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The BEREAN.

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

VOLUME III.—No. 6.]

QUEBEC, THURSDAY, MAY 7, 1846.

[WHOLE NUMBER 110.]

BISHOP ALEXANDER'S ENTRANCE INTO JERUSALEM.

JANUARY 27TH, 1842.

Thro' the gate of Bethlehem, lo! they pass
'Neath old, grey towers and massy battlements,
And princely palm-trees.

What a motley throng
His flying barb, and stays the swift jerreed,
And darts a searching and half-savage glance
Around the unwonted scene.

And thou, poor Jew!
Servant of servants, has thou no concern
In this, the rising of salvation's sun
O'er thy beloved Zion? Has her harp
Not long enough upon the willows hung?
Nor art thou satiate with thine age on age
Of banishment and tears? But on he goes,
Earth-bound and mammon-blinded, and with heart
Like nether flint, 'gainst Him of Nazareth.

Up to his mosque, the turban'd Mussulman
Moves with a master's port, to keep the feast
Of Corban Baviam. Haughtily he leads
The crescent's pallid beam, and bows him down
To his false prophet.

Twilight gently falls
O'er Moab's distant mountains and the face
Of the Dead Sea. Silent, and full of thought
The Prelate seeks his home, amid those shades
Where dwelt the man of grief, the Son of God,
The world's Redeemer.

Walk thou in his steps,—
Drink of his spirit, and so plant the cross,
That in his healing shadow all may kneel
As brethren, and on breezy Olivet
The mingled prayer go up, from Abraham's sons
And those of Islam, and the pagan's voice
Blend sweetly with them, in a choral strain
Unto the Lord of Hosts.

By L. H. S. (Mrs. Sigourney?)
in the Episcopal Recorder.

JEWISH VIEWS OF CHRISTIANITY.

We are all guilty, more or less, of the sin against God and our brethren involved in the recognition of vain, impious and blasphemous fables as part and parcel of Christianity. The very gross idolatry perpetrated in Popish countries does not prevent our extending the term "Christian people and Christian churches" to the worshippers of wood, stone, and flour on the one hand, and on the other to the places set apart for such worship. We complacently talk of the Latin "Church" and Latin "Christians" in Jerusalem itself; out of our own mouth the indignant Jew condemns us, and who shall condemn him for doing so?

Again, we familiarly talk of the Greek "Church" and Greek "Christians"; and the Jew who has been in the Levant presently calls to mind St. Spiridione, in his glass chair, or some other case of old bones, carried in solemn procession, with mummeries and essentially idolatrous ceremonies scarcely if at all distinguishable from Popery; or perhaps, the holy city rising to his mind's eye, he thinks on the fearful abominations practised in what is called the church of the sepulchre; where the supposed burial-place of our Lord Jesus Christ is made the theatre of such fearful and mocking impieties as to furnish a perpetual jest to the Moslem guards, who are charitably employed in preventing the wretched actors from tearing and trampling each other to death in their wild phrensy. So long as, by our own fault and folly, Christianity was identified with these foul doings; so long, by our fault and folly, the Christian name and the Christian faith were, and must be, a hateful thing, yea, a cursed thing, in the sight of a conscientious Jew.

But this is not all, nor even the worst part of the matter. When Jerusalem was in the hands of the Christians in early times, before the Mohammedan imposture rose, they built many godly churches, and practised a great number of superstitious observances to manifest their feeling as to the sanctity of particular spots, where tradition represented certain scenes in our Lord's ministry and sufferings to have taken place; but there was one spot, by Him regarded as most sacred: the Temple, whence he drove the buyers and sellers; the Temple, where he daily taught; the Temple, concerning which he used that remarkable expression, "He that sweareth by the altar, sweareth by the Temple, and by Him that dwelleth therein"; the Temple, to which the Apostles and the whole company of believers daily resorted, as the appointed house of prayer; and the sight of which ought on every account to be in the estimation of every believer in the Bible, most dear, most sacred, most precious,—whether looking at the past or to the future, sacred indeed to us should be "the mountain of the Lord's house"—Mount Moriah. More sacred than any earthly thing, more dear than the life-pulse in his bosom, it is, it must be, ought to be to the Jew.

Well, these early Christians, when in possession of Jerusalem, made choice of that mountain, and of the site of the Lord's House, for what purpose? As the general receptacle for all the filth of the city. Withoor, up the ascent, they took the trouble to carry every loathsome, every putrid thing, for the one, solo, avowed purpose of polluting that spot, and of wringing the heartstrings of the Jew, as no pagan tyrant had ever thought of wringing them. No Jew had then the privilege of weeping and praying beneath the ruined wall: Christianity, as it called itself, thrust, spurned him away, or permitted his approach only to madden him by the dreadful sight of what was sure to excite his feelings as to furnish an excuse for butchering him on the spot. At length the Caliph Omar, son of Ishmael, came to claim a site for a Mosque, and the Patriarch of the Christian church conducted him to Mount Moriah, as a suitable place; no doubt conceiving that the crescent of Islamism would be even a greater defilement than the contents of all the Christian sewers. Omar cleansed the spot, and to this day it remains guarded, fenced around, unapproach-

able alike to Jew and to Christian, with the exception of the short period when the crusaders overran, grasped, and retained the holy city and, by a general massacre of the inoffensive Jews, whom the milder spirit of Islamism had permitted to take up their abode there, gave them another terrible lesson in what they were told was the true Christian doctrine.

Hence the feeling of horror on the part of the Israelite against a religion, the chief feature of which was so very hideous in the sight of man and God. That religion was not Christianity; and of late years, thanks to the spreading light of the true Gospel, it has been better understood that Christianity is not idolatry, blood, and sacrifice: that instead of hating it loves the Jew; instead of defiling and dishonouring Jerusalem, it takes pleasure in her stones, favours the dust thereof, and longs to see all the nations of the earth going up to worship the Lord God of Israel upon that holy mountain, once more in possession of the Jews, to whom God gave it by an irreversible covenant for ever. Hence, the Jew can now take up the New Testament, without any apprehension of finding in it words answerable to, or justificatory of the dark deeds of those who vainly and blindly professed to be led by it; and to this we must attribute the tone and spirit of the following article, which we give for the express purpose of exhibiting the fruits of a better knowledge of what really is Christianity, than the Jews had formerly any means of acquiring. We trust, also that it will set right those among us, who are led to believe that the Jews of our day occupy themselves in cursing us.

From "The History of the Israelites" by Jost, a learned Jew now living at Frankfurt.

In the mean time, Jesus of Nazareth had grown up to manhood, and commenced to exercise his office of teaching. Nothing is known of his former life, except, that he was once, when twelve years old, conversing with the Pharisees in the temple about the dogmas of their religion.

John, who is known by the name of the "Baptist," was long preparing for the event which was now to agitate the world; he taught in the desert, exhorted the people to repent, and baptized many of them in the river Jordan. This was considered by the Jews as an holy act, through which people not only became members of the covenant, but were also cleansed from their sins. In this time of enthusiasm, when the promised Messiah was anxiously expected, and His delay ascribed to the wickedness of the nation, every one endeavoured to be penitent, and to get rid of the weight of his sins.

Jesus also went to John, and suffered himself to be baptized by him, in order to uphold the national custom. From this moment he entered on the course of a public national teacher, and announced his views. Although he outwardly conformed to the old law, it was nevertheless soon perceived that he aimed at a reformation of the then prevailing opinions, concerning the relation of the Deity to mankind. Above all, he showed himself opposed to the Pharisees. They, from motives which have already been mentioned, placed a high value upon the observance of outward ceremonies. He rejected this idea as pernicious, and raised immediately upon it the whole new structure. This is not the place to state by what means he gained so many disciples. This can be seen in the Gospels, and the innumerable expositions of the deeds of this Teacher. His history can only be touched upon here, in as far as it has any connection with the Jews, and has been the cause of any change in this nation. As the Pharisees hated him, he spread his doctrines first in Galilee, where few of them were found, and where his first disciples joined him. In many synagogues, and even in the Temple itself, he held discourses which moved his hearers, and procured him an ever growing fame. He often disputed with ingenuity, and (according to custom) with proofs from the scriptures, against the then prevailing doctrines; he further revealed his intentions. He cured many sick. Those who believed him recognized these effects, as the direct influence from on high. The opponents looked upon his deeds as the work of the devil, as witchcraft. For at that time the devil stood high in the belief of the people. Jesus was therefore, on account of these medicinal works, partly adored and partly hated; the latter especially by the Pharisees, because in the performance of his wonders he had sometimes disregarded the celebration of the Sabbath. From that time he spoke distinctly of the purposes of his coming, and the object he had in view. He now declared himself openly as the Son of God, as the Messiah and Redeemer promised by the Prophets; called himself frequently a king, yet not one of an earthly kingdom, so that he could not be accused of traitorous views against the government, notwithstanding all the temptations of the Pharisees, who were constantly seeking his destruction especially as a political revoler. By degrees, he was joined by several of the Samaritans, and was much revered in Galilee: chiefly because Jew and Gentile were equally welcome to Him; and he endeavoured to instruct every one without distinction.

But in Judea itself he found less belief, and even to his friends he remained long incomprehensible. His miracles, though they ought to have been convincing to a people that looked for wonders, had nevertheless no effect; yea, the animation of his discourses procured him more zealous followers than all his cures had ever done. This unbelief ought to be noticed, though it will be difficult to ascertain the reason of it. Nor shall we

attempt it here, this not being the proper place for it.

