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The Bazaar.

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. 41.]

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[WHOLE NUMBER 145.]

LAYS OF A PILGRIM.

BY MRS. H. W. HICKEY.

"Watchman, what of the night?"—Is. xxi. 11.
There is a voice around thy towers,
O church of the Most High!
And watchmen, through the long night-hours,
In fear and sorrow cry.
"What of the night?" Does darkness still
On truth's fair forehead dwell?
Or vain opinion, human will,
Her mighty impulse quell?
Night still abides, with signs of doubt and change,
And fickle, wandering hearts the sanctuary range.

"What of the night?" Let not the foe man hear
Dread sounds of discord from thy inmost cell.
A war-cry from the enemy is near,
Their gathering hosts in the far distance swell;
With bland, insidious smile, does error gain
Entrance within thy courts, in ceremonial vain.

But not for this—O, not for more than this!—
Shall truth, invincible, her glory quail:
Suro guide to peace and joy and heavenly bliss,
No power of earth against her shall prevail.
Let but her faithful watchmen round her stay,
On her, when night is past, shall be eternal day.
Church of England Magazine.

INFLUENCE OF THE LITURGY.

From Dr. Stone's work on "The Church Universal." The author's observations refer to the Liturgy of the Pr. Ep. Church in the United States, which, with a few alterations, chiefly designed to obviate repetition, is the same as that of the Church of England. He has described a Clergyman who, in a time of moment in the Church, has imbibed Exon of one kind or another, and endeavours to his congregation who have so far confided in his guidance of their devotions.

What now is the position in which he finds himself, as one who may wish to change the faith of the Church into a conformity with his newly adopted views?

If he be a dishonest man, or a man of unscrupulous conscience, who thinks it right to effect what he deems a good end, by means which others would regard as questionable morally, he cannot take advantage of the devoutly responding spirit of his worshipping congregation. He cannot make his people drink at the stream of his errors through the conduits of their Amen-saying mind. Though he himself be steeped in heresy, yet that to which they say "Amen," is full of the richness and life of God's Truth. If he attempt to disseminate his errors, he can do it no where but in the Pulpit, or from the Pulpit, or by Convocations; and the moment he makes this attempt, he must pour his doctrine into the ear of his people's CAUCAL INTELLIGENCE. In this enterprise, he has not before him a confiding, appropriating body of worshipping minds, but a congregation, who feel that the reason and understanding, which he addresses, are their own; who have a right to judge him by his acknowledged and sworn standards; and who, in their jealous love for those standards, will not be slow either to see or to arraign the adventurous delinquent.—Before such a judge, adding by such standards, the discrepancy between the Pulpit, the Press, or the lip of Colloquy, on the one side, and the loud, distinct, and incessant utterances of the press on the other, is at once detected; and if that discrepancy be on fundamental points, he is at once removed from his post of influence in the Church. Examples of the operation of this principle have not been wanting even within the limits of our brief history as an independent Ecclesiastical Organization; and if our Church should ever fall to cut off such errors, it will be, not because she wants means to detect them, but because she will have proved unfaithful to her Master and to her work; an unfaithfulness for which she will deserve the chastening which detected yet allowed corruptions will not fail to inflict.

If we take, what it is a happiness to know, is a more frequent case; if we suppose the minister in question, to be, though an earnest, yet an honest man, strong in his convictions, but with a good conscience in his bosom; then, as his convictions become settled, (if they settle in the direction of the rationalist extreme,) he cannot continue the use of our Liturgy. It embodies, and is based on truths, or, as he will consider them, errors, which will make his head ache every time he utters them on his knees, against his new convictions and amid his people's hearty "Amen's." What shall he do? A hypocrite he cannot be, for he is an honest man and has a conscience, whose fair answer is of more value to him than thousands of wealth, or pinnacles of honour; and a wound upon which he more dreads than he does obscurity, and poverty, and rags. There is but one thing which he can do. He must retire from his ministry; a resistless voice within commands the movement: he obeys; and thus, so far as his influence can directly reach her faith,—THE CHURCH IS SAFE. Examples of the operation of this principle are familiar to all who are familiar with our ecclesiastical history.

