, C. W.

MUNICIPAL.—The City Council, at their Special Meeting held last Friday, as reported in the *Mercury*, referred to the Finance Committee an application for £576 6. 4. due by the Corporation to the Board of Catholic school Commissioners.—Two petitions, requesting that the salary of the Fire Inspector be increased to £250, were referred to the Fire Committee; so also a petition for a new Engine to Company No. 4.—It was resolved "that the Public Buildings Committee be instructed to inquire, without delay, into the best mode to repair the Old City Hall, in order to hold the meetings of the Council therein on the 1st May next."—Also there was read the draft of the By-Law, intituled "a By-Law to repeal a By-Law establishing a Board of Health," which being put to the vote was immediately adopted.—With reference to the office of City Clerk now held by Mr. Garneau, who has for some time been unable to perform its duties, it was resolved "that the further arrangement relating to the situation of City Clerk be referred to a Special Committee of five members, with instruction to communicate with the City Clerk on this subject, and to report to this Council."

In our report of the proceedings of the City Council, at their meeting of Friday last, it was stated that Mr. Belleau moved that the Road Committee be authorised to "discontinue the sweeping, scraping, &c.," It should have been "to continue, &c." From the *Mercury* of last Thursday.

We regret exceedingly to learn that an attack of Typhus Fever now continues the active and intelligent Longman Agent, A. C. Buchanan, Esqr., to a sick bed; and we earnestly pray that a speedy recovery may restore this valuable officer to his important duties.

GOSSIE ISLE.—Number remaining in Hospital on Tuesday, 1016.

WEEKLY RETURN
Of sick in the Marine and Emigrant Hospital, Quebec, from the 12th Sept., to the 15th Sept., 1817, inclusive.

Descript.	Remain.	Since To.	Dis-	Died.	Re-	
ing.	admit.	admit.	charged.	main-	main-	
Men....	419	70	519	84	26	409
Women....	163	23	206	18	22	166
Children....	39	19	58	4	10	44
	671	112	733	106	58	619

(Signed) JOHN B. SELLEY,
Acting House-Surgeon.

P. S. 10 o'clock.—His Excellency has landed; unfortunately the morning proves wet, and unfavourable to the full effect of the public reception which has been given.

SHIPPING NEWS.—Arrived among others.
Schr. Selena, Colombe, Labrador, H. J. Noad & Co., general cargo.
Bank Mary Whitney, Moon, Newport, Iron.
Schr. Calm, Landry, Miramichi, H. J. Noad & Co., Oil and Salmon.
Bank Temperance, Sims, Halifax, Sinclair, molasses.—Virgilia, Barr, Liverpool, Sharples & Co., general cargo.
Ship Sir Robert Peel, Murray, Liverpool, T. C. Lee, general cargo, 459 passengers.

Bark Anne McFay, Liverpool, Ross & Shuter, general cargo, 11 passengers.

—Pearl, Chalmers, London, Gillespie & Co., general cargo, 12 passengers.

Schr. Seabrook, Vigneault, Halifax, McKay & Cassells, Sugar.

Bark Cove, Storey, Liverpool, Brocklesby & Co., general cargo.

Schr. Quebec Trader, Babin, Arichat, Sinclair, Fish.

Bark Florence, Forrester, Cardiff, for Montreal, Paint, Glass, and Railroad iron, 1 passenger.

PASSENGER VESSELS.

Superior, From Londonderry, 360 Passengers.
Jane Black, Limerick, 395 "

Eliza, Glasgow, 269 "

Emerald, Newry, 85 "

Charles, Youghal, 62 "

Isabella, Killala, 230 "

Argyle, Newport, 309 "

Dahlia, Liverpool, 2 "

Wellington, " 346 "

DIED.