From the time that Jesus showed himself as the founder of a new covenant, he was called Christ (the Anointed) and his followers beheld in Him a Deity under human covering. The Pharisees, however, thought it now their duty to persecute him, because his doctrines were in their opinion wholly opposed to the promises of the Prophets. They imagined that by dissipating the idea of an expected great King, he was destroying all the hopes, wishes, prayers, and ceremonies connected therewith; that by extracting the moral doctrines, and rejecting all the other laws, he was making the reading of the Holy Scriptures superfluous or unnecessary; that he was degrading the value of the sacrifices, and of the Theocracy, as it had until then existed. In short, that he threatened an overthrow of the whole condition of things. That all Pharisees were not of the same opinion, may be concluded from the fact, that so many synagogues were open to him, and that so many congregations listened to him with pleasure. They did not see these important effects, and therefore the new teacher was nowhere persecuted except in Jerusalem and in his native town, but was regarded as another Rabbi. Several Pharisees and members of the Sanhedrim only, wished his destruction, because He was most dangerous to them. They therefore put several questions to him concerning his relative position to the state, and after some trouble, succeeded in having an accusation against him brought before Pilate. Still he could not be found guilty, and Pilate would at the utmost have condemned him to the scourge. But the Sanhedrim, well knowing that their already diminished authority (for they had no more the power to judge in cases of life and death) would be totally destroyed by any innovations in religion, clamoured for his execution; and the incensed populace brought it so far, that the accused was nailed to the cross under mockeries and derision. His disciples may not have been numerous enough openly to oppose this measure. By his death the Pharisees attained, however, but half their object: His followers spoke now so much the louder, and the more freely; and the Jews who adhered to the old law, were hated by the followers of the new doctrine, on account of this murder; and afterwards they were frequently persecuted, notwithstanding the forgiveness granted them by Jesus. Besides, Christianity must have gained much in the eyes of every friend, by the voluntary death of its founder. To this came afterwards, the news of the Resurrection, to convince the Christians still more of the truth of Christianity. But to the Jews, the new doctrine seemed therefore so much the more suspicious; those of the Jews who had already embraced some of the dogmas of Jesus, determined not to favor all the representations of his disciples. The Jews were therefore obliged to withdraw still further behind their barrier, when the new doctrine formerly so like the old law, was assuming a form wholly opposed to the belief of the Jews.

With their idea of God, even when purified of all that is material, they were obliged to reject the doctrine of the divinity of Jesus, of His Mission, Redemption, Resurrection, &c. &c. For that reason, the rise of Christianity at first, had little influence over the condition of the Jews. It soon even departed from its native country, and converted the heathens. It is only at a later period that we see Christianity having any effect on the form of Judaism. At that time, this occurrence was looked upon by the Jews merely as a striking event, but one that might happen every day, and they did not even connect it with the other events of the times.

No one could at that time have foreseen what mighty revolutions of states, what innumerable changes in the culture of mankind, would one day be produced by the offspring of Judaism, and how many of their children would outlive the aged, suffering, powerless mother.

Should the time not yet have arrived, with all Pharisaical religious persecution might cease? Should experience not yet have taught mankind, that the spirit of persecution will at last turn its weapons against itself? It may be true, that the constant struggle of mind will sharpen the faculty of thinking, promote the truth, and keep the will awake and active; it may be true, that friction will often produce sparks of refreshing light, and act beneficially upon the heart; but when the soul forms an alliance with low discord, and unmeaning contention, let the above deed, and its endless consequences serve as an illustration.

THE NINETEENTH CENTURY.

A public exhibition of Relics at Rome. Letter from the Rev. M. Hobart Seymour, to the Editor of the Achill Herald.

MY DEAR BROTHER.—You have asked me to write something for the Achill Herald,—something connected with the workings of Popery, as I have seen it in the seat of its power; and as I believe here is nothing more useful than a simple statement of facts, I shall narrate the proceedings of one day—the public exhibition of relics in the Church of the Holy Cross of Jerusalem, on the fourth Sunday in Lent, in the year 1845.

This Church is one of the seven privileged churches of Rome, and the fourth Sunday in Lent is for it the most remarkable and important in the year. All who attend the services of that church on that day are entitled to certain indulgences—all who have part in the masses there celebrated are entitled to the release of one soul from purgatory. The record or official statement and verification of these privileges is suspended near the

High Altar of the Church; I have carefully copied it, but it would occupy too much space to transcribe it at present.

The great scene—the fête connected with this day and this church, takes place in the afternoon, and is attended by a vast concourse of persons. I recognised princes and princesses in all the frippery of fashion, jostled and pressed by dirty pilgrims and wretched beggars. The crowd contained very few of the English, and was essentially Italian. It was diversified by the sombre dresses of the monks and the shewy dresses of the Roman peasants. Here was some Italian lady brilliant in all the newest elegance of Parisian fashion; there was some tall pilgrim with staff in hand, and large scallop-shells attached to the front and back of his pillerine; here knelt some peasant girl in all the yellow, and green, and crimson that give so shewy and brilliant an appearance to the festivals of Rome; there sat some sturdy beggar saying his bead-prayers with all vociferation, interrupted only by his demands on the charity of those around him; here stood a group of Capucine Friars, with their long brown dresses, and their long beards drooping to their breasts; there stood a kind of Franciscan Friar, with their shaven crowns and shaven beards, and their ropes—the cord of St. Francis—around their loins. A few, perhaps one tenth of the assembly, seemed silent and prayerful and devotional, while all the rest chatted upon any and every topic, till a perfect babel of many tongues pervaded the vast assemblage.

The principal object of this motley crowd was the public exhibition of the precious relics, for which this church is so remarkable, and the exhibition of which takes place on this day.

The catalogue of these relics is suspended near the high altar; I carefully copied it. It is as follows:—

Three pieces of the most Holy Cross, deposited by Constantine, and kept in a case of gold and jewels.

The title placed over the cross, with the inscription in Hebrew and Greek and Latin.

One of the most Holy Nails with which our Lord Jesus Christ was crucified.

Two Thorns from the crown of thorns of our Lord Jesus Christ.

The finger of St. Thomas, the Apostle, which touched the most holy rib of our risen Lord Jesus Christ.

The transverse beam of the cross of the good thief.

One of the pieces of money supposed to be given for the betrayal of our Lord Jesus Christ.

The bodies of the Saints Casarius and Anastasius.

The Cord by which our Lord Jesus Christ was bound to the cross.

The sponge that was extended to our Lord with vinegar and gall.

A large piece of the coat of our Lord Jesus Christ.

A large piece of the veil and of the hair of the most Holy Virgin.

Some of the clothes of St. John the Baptist.

Parts of the arms of St. Peter and St. Paul.

Some of the ashes of St. Lawrence, the Martyr.

A vessel of the balm in which the head of St. Vincent was dipped.

Some earth from Mount Calvary, saturated with the precious blood of our Lord Jesus Christ.

A bottle full of the precious blood of our Lord Jesus Christ.

A bottle full of the milk of the most Blessed Virgin Mary.

A piece of the sepulchre of our Lord Jesus Christ.

A piece of Mount Calvary.

A piece of the place where Christ was smitten.

A stone from the place where Christ was born.

A piece of the stone where the Angel stood at the annunciation to the Most Holy Virgin.

A piece from the house of the Most Holy Virgin.

A piece from the house where our Lord was sitting when he pardoned Mary Magdalene.

A piece of the stone where our Lord sat after having fasted.

A piece of the stone on which Christ wrote the words, given through Moses, on Sinai.

A piece from the place where our Lord ascended to Heaven.

A piece of the stone from the grave of Lazarus.

A piece from the place where the cross of our Lord Jesus Christ was found.

A piece from the stone where St. Peter and St. Paul repose.

A piece of the cotton, in which was collected the precious blood of our Lord Jesus Christ.

Some of the manna with which God fed the Israelites in the wilderness.

Some relics of eleven Prophets.

A portion of Aaron's rod that budded.

A portion of the head of St. John the Baptist.

A portion of the head of St. Clement, Pope and Martyr.

Some relics of Prossade, Virgin and Martyr.

Some of the skin and hair of St. Catharine, of Sienna.

A tooth of St. Peter.

A tooth of St. Jordan.

Some bones of St. John the Baptist.

Some relics of St. Peter and St. Paul.

Some bones of St. Bartholomew, the Apostle.

Some relics of St. James, the Apostle and brother of our Lord.

Some bones of the Holy Innocents.

A portion of the thigh of St. Lawrence.

A portion of the shoulder of Beatus, the Bishop and Martyr.

Some bones of Saints Fabian, Sebastian, and Thomas, Archbishop of Canterbury.

Some bones of Saints Hippolytus, Agapitus, Epiphanius, Dionysius.

Some relics of Saints Cosmo and Damien, Martyrs, and of St. Urban the Pope.

Some relics of Sixtus, the Pope.

A knee of St. Jordan, the Martyr.

Some bones of St. Nicholas, the Bishop.

Some relics of Saints Somanus, Regulus, Nereus, Emute, Benedict, Hilarion.

A stone from the house of St. Peter, the Apostle.

A stone from where St. Catharine, the Virgin and Martyr, reposes.

Some bones of Mary Magdalene.

Some bones of Saints Petronella, Anastasia, Potusiana, Agnes, Euphemia.

Some relics of St. Elizabeth, the Queen and Widow.

Some relics of Saints Bridget, Julian, Felicite, Catharine, Margaret, Virgins and Martyrs.

Some relics of the eleven thousand Martyrs.

One hundred and thirty-seven cases of other relics of Saints, both male and female, whose names antiquity has not distinguished.

An image of the Pieta in Mosaic, found among the relics in the reliquary which belonged to Pope Gregory.

This catalogue of relics is placed conspicuously in the church, near the high altar. A very large proportion of them were exposed in a case on the altar; and, strange as it may seem to us, they were undoubtedly believed in, and devoutly worshipped by the people.