If, however, his convictions have settled,—not in the direction of the rationalist, but—in that of the ritualist extreme, he is met with an opposite, though a scarcely less operative, characteristic in our Liturgy; its blank vacancy of all that can minister to the longings of that peculiar taste, which accompanies the adoption of Romish dogmas and observances, as uniformly as a shadow follows its substance. In continuing the use of our Liturgy, he finds not a penance for the post-baptismal transgressor, nor a missal for the worshipper of transubstantiated elements; not a trace of the confessional, nor a line about human merits; not a prayer for the dead, nor a mass for patients under purgatorial discipline; not a single prayer to the virgin, nor an invocation to a solitary saint; not a note of wonder at the miracles of the church, nor even a viaticum for the distressed Christian "in extremis"; not a prayer to celibacy, nor a laud to virginity; not a shrine for a consecrated relic, nor a receptacle for an anointed picture; not a single ceremony designed for pomp, nor a solitary contrivance for inspiring awe; but all plain and decent in pos-

ture, all simple and beautiful in order, all sound and scriptural in utterance, all rational as well as fervent in devotion; nor can he introduce into the forms, which he uses, any thing to awaken in others the longings, which are consuming himself; not a word of truth can he leave out, nor a syllable of error bring in, while conducting the worship of the church; nothing can he do towards the end, at which he aims, but introduce a few poor changes of posture and of costume, which, by their very meagreness, fail to satisfy himself, while, by their dim pointing towards somewhat more startlingly significant, they displease most others, and betray the secret errors, which would beguile them from their faith. His position, in truth, becomes one of serious embarrassment. The cravings of his secret appetite are left, unfulfilled, in painful hunger; and the steps of his half-timid movements are watched by a thousand reproving looks; till, even if he succeed in screening his errors from ecclesiastical censure, his conscience as an honest man, and his feelings as a self-respecting man, compel him to abandon a ministry, to which he can no longer be comfortably loyal; and thus, to deliver the church, which he serves, from the teaching and from the influence of his inconsistent example.

It was the pressure of that negative character of our Liturgy, now noticed, which stimulated the efforts of some in the English Church to restore to credit, and thereby bring back into use, the whole discarded, and for ages unused, Romish breviary. The ritual spirit felt, amid what seemed to be the ceremonial poverty of the Anglican forms, a painful sense of want, not easily to be endured. It, therefore, sought elsewhere its necessary food: first, by endeavouring to bring that food to itself in the English Church; and finally, when that proved impossible, by going after it to the Church of Rome. But, even this ritual spirit, so far as it finds entrance, must be in a most finishing condition amid the more severely simple forms, in which the worship of our American Episcopal Church is set forth. These forms are, indeed, rich to those who love the majesty, and beautiful to those who admire the plainness of heavenly truth; but they must be poor to those, who long for the splendid ornament, and common to those who sigh for the imposing pomps, of a long discarded superstition. It can be no wonder if such should be incessantly studying change. Our Liturgy cannot satisfy their cravings; nor can they ever use it in diffusing their peculiar tastes through the church.

THE PRIMITIVE BISHOP.

From the above work.