At Bytown, on the 12th instant, of Typhus Fever, contracted in the discharge of his duties, among the sick emigrants at the sheds, the Rev. WILLIAM DAVIES, Pastor of St. Andrew's Church of Bytown.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 21st Sept., 1817.

	s.	d.	s.	d.
Beef, per lb.	0	4	0	6
Mutton, per lb.	0	3	0	6
Ditto, per quarter	2	3	3	9
Lamb, per quarter	1	6	4	0
Potatoes, per bushel	2</			

YOUTH'S CORNER.

ONLY ONCE.

"Come, let us go and get some strawberries," said John to Henry, who had come to spend the afternoon of a fine June day with him, "there are oceans of them over there in the field beyond the meadow."

"Oceans of them?" said Henry in amazement. "The ocean is a great way off," continued he, as though he was speaking to himself.

"I know it is," said John, "but the strawberries are not; so come on."

Henry stood still, as if wrapt in thought.

"What are you thinking about," said John, noticing his perplexed looks.

"No matter," said Henry. His countenance cleared up as he said this, and he began to follow his friend.

The truth was, it took Henry some time to find out what John meant when he said there were oceans of strawberries.

He had been away from home but very little, and there he was accustomed to hear his parents say just what they meant, and he was taught to do the same; and he did not know but that other boys were taught in the same manner. He thought every body meant what they said, and hence he was puzzled to understand John's extravagant language.

It is a great deal better not to form the habit of using extravagant language. Does any one ask what hurt it does to speak in that manner, when it is known that you do not mean to lie? I answer to this question, that it does not do any good to speak in this manner, and it leads to evil. It will be very apt to lead one into habits of falsehood. Saying things that are not true with no intention to deceive, will lead on to say things that are not true *with* the intention to deceive. We ought at all times to speak the truth.

A fine meadow lay between the house before which the boys were standing and the pasture field which contained the strawberries. The grass had grown nearly high enough to be mowed, and would therefore be injured by any person passing through it. John's father had told him that he must not go through it any more, but must go round it when he wished to go for strawberries. It was a little farther round.

When John had said to Henry, "Come on," he began to climb the fence to get over into the meadow. Henry was a thoughtful boy, and asked him if his father would like to have him go through the grass?

"He told me not to, but I'll go through this once, only," said John.

"I wouldn't if my papa had told me not to," said Henry.

"Why, it won't do any hurt to go through once—only once."

"It will be disobeying your parent, and that is enough. If the good Lord makes strawberries grow for us, I think we ought not to disobey him while we are getting them. Come, it is but a little way round."

Thus urged, John got down from the fence, and went round with Henry.

He did well in following the good advice of his friend, and the dictates of his conscience; for Henry's words had taken hold of his conscience.

This *only once* is the cause of a great deal of mischief in this world. When a person resolves to do what he knows to be wrong *only once*, he cannot tell how many times he will do it. The way that Satan gets men entirely in his power is by tempting them to do some sinful act *only once*. He knows it will be easier to get them to do it a second time, and so on till they are led captive by him at his will.

It was well for John that he had a friend who tried to lead him to do right, instead of encouraging him to do wrong. In choosing friends and companions, choose such as will keep you back from sin rather than lead you into it. If Henry had followed John when he said, "Come on," or had urged him to go through the meadow, John would have disobeyed his father, would have offended God, and perhaps have laid the foundation for his ruin. Be sure that you always keep your friends back from evil if you can.

The boys entered a corner of the field, in consequence of going round, which they would not have thought of visiting if they had gone through the meadow. In this corner they found the ground red with ripe strawberries.

"Oh, I'm glad you persuaded me to come round, I should not have thought of coming to this thick spot," said John.

"Papa says we always fare the best when we do right," said Henry.

"I believe we ought always to do right, but I am not sure we always fare the best in consequence. Last Sunday Jim Simons went a strawberrying, and got the finest basket of strawberries I ever see."

"Ever saw," the school ma'm says.

The school-mistress had charged her pupils to correct one another when they spoke inaccurately. "Well, ever saw then," said John good-naturedly.

"I don't think Jim will think he fares the better for violating the Sabbath when God reckons with him," said Henry.