At four o'clock there were vespers with music in the choir chapel—a sort of transept to the church. Then all the monks of the convent, to which the church belongs, formed a procession, and passed by a private way into the convent. From the convent they moved into the chapel of St. Helena. This chapel is underground; it is beneath the convent and behind the church. There I was waiting to see them, and there the procession of monks entered, every monk carrying a lighted candle, and all realising those scenes so often described in romances. They passed through this chapel, the floor of which is said to be formed of holy earth brought from Calvary, and all knelt before the privileged altar, opposite to that of St. Helena. The bishop knelt at their head, adoring the Host on the altar, and after repeating a short service there, they ascended by a flight of steps, and in procession entered the body of the church. The cross was carried before them as they passed down the church and returned by the great aisle or nave. They thus approached the high altar; they prostrated themselves before it; they sung, on their knees, a *Te Deum*, and a *Litany to the Saints*. After this they retired to make arrangements for the more special exhibition of the principal relics; and then the whole assembly became a scene of increasing movement, by the passing to and fro of little processions, of various fraternities, dressed in blue, and white, and black, in all varieties of colour, and carrying banners of every hue.

Before I proceed to describe this, I have one observation to make.

When the procession of bishops and monks knelt before the altar in the subterranean chapel, the consecrated Host was on the altar. Before this consecrated Host, as their visible and present God, they prostrated themselves. And this act of worship, however we may disapprove of it as idolatrous, is at least intelligible. But when this procession of bishops and monks knelt before the high altar of the church, the consecrated Host was not there; but, in its stead, was a case of relics. This case was divided into about a hundred minute compartments, each compartment containing a small particle of a bone, or of a thread, or of a stone, or some such fraction of a relic, with a minute label on each with the name of the saint whose relic it was supposed to be. This case, which I carefully examined, was on the altar in the place of the consecrated Host, and to this case of relics the bishop and monks knelt, prostrating themselves and exhibiting precisely the same form of worship as they had exhibited a few moments before to the consecrated Host, as their present and visible God. What may have been passing in their hearts or heads it is not for me to say, but it is most certain that neither I nor any other person present could detect the slightest difference between their worship of the Host and their worship of the relics.

And now I shall describe the exhibition of the principal relics.

At one end of the church there is a small gallery, capable of holding four or five persons. In the centre of this stood the bishop, in his mitre and full canonicals; on either hand stood a priest. On these three every eye in the vast assembly was fixed. And as every eye was strained, one of the priests rung a bell; then the other priest handed one of the relics to the bishop. The bishop reverently receiving it, held it before him, and exhibited it to the assembled multitude,—the priest announcing with a loud voice, "The finger of Saint Thomas, the Apostle and Martyr of our Lord Jesus Christ!" The bishop then presented the relic—said to be the very finger with which the unbelieving Thomas touched our Lord's side. He held it according to the usual custom, right before him, then turning it to those on his right, then to those on his left, then again to those immediately before him; he then kissed the glass case, which contained the finger, and returned it to the priest.

Another relic was then produced, and placed in the hands of the bishop, the priest, as before, announcing its name—

"Two thorns from the crown of thorns of our Lord Jesus Christ!"

The Bishop exhibited this as before, and it was easy to see in the glass case the two thorns set and standing, each thorn being about three inches long, but whether they were real thorns or only iron imitations it was impossible to say. He then kissed the case devoutly, and returned it to the priest.

A third relic was then produced; it was presented reverently by the priest, and was received as reverently by the bishop, the priest announcing, "The tablet, with the inscription over the cross of our Lord Jesus Christ!"

The Bishop exhibited this relic as the others. The characters in Hebrew, and Greek, and Latin, though very dark and large, were very far from being easily legible, and the tablet itself seemed rather small for the occasion. It was about nine or ten inches in length, and about five in breadth. The bishop also kissed this relic and returned it to the priest.

A fourth relic was then placed in the hands of the bishop, and as he exhibited it to the people, the priest proclaimed, "One of the nails that fastened to the cross our Lord Jesus Christ!"

This relic was a very pretty affair, being enclosed in a very pretty glass and gold case. In the centre was a black thing, said to be the nail, with two little angels made of gold, kneeling and worshipping it! It was exhibited, kissed, and returned to the priest.

Another relic was produced—the fifth and last. As the priest presented it to the bishop, the bishop affected to start back under a sense of surprise and awe. He gazed on it with devout wonder. Before he would touch the holy thing he must uncover; his mitre, which he had worn while exhibiting the other relics, was now removed. He could not with covered head look on the sacred thing; he bowed profoundly to it; and then taking a large glass cross from the priest, the priest announced,

"Three pieces of the most holy wood of the cross of our Lord Jesus Christ!"

In an instant, as if by magic, the whole assembly was prostrate, even the monks removed their little skull-caps, and every one present, except the few English there, prostrated himself as in the act of highest adoration, in precisely the same way as at the elevation of the Host. The silence was deep and profound throughout the vast assembly. Some seemed to hold their breath as if impressed with the profoundest awe; some seemed in deep devotion to breathe prayer in secret; some, gazed intently on the relic, and moved their lips as if praying to it, while the bishop held it before them. It was a glass case in the form of a cross, set at the ends with richly-chased gold; it was hollow, and there appeared within it three small pieces of wood; they varied from two to four inches in length, and were from half an inch to three quarters of an inch in thickness. After the bishop had duly exhibited this—after the people had fully worshipped it—after it had been returned to the priest, the bishop and priests retired from their little gallery, and the services of the day concluded.

And I too must conclude this letter. As the congregation dispersed, and we were slowly leaving the church, but while we were still within it, my wife seized the arm of a pick-pocket, who had insinuated his hand into my pocket. She released him, as it was not the place for foreigners, as we were, to create a scene. Upon her doing so, he coolly transferred his hand from my pocket to the vessel of holy water, sprinkled and blessed himself, and quietly departed! I thought it a very natural result of such a religion, and a very suitable conclusion to such a scene.

M. HOBART SEYMOUR.

March 9th, 1846.

Those of our Subscribers who have changed their residences at this season, and have not signified the same at our Publisher's, will please to do so, in order to ensure the regular delivery of their papers.

The Berean.

QUEBEC, THURSDAY, MAY 7, 1846.

The article inserted on our first page under the heading, "THE NINETEENTH CENTURY," has been pointed out to us by a friend as one of real importance for the information of readers who are liable, time after time, to hear assertions that the gross perversions and frauds commonly charged upon the Romish Church belong to an age gone by—or that the abject superstition undeniably prevalent among the vulgar is not fairly to be laid to the charge of those who ate, by office and profession, their leaders. The writer of the article is a well known Clergyman, whose character is vouchered for the truth of his description: the scene of the transaction described is in the very seat of the papal residence; the actors in it are a bishop, assisted by priests. If the unchanged character of the Church which tolerates and sanctions these acts is not proved by accounts such as this—added to facts like the one certified by the Rev. T. H. Home's correspondent as inserted in our last number but one—and to innumerable others supported by similar testimony—there is no power in evidence to prove anything, let it be what it may.

We must, however, state that probably we should not have given up so much of our space as Mr. Seymour's letter occupies, if we had not been influenced by our friend's suggestion. This must serve us for an opportunity of saying that, if some of our readers should, as we suspect, think that we insert too much matter illustrative of papal corruptions, there are not wanting those in whose opinion we might with advantage give more.

And here we proceed to avail ourselves of the suggestion made some time ago by another

friend, that we should state our views upon a special demand which he knows to have been made upon periodicals professing to advocate the cause of our Church: namely that they should exhibit our communion, as it is distinguished from Protestant dissent, with the same prominence as they represent the same in its protest against Rome. It such a statement on our part were considered needful as an apologetic address to any portion of our readers, we should decline the task. Our course is before the public. Such as the BEREAN has now been for more than two years, it had to be, if the Editor was to perform this indescribably trying duty. The course pursued by him is the one which he judges that the interests of the Church require, and his allegiance to the great Head of the Church demands from him. The distinction of the Church from Protestant dissent has all along run through the pages of the BEREAN as the lump of sugar does through the cup of tea; and we admire not the taste of those who would prefer seeing with their eyes the hard piece of unenjoyed superior privilege, while sipping the unsavoury draft of bitter controversy. This course is adopted by us with so much the more decision as we are entirely persuaded that the danger to the Church at the present day is not from Protestant dissent without, but from romanizing tendencies within her. To imagine that, under our present system of religious toleration—which has the sanction of all the constituted authorities of the realm, and which no sane member of our communion thinks of restricting—there will not always be a certain amount of dissent from the Church established by law or preponderating by influence, would be utopian: and therefore the existence of dissent is to our view a fact which we behold without greater disturbance of mind than we experience in discovering the existence of any other divergency in the results of mental operations. That the prevalence of it should be confined within the narrowest possible limits that may consist with that freedom which, for the sake of the Church herself, we must needs advocate, is no less our conviction than it can be that of the keenest controversialist for Church against dissent that we know of. But the most effectual check to dissent is the fidelity of the Church to her sacred trust. Let our Clergy be zealous for scriptural truth rather than for official prerogative; affectionate and painstaking; lively in their ministrations and content with moderate emolument; exploring the deep caverns of their own hearts and digging into the mines of religious experience that they may know how to deal with the souls which look to them for guidance: let the laity be united with their pastors; ready to aid the cause of the Gospel with personal service, pecuniary offerings, holy life, and fervent devotion—let, in short, all orders and ranks be engaged in promoting the efficiency of the Church-system, rather than in asserting her right of pre-eminence, and the Church will become so attractive to those without, and prove so retentive of those within her pale that dissent will unfold few beyond those whom it would be scarcely desirable to have while they remain unchanged in disposition; it will, in fact, prove a safety-valve to the Church, even as, "Her Majesty's Opposition" is a real means of security to the free constitution of the British Empire.