In his true character, then, as humble and holy, tabernacle and Christ-like, a teaching Bishop comes in contact with all classes in the Church, the old and the young, the clergy and the people, under the most favourable circumstances; not merely as a good man in the ministry, but as such a man, clothed with the authority, and surrounded by the reverence, which attach themselves to his ancient and peculiar office; the recognised and venerated teacher, not of a few, but of the whole flock committed to his care; the grave and honoured expounder of the doctrine of Christ to the more or less widely spread clergy and people of his charge. It is true, even a Bishop may teach error, and exemplify wickedness; and so, with even greater facility, may any other ministry. This, therefore, unfavourably affects not our view. Take two preachers of the Gospel,—equally learned and able, equally holy and exemplary; in all essential respects alike, save that the one is a Bishop, and the other merely an influential minister among non-Episcopalians; it will, I apprehend, be impossible so to extend and diversify the Christian labours and influence of the latter, as to render them equal in power and efficiency to the spiritual welfare of the flock of Christ, with the similarly extended labours, and the peculiarly diversified influence of the former. He has not the same point of advantage, from which to act. He carries not with him, in the peculiar genius of his office, the same silent, but living and deep-felt power for good. This comparison is not intended to depreciate the blessed power of the able and holy man of God, in the office of such a minister; but to show that it is simply impossible to clothe him with all the means for good, which invest the equally holy and able man of God in the office of a Bishop. In his doctrine and in his teaching, in his example and in his active measures for the extension of true religion, there is a peculiarity of influence about such a Bishop, to which no other minister of Christ can attain. It is, of course, a peculiarity which grows, not out of the man, but out of his office, and out of the adaptedness in which that office meets certain great and permanent susceptibilities in our common nature. Say what we will, we cannot take out of our nature the salutary feelings of deference and respect, with which it stands in the presence of just and fitting, and rightly constituted superiority of official rank; a superiority of rank, not so high as to inspire awe, and a painful sense of distance; nor yet depressed so nearly to the common grade, or to the idea of a mere gift from the people, as to breed familiarity, or generate contempt. In spite of theories, our nature dreads the monotony of an unbroken level. A beautiful and harmonious ascent of being and of orders marks all God's works in heaven and on earth; and it is impossible to extinguish the feelings, which spontaneously spring up in the manifested presence of this divine constitution of things. A pure Gospel, and the religion which it embodies, spread to the best advantage from such a Bishop as I have described. He has the best opportunities for impressing the holy character of Christ and His Gospel upon wide masses of men, and upon all the living institutes and permanencies of the Church. The point of influence, from which he acts, gives him the best means of "driving away from the Church all erroneous and strange doctrines, contrary to God's Word." He is not so far off from his clergy and people but that he can see and measure error and

its evils with his own eyes, and remove them by such means as are wisest and best; nor yet, so nearly on an equality with them in conceded authority and influence as to strip his discipline of its just power for effect. He is, I venture to affirm, the happiest instrumentality for religious good, which the Church has ever known, or the world ever felt. He concentrates confidence, veneration, love; he awakens respect, reverence, obedience; he promotes harmony, zeal, action; and he does all with a peculiarity of success to which, as I venture to suppose, no one, under other forms of the ministry, can attain; to which no one in the lower orders of an Episcopally constituted ministry itself can attain; which springs from the fact that there are lower orders in this ministry; and which, in truth, is partly but the power of those lower orders working upwards, and becoming manifest in the results of this benignly effective Presidency.

The main objection to this view will, I suppose, be found in the allegation, that the office of a Bishop has too much power, too strong attractions for the mere worldly heart in its love of authority and of official consideration; and that, therefore, Bishops are more liable to become worldly in spirit and corrupt in doctrine, and consequently baleful in their influence on the cause of spiritual religion, than a ministry constituted on the basis of official parity. If the Episcopal office were indeed and intrinsically identified with the pomp and circumstance, the wealth and political power which, in some countries, have been associated with it, there would be weight in the objection. But such is not the case. These corrupting influences belong not to the office itself, so much as to the circumstances with which worldly influence has surrounded the office. The love of power is innate, in-educable, and, unless under the control of divine grace, inordinate. To the human heart office is nothing, but as it is a means for acquiring, or an instrument for exercising, the power which it loves. And even as such a means, or instrument, it is, perhaps, of less importance than many suppose. The main source of power lies within a man; and when the spring is deep and copious, if it do not fail, it will soon force a channel for itself. When the love of power is strong, if it do not fail, it will easily make, an office, into which it may vault and ride on high among the people. And when human ambition makes an office for itself, it is somewhat apt to make it higher than God, in his wisdom, has seen fit to ordain. So far, then, as the theory of the Episcopal office is concerned, it may, perhaps, be said that there is no due gradation in the ministry is established and conceded, the ambitions which lie deep in our nature, and the consequent difficulty of maintaining simple equality among masses of men of varying abilities and susceptibilities, will be more likely to engender stripes after superiority of place and power, than where such a gradation in the ministry is established and conceded, and where the very fixedness of institutions tends, so far as anything can tend, to generate a spirit of quiet submission and contentment of mind under the reign of lawful and acknowledged order.