John made no reply, but said to himself, "I was not thinking of God when I spoke." The reason why we say and do so many things which are wrong is, that we are not thinking of God.

"There is somebody else strawberrying here," said Henry.

"Where? I don't see."

"That fellow there with a brown coat and red waistcoat."

"Oh! the robin, keep still, keep still, get me a stone!"

"What for," said Henry, taking hold of John's arm, "let us see what he is doing."

They watched him, and saw him pick a large ripe strawberry, and fly away to a neighbouring tree. They followed him, and found he had a nest there with three young ones in it.

"He is picking strawberries for his babies—I would not hurt him for anything," said John.

Why did he tell Henry to keep still, and ask for a stone? He didn't think what he was doing. Boys often do foolish and cruel things which they would not do if they would only think.

John and Henry picked as many strawberries as they wished for, and spent the remainder of the afternoon in play, all the happier for not having been disobedient to their parents, or cruel to the birds.—*Rec. Joseph Allen, D.D.*

MACHINE FOR TURNING STATUARY.

One of the most remarkable inventions of the age is that of Mr. Thomas Blanchard, of Boston, for turning busts, in a lathe. The art of turning cylinders, balls and any thing of uniform circular form, in the common lathe, has long been practised by ordinary turners, and is familiar to every body. But the idea of turning in a lathe articles deviating from circular forms appears at first blush, preposterous and absurd. And yet precisely such a machine has been invented for turning forms of various irregular shapes, such as gun-barrels, gunstocks, spokes of wheels, and shoe lasts, wig blocks, tackle blocks, and last, not least in importance, busts of the human head! Machines for all these purposes have been invented by Mr. Blanchard, and one of the latter description is now in full and successful operation in Boston.

The process of casting busts in a mould, after a model, has long been practised, and they may be produced of lead, brass, iron, bronze, or any other malleable substance, as readily as pewter spoons, or bullets, may be cast in a mould. But the idea of turning out busts from beautiful marble, by machinery and steam power, in any quantities and of various sizes, and with the most perfect accuracy, after a single model, is truly astonishing, and would never have been dreamed of but by a creative genius like that of Thomas Blanchard. Imagine a steam engine, in rapid motion, whirling round, and turning out the human head and face divine, with nose, chin, lips, forehead, eyes, ears, neck, breast and shoulders, of perfect proportion and accuracy to nature! Imagine such an eccentric machine, and you will have some idea of the wonderful stretch of invention which conceived and completed such a faculty.

Such a wonderful machine is now in successful operation in Boston, and if any person will take the trouble to search, he can see a bust of Daniel Webster rapidly revolving in one end of a lathe, and at the other he will see *fat simile* heads of the great expounder, of any desired sizes, turned out from marble, by machinery.

When one of these heads was presented to Mr. Webster, and he was informed by what process it was produced, he exclaimed, in astonishment, that it was the "most wonderful invention of the age." Well he might; for who can imagine such a curious art? Description is out of the question. He who doubts or would understand it, must see for himself. I have seen it, and there it is, open to the inspection of any respectable inquirer.

Busts of Judge Woodbury, of the supreme court of the United States, have also been turned from the same lathe, and those who are familiar with the face of the learned Judge, can attest the accuracy of the likeness. What is equally curious, busts and cameos may be turned after one and the same model, into imitations of any sizes, from a colossal bust, to a miniature face suitable for a lady's brooch.—*Boston Courier.*

ANCIENT PERUVIAN TEMPLES.

The most renowned of the Peruvian temples, the pride of the capital, the wonder of the empire, was at Cuzco, where, under the munificence of successive sovereigns, it had become so enriched, that it received the name of Coricancha, or, the "Place of Gold." It consisted of a principal building, and several chapels and inferior edifices, all constructed of stone. The work was of the kind already described in the other public buildings of the country, and was so finely executed, that a Spaniard who saw it in its glory, assures us, he could call to mind only two edifices in Spain, which, for their workmanship, were at all to be compared with it. Yet this substantial, and in some respects magnificent structure, was thatched with straw!