And, in fact, dissent was making no advance in the mother-country—multitudes, on the contrary, long alienated from the national Church became reconciled and were ready to return to her bosom, when the rise of Tractarianism undid the good work which evangelical preaching, impressive performance of Church services, and diligent pastoral labours had done; the alarm, felt at the romanizing tendencies apparent in that movement, gave such strength to dissent as compelled a strong Conservative government, three years ago, to abandon its scheme for the education of factory-children, because the dissenters pronounced against the influence which it was designed to give to the Clergy of the Church of England. The government thought that dissenters might trust the Church for a fair and impartial use of the privilege claimed on her behalf; but it had to give way to the indignation which burst forth, as expressed in the words of one of the dissenting ministers: "Trust her, just now, when such fearful indications are given of a returning relish for antiquated superstition and unconstitutional compulsion! just now, when so many of her sons are blotting the name of Protestant from their brow as a disgrace, and disturbing the settlement of the very Throne, by denouncing the Reformation a robbery, and the Revolution rebellion! just now, when they are labouring to elevate tradition above the Scriptures—the sacraments above the Gospel—the Church above Christ—and the priest above all!—just now shall we transfer all that is sacred in life and in death? No, never." This may seem very exaggerated, because it charges upon the Church what was the perverseness of some of her members only; but the Church could not answer, three years ago, that their perverseness was effectually rebuked—and we may doubt whether it has been sufficiently rebuked at the present day.

Our anxiety, therefore, is vastly more directed towards a right state of things within our Church than towards the wrong which is

without. And on what side the danger within now principally lies, recent events in the mother-country have sufficiently shown. It is for the information and guidance of those within our Church that we furnish those proofs of the unaltered character of the Church of Rome, of which the article from the *Achill Herald* is one.

Having referred to the suggestion of our Correspondent, we will use the liberty which, we suppose, he is ready to accord us, of closing this article with quotations from his letter which we shall run into one by only a few words of our own, thrown in for the sake of connection:

"It seems to me as if men, even of religious principle and love for evangelical doctrine, became disposed to prefer ENRON, eased in Episcopacy which we all believe to be the scriptural government of the Church, to the TRUTH, dispensed under a non-episcopal, therefore an imperfect, ecclesiastical organization. At all events they think it right to entertain the same hostility to Protestant dissent as to Rome—the same in kind. They must, therefore, view the one as no less dangerous to the soul than the other: a Scylla and Charybdis, equally to be avoided, would we not make shipwreck of faith! It is to be feared that persons taking such a view have advanced some distance towards Rome already: they have assumed a position where Protestant dissent appears as equally opposed to God's truth with Roman corruption; and such a position is not that of the consistent member of the Church of England. Granted that the former is an evil of no common magnitude, it is, in kind, wholly distinct from the enormities of the latter."

In order to let the act of the Church of England herself—so far as her connection with the state has allowed public ecclesiastical acts to be those of the Church—speak her mind on the estimate formed by her of imperfection in ecclesiastical organization, we will adduce a passage of her history, somewhat farther back than the recent one of the co-operation of our Queen and Bishops with the Presbyterian King of Prussia for the establishment of the Jerusalem Bishopric. In the year 1618, the religious differences in Holland caused the assembling of the celebrated Synod of Dort, consisting of 36 ministers, 5 professors, and 20 elders of the non-episcopal Dutch Church, attended by delegates from many of the Continental Churches, all of them constituted under a departure from the episcopal model. King James I. deputed four dignified divines to represent, at that Synod, the episcopal Church of England: George Carleton, D.D., Bishop of Landaff; Joseph Hall, D.D., Dean of Worcester (afterwards Bishop of Norwich); John Davenant, D.D., Margaret Professor and President of Queen's College, Cambridge (afterwards Bishop of Salisbury); and Samuel Ward, D.D., Master of Sidney College, and Archdeacon of Taunton. It did not, in those days, appear inconsistent for the episcopal Church of England to hold fraternal intercourse with a non-episcopal Church as a sister, on an occasion involving so highly important an ecclesiastical function as the declaration of doctrines. We have intimated, indeed, that the delegation of those divines by the King was not, strictly speaking, an act of the Church: it was the act of the Sovereign who sent, and of the dignitaries who went when they were told to go. But in those days Convocation had not yet ceased to be convened and to transact business; and when that Church Council did meet, it pronounced no censure upon what had taken place: so far from it, that in 1624 the Dean of Worcester, late delegate to the Synod of Dort, had the honour of preaching before the assembled Convocation of the English Church a sermon appropriately entitled "Noah's dove bringing the olive of peace to the tossed ark of Christ's Church." Had the spirit of that meek and evangelical prelate prevailed in Church and State, instead of that breathed by the fierce and intolerant LAW, Church and State might have been saved the overthrow which came upon them not long after that period.

We have said this much upon the point, whether the Church of England holds the character of a Church to be forfeited by departure from Episcopacy such as has taken place in Holland and other parts of Europe, even as in Scotland. The amount of wrong committed by those who were once in connection with the Church of England, but have separated from her and formed distinct religious communities, must in some measure depend upon the closeness of her adherence to primitive Church government, the efficiency of her discipline, and the purity of her doctrine. Much zeal can be profitably spent in efforts towards preserving the great privileges in these respects which she possesses, and recovering some of which, through the perverseness of her own members, she has been unfortunately deprived.

The article on our first page, headed "Jewish Views of Christianity" is taken from *The Christian Lady's Magazine*, edited by CHARLOTTE ELIZABETH; the introductory part was written by an Israelite who himself has had to overcome all the obstacles thrown in his way by Jewish hardness of heart, and by Christian inconsistency, but is now rejoicing in Jesus as his Messiah, and is admitted to that ministry which preaches Christ and him crucified. The learned Jewish writer from whose work he extracts, has had opportunity of seeing Christianity producing results different from those so forcibly exposed

in the introduction, and it is a matter of satisfaction to find him take so unprejudiced a view of the origin of the Christian religion, while it remains cause of regret that, when he can bring so much candour to the investigation, he should not be brought to embrace Christianity as the fulfilment of type and prophecy, and to call upon the name of Jesus as the only one given under heaven amongst men whereby we can be saved.

We shall have a few extra copies of this number struck off on purpose to be addressed, as occasion may arise, to periodicals from which we receive the obliging offer to exchange. Our exchange-list is already so large that, from a consideration both of the expense and of the time required to turn the favour to account, we are under the necessity of restricting its further extension, though we always receive the offer with gratitude. It is needless to mention, with regard to papers from the United States, that the terms on which we should have to exchange with them are not equal; we have to pay not only the U. S. postage with the Provincial for the paper received, but again the Provincial postage of the one we send in return: three times the expense to which our Contemporary is put. We hope it will not be considered as any disregard of the value of those periodicals to which this number may be addressed for the purpose now indicated.

This intimation is not intended to apply to any of those papers with which we have already been in the habit of exchanging.

LORD'S DAY PROFANATION.—A memorial, numerously signed by the citizens of Montreal, having been forwarded to the Postmaster General of Great Britain, praying for the discontinuance of office work on Sundays in the Post-Office; a reply in the negative has just been received from his Lordship, stating that a compliance with the petition "would naturally inconvenience the public service." These refusals, though mortifying and discouraging, must not induce the friends of religion to give up their attempts at a reformation of the crying sin. Let the subject be kept before the public mind: let public feeling be excited against the continuance of a practice so contrary to the Divine commands, and then the public servants must comply.

THE CHURCHMAN'S MONTHLY REVIEW.

The need of a safe and judicious guide, in forming an opinion of the numerous works, which issue from the press, in the present day, must often be felt, by the serious reader. Members of the Church of England, (besides the assistance which they require, in common with others) naturally wish for such a guide, in endeavouring to estimate the value of such books as proceed from those of their own communion. That need is greatly increased, by the fact, that, of late years, various works have been published by professed members of the Church, the tendency of which is to lead the mind away (sometimes, by insensible degrees) from the grand truths, which are embodied in her Liturgy and other recognised formularies, to questions of ceremony or discipline: these matters being treated by such writers, as of essential importance. Too often, indeed, treatises, in some respects valuable, or even lighter publications, contain grievous charges of supposed defects in the Church of England, and insinuations respecting the (alleged) superiority of the Church of Rome.

To parents, guardians, and instructors of youth, it must be of immense importance, in the discharge of their momentous duties, to be on their guard against such ensnaring productions: and to find a censor, whose verdict is honestly given, according to the Scriptures of truth, and the accredited standards of the Church, so happily in harmony with those infallible pages.

Such a guide, the writer believes, may be found in the CHURCHMAN'S MONTHLY REVIEW. It is conducted with considerable ability, as well as with a very decided tone of piety. It is not unfrequently enriched by contributions drawn from experience: while its truly Protestant opinions are uttered with a heartiness and fervency, which gives them additional weight. When the general character of the work under review is approved, a favourable opinion is briefly expressed; and usually, rather copious extracts are given: when it is otherwise, the remarks of the reviewer are more extended in order to combat what is deemed erroneous. In the department entitled "Short Notices," works less important, or of smaller size, are so described, that a general idea of their tendency may be obtained: there is also a brief catalogue of new theological publications, and a "Chronicle" containing an arranged list of ecclesiastical preferments, ordinations, &c. The price is moderate; while, in typographical execution, it is fully equal to the improved taste of modern days.

It will be gratifying to some, to learn that among the contributors are to be reckoned the Rev. Charles Bridges, and the author of "Essays on the Church." With a firm attachment to the episcopal government, there is yet manifested an enlarged spirit of candour and good-will towards those of other Protestant communions, who hold fast the essential verities of the Gospel, so nobly maintained at the period of the great Reformation, by the worthies of our own Church; and so happily revived, (as to their influence over the Christian world) during the last sixty or seventy years.

To the faithful members of the Church of England, therefore, and to the true followers of our Heavenly Master, wherever found, the CHURCHMAN'S MONTHLY REVIEW may be safely recommended, as highly worthy of their support.

J. R. S. L. Suffolk, March 11th, 1846.

ECCLESIASTICAL. Diocese of Quebec. INCORPORATED CHURCH SOCIETY. PAYMENTS to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of April, 1846. Table with columns for date, amount, and description of payments.

ORDINATION.—On Friday last, being the Festival of St. Philip and St. James, divine service was held in All Saints' Chapel, when the Lord Bishop of Montreal admitted to the Holy Order of Deacons, Mr. Isaac Hellmuth, a Divinity Student of BISHOP'S COLLEGE, LENOXVILLE. The candidate was presented by the Rev. Official Mackie, Examining Chaplain to the Lord Bishop. The Epistle was read by the Rev. C. L. F. Haensel, and an extemporaneous address was delivered by the Bishop, from the concluding portion of the 1st Chapter of St. John's Gospel, (being the second lesson appointed for that morning service) in which a happy allusion was made to the interesting circumstances under which the newly ordained Deacon—a son of Israel, and educated with a view to the office of a Rabbi—had been led to acknowledge Jesus as "the Son of God, the King of Israel." The Rev. Messrs. Sewell, Chaderton, Simpson, and Parkin, were present, and united with the officiating Clergymen and their brother, just set apart to the work of the ministry, in receiving the sacrament of the Lord's Supper at the hands of the Bishop. Mr. Hellmuth will undertake the duties of the mission at LENOXVILLE during the absence, on leave, of the Rev. L. Doolittle, and will lecture, in Hebrew, and Rabbinical Literature, at BISHOP'S COLLEGE.

[The Rev. I. Hellmuth is a subject of the crown of Prussia, and pursued the usual studies of German youth at the College of Breslau, besides receiving, under his paternal roof, a rabbinical education which was designed to confirm him in attachment to the religion of his forefathers. While travelling in Silesia, at a subsequent period of his life, he fell in with the Rev. Mr. Berling, a truly evangelical missionary of the Basle Society for promoting Christianity among the Jews—himself a convert from Judaism. From his spiritual instructions, Mr. Hellmuth obtained that acquaintance with the religion of Jesus which he had not derived from the practice of professing Christendom; and he recognised in Jesus, the Messiah. He continued a secret believer for the space of six years, convinced in his understanding, but unable to overcome those impediments to an open confession of his Redeemer which it may well be supposed that family-connections put in his way. He broke through these hinderances, at last, by proceeding to Liverpool where, under the guidance of Mr. Lazarus, a converted Israelite of deep experience, Superintendent of the Institution for inquiring and converted Jews, his resolutions were formed, and he was fully prepared for the public profession of the Christian faith, being admitted to baptism in All Saints' Church, by the Rev. Mr. Joseph, Missionary of the London Society for Promoting Christianity among the Jews. He spent nearly three years at Liverpool, forsaken by his family in consequence of his admission to the Christian Church. His health being found to disagree with the climate, he adopted the advice of Christian friends, that he should proceed to this Province, where he arrived in the autumn of 1841, furnished with testimonials from English Clergymen; and after pursuing his studies for nearly a year in the Diocesan Theological Seminary at Cobourg, was transferred to this Diocese on the opening of Bishop's College, Lennoxville. Besides the prosecution of his own studies he has been engaged in lecturing in Hebrew and Rabbinical Literature which, as above stated, will continue to be his occupation in connection with the College.]

Diocese of Toronto. INCORPORATED CHURCH SOCIETY. At the Society's stated meeting, held on the 2nd of April, sundry payments were ordered to the amount of £62 12s. A supply of books was granted to the value of £2, for a Sunday School in the Township of York, and thanks were voted for two gifts of land for Church purposes. Collections made on Quinquagesima Sunday, towards forming a fund for the support of Students in Theology: Previously announced £249 10 6; St. James's Church, Louth 1 5 0; St. John's Church, do 1 5 0; Emily 1 0 0; Woodstock 6 0 4; Eastwood 0 8 6; Lot 27, 11th Con. Zorra 0 6 4; Huntingford 1 7 10; Napanee and Tyendinaga 2 5 0. £263 17 6d. (Condensed from the Church.)

VISITATION.—We are directed to state that the Lord Bishop of Toronto, in consequence of sickness in his family, will be unable to commence his pastoral visitations in the Niagara District so soon as was announced in previous numbers of this journal. His Lordship will cause a statement to be published of the dates and places of Confirmation, in that and other Districts, as soon as it shall be in his power to do so.—Church.

CLERGY RESERVE.—The Select Committee of the House of Assembly to whom the Petitions on this subject have been referred, have reported in favour of an address to the Queen, beseeching Her Majesty to recommend to the Imperial Parliament to amend their former Act...

KING'S COLLEGE, LONDON.—The Rev. Alexander McCaul, D.D., Prebendary of St. Paul's; the Rev. R. Chevenix-Trench, M.A., Examining Chaplain to the Bishop of Oxford; and the Rev. F. Maurice, M.A., have been appointed Professors of Divinity in this College, under the new statute...

To the Editor of the Berean.—In looking over the proceedings of our Provincial Legislature, the following remarks attracted my attention as well as excited my disgust; and I have determined to bring them under your notice and that of your readers...

A question having been asked as to the tenets of the Society of Christian Universalists, of Upper Canada, Mr. McConnell said there was a large number of this sect in his county, and they were very respectable people...

Now I would ask, Mr. Editor, is not the above announcement a very false one, or at least calculated to give a very erroneous impression of the tenets of this sect to those who do not happen to know better?

EMIGRATION.—The tide of emigration to America, from Ireland, has set in this year earlier than usual. The quays at Cork are crowded to inconvenience with passengers and their luggage...

Quebec 5th May, 1846.

The privilege of members of Parliament extends, we suppose, to the liberty of making statements similar to those remarked upon by our Correspondent; and as the reports which we receive of debates in the House of Assembly are in general very meagre, we would not take it for granted (though not improbable) that those statements remained uncorrected.

DISTURBANCES AT MALTA.—Eight days ago an order appeared in the streets saying that this year masks were prohibited on Sunday; upon this, the local press unanimously began attacking personally Sir Patrick Stuart in the most virulent manner...

To CORRESPONDENTS.—Pamphlet from Burlington received with many thanks;—Portsmouth paper.

PAYMENTS RECEIVED.—Rev. Isaac Hellmuth, No. 105 to 156; Messrs. J. W. Marsh, No. 105 to 156; F. N. Marsh, No. 105 to 156; John Bayl, No. 110 to 135; G. B. Hall, No. 105 to 156; John C. Simmons, 105 to 156; Mrs. Whiteford, 105 to 130.

Local and Political Intelligence.

EUROPEAN NEWS.—The steamer Great Western arrived at New York on Tuesday of last week, after a passage of seventeen days from Liverpool, during the greater part of which she experienced head winds. She had 125 passengers, many of whom, it will be seen by the names in another column, are residents of Quebec.

The British Corn trade continues dull, and prices are 8s. lower than at the beginning of the year.

The Revenue returns to the 5th of April, exhibit some curious results. This is the end of the financial year. The quarter's revenue, owing to the general stagnation of trade, shows a deficiency in the customs of nearly half a million, in the excise of more than a quarter

of a million. The year's deficiency in the customs amounts to nearly two millions and a half, and upwards of £300,000 in the excise. —But the stamps have increased £400,000, the Post-Office £20,000. The total ordinary revenue leaves a decrease of something more than two millions! which may partially be accounted for by the great reduction in duties.

The most gratifying feature in the return is the continued increase in the Post-office. Thus far, the penny postage has worked admirably.

While the walls of Parliament ring with the distress of Ireland, and the fears of a famine in that country are constantly present to the eyes of British statesmen, it is an undoubted fact that the receipts of butter, beef, flour, and provisions, the produce of the sister kingdom, in the Thames and in the Mersey, are greater than at any former period.

Sir Robert Peel states that his Irish Bill will be taken up again on the re-assembling of Parliament, and pressed to a first reading.

PERMITS OF SIR H. HARDINGE AND SIR HUGH GOUGH.—The Gazette of Tuesday announces that the Queen had been pleased to direct letters patent to be passed under the Great Seal, granting the dignity of a Viscount of the United Kingdom of Great Britain and Ireland unto Lieutenant General the Right Hon. Sir Henry Hardinge, Knight Grand Cross of the Most Honourable Military Order of the Bath, and Governor General of India, and to the heirs male of his body lawfully begotten, by the name, style, and title of Viscount Hardinge, of King's Newton, in the County of Derby.

Col. Sir H. G. Smith, is appointed a Knight Grand Cross of the order of the Bath. The London Morning Chronicle says "Upwards of seventy fire engines, constructed on an improved plan, have been ordered by the Board of Ordnance for the use of several garrisons and government buildings in the colonies. They are built on a perfectly new principle, the bodies being made of thick copper instead of wood, which in warm climates are subject to the rot, or worm. All of them are to be made as powerful as their size will admit. Yesterday, a number having been completed, a series of experiments took place in the Tower. They were got to work from the sunken wells, fully manned by a party of artillerymen, and streams of water from their branches were thrown to the summit of the White Tower."

Large quantities of seed potatoes continue to arrive weekly from the Azores, from South America, and from the West Indies.

SPAIN.—The ministry of Gen. Narvaez has resigned, in consequence of some intrigues on the part of the Queen mother Christina.

The Montreal Steamer brings no accounts of the English Mail of the 19th ult. which was expected to-day; nor is there any thing new from Montreal.

MONTREAL.—On Thursday last the Governor General held his first levee, which was very numerously attended.

A daring robbery was committed in that city on the same afternoon. The cash-box of Mr. Thomas Mussen, containing money, notes of hand and valuable papers, was taken from his shop by some expert thief who, at the last accounts, had not been detected.