The interior of the temple was the most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the deity, consisting of a human countenance, looking forth from amidst innumerable rays of light, which emanated from it in every direction; in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold, of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were every where encrusted. Gold, in the figurative language of the people, was "the tears wept by the sun," and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary, were of the same costly material; and a broad belt or frieze of gold, let into the stone-work, encompassed the whole interior of the building.

Adjoining the principal structure were several chapels of smaller dimensions. One of them was consecrated to the Moon, the deity next held in reverence, as the mother of the Incas. Her effigy was delineated in the same manner as that of the Sun, on a vast plate that nearly

covered one side of the apartment. But this put into the boat, which was hoisted up with a lively hand-over-hand song. When it was high enough, and resting on the cranes, the man and child were lifted carefully in on deck; one of his arms was dreadfully bruised and swollen, the boy safe, but both in a great state of exhaustion. Their story was soon told. He was a Marquesan, belonging to the island of Tefniua; was making an excursion with another man and his child to one of the neighbouring islands, when it came on to blow heavily, and drove them off the islands, with scarcely any food in the canoe. The wind afterwards ceased, when a fresh disaster happened to them; a number of small whales had either been gambolling, or running very fast in the night when they unfortunately came in contact with their frail vessel and capsized it. One of the men was killed and knocked overboard to be seen no more; the other with his child fast on his shoulder, contrived to right his canoe, and bale her out with the one and only paddle he had now, as the other was lost; with this he contrived to make a little way towards the islands, though the current was sadly against him, and he was buried in the depths of despair when our ship was fanning her way close to him. He was a fine, powerful-looking man, greatly tattooed over the body. His shoulders, and indeed most of his body was greatly scalded from the wash of the sea continually over him; and on placing my hand on his skin, he felt icy cold. We bathed him over with some fresh water, and rolled both him and the poor child, who was about four years old, up in thick blankets, and got them brought down into the cabin; after which, some warm wine and water contributed greatly to recover him. He then embraced his child, gave his deliverers a long look of deep-felt gratitude, that no painter could depict, nor any pen describe, covered himself up in the blankets, and fell off into a sound sleep. The canoe was got on board, and in a very shattered condition it was; the outrigger was broken, and had been temporarily lashed; the projecting stern was knocked off; altogether, it was a strange affair for a man to exist in for four days and four nights; they must have passed a fearful time of it.—*Coultor's Adventures on the Western Coast of South America.*

If the reader sees in this fairy picture only the romantic colouring of some fabulous *El Dorado*, he must recall what has been said before in reference to the palaces of the Incas, and consider that these "Houses of the Sun," as they were styled, where the common reservoir into which flowed all the streams of public and private benefaction throughout the empire. Some of the statements, through credibility, and others in the desire of exciting admiration, may be greatly exaggerated; but in the coincidence of contemporary testimony, it is not easy to determine the exact line which should mark the measure of our skepticism. Certain it is, that the glowing picture I have given is, warranted by those who saw the buildings in their pride, or shortly after they had been despoiled by the cupidity of their countrymen. Many of the costly articles were buried by the natives, or thrown into the waters of the rivers and the lakes; but enough remained to attest the unprecedented opulence of these religious establishments. Such things as were in their nature portable, were speedily removed to gratify the craving of the conquerors; who even tore away the solid cornices and frieze of gold from the great temple, filling the vacant places with the cheaper, but since it affords no temptation to avarice—more durable, material of plaster.—*Prescott's History of the Conquest of Peru.*

MANNERS IN EGYPT.