THE WINTER SESSION OF THE MEDICAL FACULTY OF McGill College closed this week, and the prizes for eminence in the following branches of Medicine were presented to the undermentioned students:—

INSTITUTES OF MEDICINE.—1st Senior Prize—W. Wright. 2nd do. H. Pradis. 3rd do. G. Gibb. equals.

1st Junior Prize—R. P. Howard. MATERIA MEDICA.—Senior Prize—W. Wright. Junior Prize—L. Barry.—Transcript.

THE ARMY.—The 43d Regiment, which arrived from Halifax in the Blenheim transport, on Sunday last, marched, on Tuesday, to Fort Moncton, according to orders from the Horse Guards; but, on Wednesday, they received counter orders, and proceeded, on Thursday, by sailing for Dover.

LIENANT-GENERAL LORD BLOOMFIELD, G.C.B. and G.C.H., having resigned the command at Woolwich, the Master-General has appointed Major-General Sir Thomas Downman, C.B. and K.C.H., to succeed his lordship; the appointment commencing the 1st of April, 1846.

into the Assembly a few have failed, and about 25 have been sent to the Legislative Council. The few which originated in this House and were sent to the Assembly are not yet disposed of. The Council has passed several of the Bills sent up, and sent back some others with amendments. Bills are sometimes passed in both Houses in Committee of the whole without many members listening to the reading of the words in which many of them are framed, and with nearly an impossibility of making amendments; besides the parchment copies often differ from the printed Bills. In the Assembly they sometimes read only the marginal notes, while many of the members go out of the House. No wonder that amendments are wanted every year, and that the laws are frequently contradictory and incapable of execution. They are now making new editions of the School Acts and the Municipality Act passed only a short time ago, and it is to be feared they will not be, in the language of the trade "improved editions."

Mr. Draper laid before the House the following Message from his Excellency:—"Cathcart.

"The Governor General, in reply to the Address of the Legislative Assembly of the 14th instant, transmits for their information, copies of communications that have passed, since the last Session of Parliament, between the Executive Government, the Royal Institution for the advancement of Learning, and the Governors of McGill College.

"As the affairs of McGill College have been brought under the consideration of the Imperial Government, and Her Majesty has not yet been pleased to exercise her Royal Prerogative in reference thereto, the Governor General conceives that he cannot, with propriety, communicate to the House, pending the announcement of Her Majesty's decision, the correspondence that has taken place on the subject, between the late Governor General and the Secretary of State.

Government House, } 30th April, 1846."

IMPORTANT PROCEEDINGS IN THE ADMIRALTY COURT.—Two causes have lately been decided in the Vice Admiralty Court, the Hon. Henry Black presiding, which are of some consequence to mariners and ship-owners. The first was a suit on the part of the crew of the Jane, Custance, master, for wages and expense of maintenance to the 1st June next. The crew were shipped in England for a voyage to Quebec and back to a port of discharge in the United Kingdom, at £2 10 ster. per month. On her return voyage the Jane sailed from Quebec on the 25th Novr. Last, but meeting with bad weather and much difficulty, was obliged to be run ashore to avoid being wrecked, about 100 miles below Quebec. Here the Master prevailed upon the crew to accept of their discharge on receiving wages to that period; which was done, and receipts were given by the men in full; they were also brought up to Quebec at the expense of the ship. The Judge decided that the receipts given by the men were no bar to their receiving further compensation on the ground that the settlement was made under undue and oppressive influence and from false information; he awarded wages with expense of board and lodging until the opening of the navigation of the St. Lawrence.

The second was the claim of a mariner on board the schooner Factor for wages, under the following circumstances. The vessel was bound to Cape Coast Castle, Africa, thence to Madeira and back to London. On reaching Madeira, her destination was changed to Quebec; and on her way up the St. Lawrence, late in the fall, she took the ground at Mill Vaches, 150 miles below Quebec and, being in danger from the ice, was abandoned. The schooner remained safely on the ground during the winter, and was brought up this spring; and wages were claimed from the time of shipping at London until the arrival of the schooner at Quebec this spring. The decision of the Judge was favourable to the claim.

The Montreal Steamer brings no accounts of the English Mail of the 19th ult. which was expected to-day; nor is there any thing new from Montreal.

Two barks and a brig came in from sea last night, but are not reported at the time of our going to press. One is deep and supposed to be the Mersey, general trader, from Liverpool.

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QUEBEC GAOL CALENDAR, 1st May, 1846. Number of prisoners under sentence by the courts: 17. Do. under Police Ordinance, &c.: 42. Do. tried: 7. Military prisoner: 1. Debtors: 2. Total: 69. (37 of the above are females.)

Port of Quebec.

ARRIVED. April 29th. Ship Canada, Crawford, 29th March, Greenock. G. B. Symes, general. 2 cabin passengers. May 2nd. Bark James Campbell, Millar, 29th March, Glasgow, Baird, general. 4 cabin passengers. 4th. Ship G. Britain, Swinburne, 12th March, London. (for Montreal.) general. 1 passenger. Bark Rory O'More, McMaster, 30th March, Liverpool, Moore, Granger & Co. general, 1 do. 6th. Ship Caladonia, Greenhorn, Glasgow, March 30th, Symes, general, 3 cabin passengers. Bark Anne, McGarry, 29th March, Liverpool, general cargo, for Montreal.

MARITIME EXTRACTS. Capt. Crawford of the Canada, whose arrival was noticed in our last issue, mentions having met with a good deal of ice and experienced a violent snow storm on the 21th ult., off Cape Chat, during which his crew suffered dreadfully from cold, and five of them were frost-bitten—one so severely, that it is feared he will lose part of the fingers of both hands. He was landed immediately after the arrival of the vessel and sent to the Marine Hospital.

Mr. M. Ray's schooner, reported wrecked, arrived safe last week, having been on the rocks off Grande Isle. The steamship St. George returned to port on Friday night with the ship Ceylon, wrecked last fall on Bic Island.

The ship Sir Robert Peel, stranded last fall off Kamouraski, came up on Saturday morning, under sail. Capt. Millar, of the bark James Campbell, reports that on the 21st April, 60 miles S. E. of Cape Ray, fell in with a schooner having on board Capt. Rees and his crew, of the bark Suir, of Lunenburg, which vessel got ashore in St. George's Bay, last fall, on her passage from Quebec. Capt. Rees reported that the bark Athole had been ashore in St. George's Bay, but had got off and would be ready to proceed on her voyage home in a few days; the most of her cargo, wheat, was damaged. The Syria had likewise been ashore in the same place and had got off, and would be ready to proceed on her voyage soon. The Wm. Mannington was ashore at the head of the same Bay, a total wreck. Capt. Rees also stated that the ice had broken up early and the weather had been mild—had no means of communicating the loss of his vessel till now—was on his way to St. John's, Newfoundland.

Capt. Swinburne, of the ship Great Britain, passed the Ship St. Andrew, Capt. Wylie, ashore on Red Island Reef, Sunday noon. The steamer North America proceeded down to her assistance, with a barque.

Capt. McMaster, of the Rory O'More, reports having met with a great quantity of ice, and that on the 21th ult., he struck into a field of it, off the Magdalen Islands, by which his vessel received considerable damage, and had to keep the pumps constantly going the two following days.

The Rory O'More brought up six of the passengers of the St. Andrew, (Mr. Callan and lady, Mr. Archer and lady, and Messrs. Kennedy and Muir,) having taken them yesterday from on board a schooner. They say that when they left the St. Andrew, she was making no water, and they hoped she would be got off next tide—three other passengers, Messrs. Dempster, Bald and Allen, remained on board.

H. M. Ship Canopus, S1. arrived at Halifax on the 22nd ult., in 19 days from Jamaica, with the 2nd division of the 77th Regiment on board; and left again on the 27th for England, with the left wing of the 43d Light Infantry.

The STEAMER QUEBEC, left for Montreal on Monday evening, being her first trip for the season. Charleston, April 24th.—Cleared Ship Sarah Stewart, Cohen; Wm. Pirrie, Agnew, for Quebec.

PASSENGERS BY THE GREAT WESTERN.—Dr. Douglas and lady; Messrs. C. Sharples and family, T. G. Hickson, Stevenson and lady, J. Ross, Gilmour, Provau, Burrowman, Ogden, and H. N. Jones, of Quebec.

BIRTH.

On the 4th inst. Mrs. William Sewell, of a daughter. At the Parsonage, Newmarket, C. W., on the 19th ultimo; the wife of the Rev. G. C. Street, of a son. At the Falls of Montmorenci, on Saturday, Mrs. Geo. B. Hall, of a daughter. At Drummondville on the 1st inst., the lady of R. N. Watts, Esq., M. P. of a son.

MARRIED.

On Wednesday, April 29th, at the Chapel of the Holy Trinity, Quebec—by the Revd. Edmund Sewell, William Henry Griffin, Esq.—Post Office Surveyor for Canada East, to Rosa Charlotte, eldest daughter of Chas. Wakefield, Esq. On the 8th ult., at Kinnell Mills, near Linlithgow, Michael Stevenson, Esq., of this city, to Agnes Currie, daughter of the late Archibald Hardie, Esq.

DIED.

On Tuesday evening, in the 51st year of his age, the Hon. James Kerr, formerly Judge of the Vice-Admiralty, and Puisné Judge of the Court of King's Bench. The funeral will take place from his late residence in Dalhousie Place, on Friday morning, at ten o'clock, when the friends and acquaintances are requested, without further notice, to attend.

On Tuesday morning, the 5th inst., in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope, Mary Anderson, relict of the late Reverend Joseph Brown, formerly Evening Lecturer at the Cathedral. Her interment will take place from her mother's residence, No. 43, St. Anne Street, to-morrow Friday, the 8th inst., at two o'clock, when her friends and acquaintances, and those of her late husband, are requested to attend without further invitation.

At Barriefield, on the 22nd ult., the Rev. John Pope, M. A., St. John's College, Oxford, Minister of St. Mark's Church, Barriefield, and Missionary in the Township of Pittsburgh, in the 41st year of his age. At New York, on the 3rd ultimo, Louisa, second daughter of the late Rev. Geo. Mortimer, Rector of Thornhill, Canada West.

On Monday morning, Elizabeth Cameron, wife of James McKenzie, Esq., of Point Lévis, aged 55 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 5th May, 1846.

Table with 4 columns: Commodity, Unit, Price, and another unit. Includes items like Beef per lb., Mutton per lb., Ditto per quarter, Lamb per quarter, Potatoes per bushel, Maple Sugar per lb., Oats per bushel, Hay per hundred bundles, Straw ditto, Fire-wood per cord, Cheese per lb., Butter fresh per lb., Ditto salt in tinnets per lb., Veal per lb., Do. per quarter, Pork per lb., Eggs per dozen.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE next stated Meeting of the CENTRAL BOARD will (D. V.) be held at the National School House, Quebec, on WEDNESDAY the 13th MAY, at Two o'clock, P. M. W. DAWES, Secy. Ch. Socy.

Rectory, St. John's, C. E., 24th April, 1846.

FOR SALE.

At the Book-Store of G. STANLEY, No. 4, St. Ann Street, A SERIES OF FAMILY PRAYERS, FOR TWO WEEKS, Selected from various approved manuals, by The Rev. CHARLES BARCROFT, M. A., Minister of St. Thomas' Church, Montreal, Price—7½d. April 28, 1846.

FOR SALE.

A Thorough-bred AYRSHIRE BULL, two years old past this Spring.—Apply to JAMES GINN, Esq., Commercial Chambers; or at the Office of this Paper. Quebec, 16th April, 1846.

ENGLISH BOOKS.

A VARIETY OF CLASSICAL SCHOOL BOOKS—English, Latin and Greek—just received, and for Sale, cheap, at G. STANLEY'S, No. 4, St. Anne Street. Quebec, 19th March, 1846.

W. HOLEHOUSE,

PLUMBER, GLAZIER, AND HOUSE PAINTER, NO. 3, ARSENAL STREET, Lift and Force Pumps—House and Ship Water Closets—Ship's Scuppers, &c. Quebec, 2d April, 1846.

TO BE LET.

FROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange. C. & W. WURTELE, 86, St. Paul Street. Quebec, 11th February, 1846.

EDUCATION.

BRAY has opened a SCHOOL in FLAVIER ST. STREET, over the shop occupied by Mr. OWEN, Piano-forte maker, and hopes that his experience as a Teacher, together with strict attention to his duties, will secure him a share of public patronage. Terms—from £1 5s. to £1 15s. per quarter. REFERENCES. Rev. Official MACKIE, Rev. C. L. F. HAENSEL, Rev. W. W. WAIT, J. A. SEWELL, Esq., M. D. Quebec, 1st May, 1846.

MRS. DUNLEVIE informs her friends and the public of Quebec and its vicinity, that she has opened a BOARDING AND DAY SCHOOL for young Ladies, at her residence, No. 28, Ann Street. Having engaged an Assistant who has taught in one of the first Seminaries in Edinburgh, and who is fully competent to take entire charge of the English department, and as Mrs. Dunlevie will herself give instruction in French, Italian, Music and Singing, she hopes to give satisfaction to those who may place their children under her care. Terms—Board and Tuition in English and French grammatically, History, Geography, Writing and Arithmetic, Plain and Fancy Needle Work:—

Table with 2 columns: Item and Price. Senior Classes, per quarter... \$10 0 0. Junior do. 8 0 0. DAY PUPILS. Senior Classes, 2 10 0. Junior do. 1 17 6. Music, 1 10 0. Singing, 2 0 0. Italian, 1 0 0. Each Boarder to bring two pair of Sheets, six Towels, Knife, Fork and Spoon. Mrs. Dunlevie intends opening a class for Young Gentlemen under eight years of age—

TERMS: Per Quarter..... £1 10 0. 28, St. Ann Street, Quebec, 2nd April, 1846.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

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

R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

ENGLISH MAIL. Letters for the above Mail will be received at the Quebec Post Office till TUESDAY the 12th instant. PAID letters to THREE o'clock, and UN-PAID to FOUR, P. M.

YOUTH'S CORNER.

FAITHFULNESS AND SAGACITY OF A DOG.

During my frequent visits at Mr. E.'s house, I observed a dog, which was blind and helpless, worn down with age and disease, and apparently labouring for life lying on a soft and clean couch near the fire. One day I ventured to remark that I thought it would be doing the animal a kindness to put an end to his sufferings by terminating his existence. I had unwittingly touched a tender cord—and when I saw the effect it produced on the mind of good Mr. E.—I was sorry I had made the remark. The tears stood in his eyes, while he exclaimed, "That shall never be while I live! I should feel myself to be the most unworthy of men to allow a hair on his body to be injured. He saved me from death, and I will protect him while I live."

I then inquired into the particulars of the case, when he explained them to me as follows:—

"My house," said he, "stood remote from our church, and in going to it we had to cross a large moor, or common. It was winter, and there was considerable snow on the ground, when I was called to attend a meeting of our churches' session. As the day was fine, and the horses were engaged, I started off on foot, the dog accompanying me. The business to be attended to was important, and required more time to get through with it than I had anticipated. The day wore away, and it was evening before we were ready to break up the meeting. It had commenced snowing a little before we parted; but as it was moonlight, I apprehended no danger, and started for home. I had proceeded but a short distance however, when a sudden and furious storm overtook me; and while crossing the moor, the wind blew so violently and the snow descended so rapidly and closely, that I was obliged to turn my back to it. The road, which was little more than a track, had entirely disappeared; and so greatly was I bewildered that I soon lost all idea how to direct my course towards home. When the storm would allow me, I wandered sometimes in one direction and then in another, knowing not which, or if any of them were right. At length, overcome of cold and fatigue, I fell down, and was unable to rise. As long as I was sensible of my perilous situation, I felt the dog scratching the snow from my face, pulling at the collar of my coat, and crying as dogs generally do when in great trouble.

"My wife and family were at home, anxious for my safety—hoping I had not ventured out in the storm—and thinking, from my long absence, that I had determined to stay all night at our minister's house. Often, however, did my wife open the door and look out, saying to the boys, 'If father has attempted to come home to-night, he must perish.' They frequently offered to go out in search of me; but she was afraid that if they ventured out in the storm, she might lose us all. As they were thus passing the time in anxious and gloomy suspense, the dog came to the door, howling and scratching as if he would come through it. 'Father's come!' cried mother, and in a moment James had opened the door, when the dog ran into the house, flew at Peter, (the oldest son and a man grown,) and bit his thigh—then giving a howl, ran out again before the door could be shut. As they did not understand the dog, they began to fear that he was rabid, and felt alarmed for the effects of the bite—but their alarm was increased by my non-appearance. Mother's fears were now excited to a higher pitch than before; she thought she understood the meaning of the dog's strange and uncommon conduct; but just as the truth burst upon her mind, the dog was again at the door, howling louder and scratching fiercer than before. James opened the door in an instant, when the dog sprang in again and flew at Peter and bit him, and immediately ran to the door. 'Follow him, boys!' cried mother, 'follow him; your father is in sore distress, if not perishing!'

"The storm had somewhat abated, and the moon shone through, at intervals, between the passing clouds, when the boys started. The dog ran before them, and howled as he ran. He would sometimes stop and look back, and bark as if angry at their slow progress—now he would come close up to them and cry, and then start forward again in great haste, as if to hurry them on. When he had conducted them near to where I lay, he left them, and when they came up they found him scratching the snow from off me with all his might, and crying most piteously. After some delay they succeeded in getting me out of the snow—but I showed no signs of life. They lifted me on their shoulders and carried me home for dead. I was laid on a bed before a large fire, and every means they could devise were employed to restore me to animation; and, by the help of God, they were at last crowned with success. How then could I cease to love such a faithful and affectionate creature?" and the tears flowed down his face as he added, "I will be between him and all that would hurt him, and take pleasure in attending to his wants and comfort while he lives, which, poor fellow, I am sorry it is so, cannot be long."—Correspondent of New York Christian Intelligence.

HISTORICAL SKETCHES.

INIGO JONES was the son of a cloth-worker in London, and was born in the year 1572. His father, being in humble circumstances, had his son apprenticed to the useful but laborious trade of a joiner. But the young man, soon discovering a great taste for drawing and landscape painting, and finding a munificent friend in the Earl of Pembroke, was by him sent abroad with a handsome allowance to support himself, while he indulged his natural inclination, and perfected himself in the profession of a painter. At Rome he had an excellent opportunity of gratifying and at the same time improving his taste by observing the works of art which abound in that capital, and which still serve as models for the painter and the sculptor; but here he resolved to give up the profession which had first engaged his attention, and to devote himself to the study of architecture. The magnificent churches and palaces of Rome made him ambitious of producing some building which would remain as a memorial to the taste and design of its architect, and he soon found patrons who gave employment to his genius. Christian IV. first invited him to Denmark, and appointed him his architect. At Copenhagen, he met James I. of England, by whom he was taken home as the Royal architect; afterwards obtaining the office of Surveyor-general of the works. On the death of Prince Henry, Jones returned to Italy to perfect his taste. It must be mentioned as much to his credit, that finding his office in debt when he came into it, he gave up the fees, and prevailed upon some of the other officers to do the same, until all arrears were cleared off; a piece of conscientiousness not often practised. He continued in favour during the reign of Charles I., by whom he was employed in erecting many public buildings; but the misfortunes of his royal master affected the interests of Jones, and caused him grief and losses which probably shortened his term of years, though he had attained the advanced age of seventy-nine when he died at Somerset House on the 21st July, 1651.