I was told an amusing story, illustrative of these people. A man travelling on his own business, went to pay a visit to the nazir of the place through which he was passing; his dress was plain white, with an ordinary shawl and a common turban or cap. The nazir never asked him to sit down, took no notice of him, and paid no attention to his presence, irritated at this, he returned the next day, dressed in a cloth suit, with a handsome cache-mire, and a sword. The nazir, as soon as he saw him, desired him to be seated, and gave him a pipe and coffee. When the pipe was brought, the stranger deliberately took the silk sleeve of his dress, put it over the mouth-piece, and began smoking it. The nazir stared, but said nothing. On taking his cup of coffee, the stranger dipped the end of his sash into the cup, and returned it. On this, the nazir lost patience, and asked what he meant by smoking through his sleeve, and staining his sash. He answered, "You give pipes and coffee, not to me, but to my dress—let the dress have what belongs to it." Another story was told of a vulgar old man, who was often in the habit of committing some outrage against good breeding, very much to the annoyance of the pacha, to whom he was on a visit. One day, the pacha offered him some fruit, upon which, in full divan, he began to munch an apple with extreme gusto, to the great amusement of the boys, who were watching the scene, too happy in finding food for their satire. The pacha, soon afterwards, when they were alone, remonstrated with his guest upon the impropriety he had committed, and instructed him, when he received anything eatable, to put it to his forehead, and then in his breast, and eat it at some more convenient time. The old man promised obedience, and the master ended. Some days afterwards, at a large dinner, a boy sitting next to him, with Turkish politeness, took one of the cabobs of mutton from the pilaff, and offered it to him. The old man, to whom he was on a visit, the consternation of all, gravely carried the greasy morsel to his head, and finally deposited it in his bosom. The mirth of the boys, and the anger of the pacha, may easily be conceived. To these characteristic anecdotes, I may add that the host of a friend of mine, when the fish was brought at dinner, took some up in the palm of his hand, and crumbling together some bread and salt, made the mess into a bolus, which he insisted upon conveying to the mouth of his guest, who was forced to swallow it in the best way he could, and yet to smile all the time and look happy.—*Lord Castlereagh's Journey to Damascus.*

PEOPLES OF THE GREAT DEEP.—One of the ship lanterns was now held up half-way up the mizen rigging, to direct the boat in the proper direction, which shortly reached the stern of the ship with a small shattered-looking canoe in tow, with a native and child in it; when they came alongside, the stranger and child were

put into the boat, which was hoisted up with a lively hand-over-hand song. When it was high enough, and resting on the cranes, the man and child were lifted carefully in on deck; one of his arms was dreadfully bruised and swollen, the boy safe, but both in a great state of exhaustion. Their story was soon told. He was a Marquesan, belonging to the island of Tefniua; was making an excursion with another man and his child to one of the neighbouring islands, when it came on to blow heavily, and drove them off the islands, with scarcely any food in the canoe. The wind afterwards ceased, when a fresh disaster happened to them; a number of small whales had either been gambolling, or running very fast in the night when they unfortunately came in contact with their frail vessel and capsized it. One of the men was killed and knocked overboard to be seen no more; the other with his child fast on his shoulder, contrived to right his canoe, and bale her out with the one and only paddle he had now, as the other was lost; with this he contrived to make a little way towards the islands, though the current was sadly against him, and he was buried in the depths of despair when our ship was fanning her way close to him. He was a fine, powerful-looking man, greatly tattooed over the body. His shoulders, and indeed most of his body was greatly scalded from the wash of the sea continually over him; and on placing my hand on his skin, he felt icy cold. We bathed him over with some fresh water, and rolled both him and the poor child, who was about four years old, up in thick blankets, and got them brought down into the cabin; after which, some warm wine and water contributed greatly to recover him. He then embraced his child, gave his deliverers a long look of deep-felt gratitude, that no painter could depict, nor any pen describe, covered himself up in the blankets, and fell off into a sound sleep. The canoe was got on board, and in a very shattered condition it was; the outrigger was broken, and had been temporarily lashed; the projecting stern was knocked off; altogether, it was a strange affair for a man to exist in for four days and four nights; they must have passed a fearful time of it.—*Coultor's Adventures on the Western Coast of South America.*

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