SIR CHRISTOPHER WREN, the most eminent of English architects, was born in 1632, and was the son of Christopher Wren, dean of Windsor. He became a student of Wadham College, Oxford, obtained the degree of A. B. in 1653, and was chosen fellow of All Souls' College. Four years afterwards he was made professor of astronomy at Gresham College, London, which he resigned in 1660 for a professorship in the same science at his own University. A few years afterwards, he went over to France, to examine the finest public buildings there, and upon his return to England he drew a noble plan for rebuilding the city of London, which had just been desolated by the great fire. This he presented to Parliament; and, on the decease of Sir John Denham in 1668, he obtained his office of Surveyor-General of the King's works, and had under his control the erection of a vast number of public edifices, many of which still remain and do great credit to his taste and architectural skill. Among the most celebrated of these may be mentioned St. Paul's Cathedral, St. Stephen's Walbrook, St. Mary-le-bow, the Monument, and the theatre at Oxford, Chelsea College, and one of the wings of Greenwich Hospital. Sir C. Wren was twice elected to Parliament, and held the honourable post of President of the Royal Society, some account of which was given in the BEREAN of April 23d. Besides his talents as an architect, this great man distinguished himself by many curious and useful inventions and discoveries. He contrived an instrument for measuring the quantity of rain that falls on any space of land during the year; and did much to render astronomical observations more easy and accurate, while he wrote several works on scientific subjects which were published, after his death, by his son. He died in 1723, and was interred in the vaults under his own Cathedral of St. Paul's.—G.S.

WILLIAM HOGARTH, a celebrated painter, was born in London in the year 1697, and his father bound him apprentice to a man who engraved on plate. This business practised him in the use of his fingers, and sharpened the correctness of his eye, but it did not at all satisfy him, and his genius manifested itself at an early time of his life on an occasion from which one would be glad if it had been far off. He was present at a fight in a public-house, when one man struck the other so that his face, besmeared with blood and distorted with passion, had a ludicrous appearance, which Hogarth instantly drew with his pencil, adding the likenesses of several other persons engaged in the fight, which were found very correct. The expression of the countenances was lit with uncommon success, and in this particular branch Hogarth was soon found to excel. He represented the working of tempers and passions on the human face with the utmost truth, and more especially those which produced effects of the laughable kind. As a portrait-painter, he gave dissatisfaction in several cases, because he never flattered, and the parties did not like to see themselves look as he represented them. A certain nobleman had his portrait taken by him, but refused to pay, saying it was not a good likeness. Hogarth signified to him that if such was His Lordship's opinion, he would paint a

tail and other additions to the work, and transfer it for exhibition to Mr. Hare, who kept a number of wild beasts for show. The nobleman then sent the money, took away the portrait, and burnt it. On another occasion, however, he introduced the likeness of Sir Isaac Shard into one of his laughable pictures, which exposed that gentleman to ridicule. Sir Isaac's son came to look at the picture, and inquired of the servant, did not that figure represent some particular character. The person admitted that it was quite like Sir Isaac Shard. Upon this, the young man drew his sword and cut the painting to pieces. Hogarth himself was called into the room, and manifested great wrath; but the young man told him he had used the art of a painter in a most unwarrantable manner, and he might seek what remedy he pleased for the destruction of the painting. Hogarth thought it safest to be quiet. Some of Hogarth's works are the history of a person in a series of prints—for instance the history of an unfortunate girl who came from the country to London, fell into vice and died, after a wretched life. If his genius had represented that which deters men from evil, rather than that which makes them laugh, it would have been employed to more advantage. He published a book entitled "The Analysis of Beauty," in the composition of which he had the assistance of several learned men. Towards the close of his life (in 1757) he was appointed painter to the King; and he died in 1764, aged sixty-seven.

H.S.L.

THE LATE KING OF PRUSSIA, WILLIAM III.

Once, when the king was entering a considerable town, the Superintendent of the place thought proper to greet him with an eulogistic address. Frederick interrupted him, turning indignantly to the adjutant, Colonel Witzleben, "This is not to be endured—the man is speaking plain untruths." Then taking out the paper upon which the names of those invited to the afternoon entertainment stood, with his own hand he scored the name of the Superintendent out.

A young man possessing good talents, and much fluency, and furnished with high testimonials, had been proposed as preacher to the division of guards. He was permitted to preach his trial sermon in the presence of the king in the court and garrison church at Potsdam. He here discoursed eloquently upon Christian heroism, but making use of unmeasured encomiums upon the conduct of the king and the Prussian army, the former, who at other times sat there listening with undivided attention to all he heard, lost his equanimity, and rising, looked round the church. As his eye rested on me, in his displeasure, he added, "The preacher has certainly not studied the holy scriptures, at least he has not learnt their spirit, or he would have known well that the inspired writings never flatter men; but, on the contrary, humble them. A preacher who makes my troops feel their sufficiency, and puts them asleep when he ought to arouse them, I will not endure."

In 1809, when the king with his family returned to Berlin, according to his former practice, he attended the celebration of the Lord's Supper in the church at Potsdam with the congregation. The moving and elevating spectacle of a sovereign and his people uniting on such consecrated ground, affected every heart so much that I thought some allusion to the circumstance was necessary. But trifling as the allusion was it displeased him. "I thank you for your sermon," he said afterwards; "it was an excellent one, and it edified me. But it is painful to me when, in the preaching of the divine word, any mention is made of my name, especially in the way of praise." I answered that his feelings on this subject were known to me, and that I honoured such sentiments; but that in present circumstances the people would have been disappointed in their just expectations, had I passed over in utter silence the subject which warms all hearts. I added, "If, however, on that account, I have displeased you, yet may the good intentions which I had excuse me?" The memorable words of the king in answer to me were, "Your good intentions I have by no means mistaken, but I believe there is no king in a Church in the eyes of God, no distinctions, no merit. The more earnestly, and freely, and without respect of persons, a man preaches God's word, the more will I esteem him. The public worship of God and the participation in it, is meant to improve man, and on that account real truth and disagreeable truth must be spoken as well to master as to servant."—Foreign Quarterly.

PROFITING BY UNFAVOURABLE SEASONS.

It has pleased God to give us rain, without which this part of our country at least must soon have become a desert. The meadows have been parched to a January brown, and we have foddered our cattle for some time as in winter. The goodness and power of God are never (I believe) so universally acknowledged as at the end of a long drought. Man is naturally a self-sufficient animal, and in all concerns that seem to lie within the sphere of his own ability, thinks little or not at all of the need he always has of protection and furtherance from above. But he is sensible that the clouds will not assemble at his bidding, and that, though the clouds assemble, they will not fall in

showers because he commands them. When therefore at last the blessing descends, you shall hear even in the streets the most irreligious and thoughtless with one voice exclaim—"Thank God!"—confessing themselves indebted to his favour, and willing at least as far as words go, to give him the glory. I can hardly doubt therefore that the earth is sometimes parched, and the crops endangered, in order that the multitude may not want a memento to whom they owe them, nor absolutely forget the power on which all depend for all things.—W. Conper.

FOR SALE BY THE SUBSCRIBERS SHEET ZINC, TIN PLATES, Sheet IRON, Register Grates, White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil. C. & W. WURTELE. 16th March, 1846. St. Paul St.

NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co's. Porter & Co's Wharf, Late Irvine's. Quebec, Jan. 1st 1846.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF



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

THE FORCEPS, 14TH DEC., 1844.

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

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulant to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous.

THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware.

St. John Street, Quebec.

MONTREAL TYPE FOUNDRY.

To the PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry.

Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry.

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support.

Old Type taken in Exchange at 6d. per Pound.

Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 cent. in advance.

CHAS. T. PALSGRAVE. June 12th, 1845.

COALS! COALS!! COALS!!!

H. PORTER & CO. take this opportunity of returning thanks to their friends and the Citizens of Quebec for the liberal support they have received since they have commenced business in the Coal line; and still offer for Sale BEST NEWCASTLE GRATE and SMITH'S COALS, for Cash or approved Credit.

Orders thankfully received at the COAL WHARF, No. 41, Champlain-street, Quebec, 2nd April, 1846.

ALL MAY BE CURED!!!!

BY HOLLOWAY'S OINTMENT AND PILLS. FIFTY ULCERS CURED IN SIX WEEKS. A large supply of the above celebrated Medicines received and for Sale by J. J. SIMS, Apothecary, AGENT FOR QUEBEC. March 5th, 1846.



DR. D. JAYNE'S FAMILY MEDICINES.

THESE medicines are recommended and extensively used by the most intelligent persons in the United States, by numerous Professors and Presidents of Colleges, Physicians of the Army and Navy, and of Hospitals and Almshouses, and by more than five hundred Clergymen of various denominations. They are expressly prepared for family use, and have acquired an unprecedented popularity throughout the United States; and as they are so admirably calculated to preserve health and cure disease, no family should ever be without them. The proprietor of these valuable preparations received his education at one of the best Medical Colleges in the United States, and has had twenty years experience in an extensive and diversified practice, by which he has had ample opportunities of acquiring a practical knowledge of diseases, and of the remedies best calculated to remove them.

Names and prices of Doctor D. Jayne's Family Medicines, viz.

- Jayne's Expectorant, per bottle, \$1 00
" Hair Tonic " 1 00
" Life Preservative, per bot. 1 00
" Tonic Vermifuge 25 and 50 cts.
" Carmine Balsam, large 0 50
" " small 0 25
" Saffative Pills, per box, 0 25
" American Hair Dye, 0 50

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