The best illustration, both of the theory and of the working of the true Episcopacy may, perhaps, be gathered from the earliest ages of the Church. What, then, was a Bishop designed to be? What was he in the pristine days of his office? I answer, the most conspicuous follower of Christ, as well in poverty and sufferings as in the abounding of his toils for the souls of men; the very front mark in the Christian army to the arrow of the destroyer and the sword of the persecutor. "Nolo Episcopatu," I desire not to be a Bishop," was the utterance, not of a counterfeiter or a false modesty, but of a human heart, speaking out of its deepest sensibilities, and meaning that, "if the Master would mercifully excuse his servant, he would prefer labouring in less observed and less perilous posts of duty." The Episcopal office was not sought by the worldly or the ambitious then; it could not be urged on any but those who were constrained, by love for Christ and for the souls of men, to "count all things but loss," and to be counted as but the "offscouring of all things." Then, the influence of the office was not corrupting but purifying. It drew, into that front ministry, none but the choicest of the fine gold; and it drew that gold thither but to refine it still more perfectly, as in a furnace of fire. Those days will never return; but the time may come—God send it soon—when the office of a Bishop shall have nothing—in our country [the United States] it now has little indeed—to attract the hearty, but superior opportunities of doing good in the salvation of men, amid more abundant toils, privations and hardships, endured from love to the dear Saviour of our souls, and to those for whom He so freely shed His own precious blood. The idea, wherever it prevails, that the dignity of this office must be maintained by surrounding it with the adventitious array of wealth and titles, seems like an imputation on the lowly Jesus, and to be born of a mere earthly conception of the dignity in view; as if the works of Christ and the office of His chief ambassador did not shine brightest and most heavenly when seen, like the stars, at night; surrounded, if need be, by the darkness of poverty, and of a wicked world's frown! True Bishops need not court either poverty or persecution; neither should they ignobly shun them; and, least of all should they covet equality with the great of this world in the external circumstances of wealth and power. Their influence will be most extended and most benign, when, in character and labours, they are most like Christ; and when they partake most largely in the spirit of him who "rejoiced in his sufferings for the brethren, and in filling up what was behind of the afflictions of Christ, for His body's sake, which is the Church." (Col. i. 24.)

THE GREEK CHURCH.

Note to Jewell's Apology, by the Rev. W. R. Whitingham—now Bishop of Maryland.

The agreement or disagreement of the Greek and other Oriental Churches with that of Rome, has been a question fruitful in wordy controversy, on which much labour has been spent in vain both by Romanists and Protestants. As early as the beginning of the fifteenth century an attempt was made to heal the Churches of the East and West. A Council, purporting to be General, was called for this purpose by Pope Eugenius IV., and held first at Ferrara, and afterwards at Florence, with much pomp and solemnity; the Emperor and the Patriarch of Constantinople, with a great number of the Greek Clergy, being present. A pretended union was agreed upon, but dissolved by the clamorous dissent of the whole Eastern Church, almost as soon as the Council had dispersed.

The Reformers made several attempts to procure the sanction of the Greek Church for their formularies of belief; but always without success. In the seventeenth century, it became an object with the Church of Rome, continuing at the independence and discipline of the Oriental Churches, to obtain their sanction for the controverted articles of its faith and practice. Several eminently learned writers were employed to prove, both to those Churches themselves, and to the world, that, properly understood, their opinions harmonized entirely with the dogmas of Rome. Intuitions of the most disagreeable character were carried on in Constantinople and the East, to silence the remonstrances against what many of the Greeks, notwithstanding the prevailing ignorance and superstition, still perceived to be essential corruptions of Christianity, and to procure expressions of conformity on those points with the Romish tenets. The mediation of the civil powers was even resorted to, and the French ambassador at Constantinople undertook the singular task of procuring theological opinions favourable to his master's faith, from the Greek divines. On the other hand, the envoys of England and Holland were not backward in endeavouring to secure testimonials of an opposite character; and for some time the Turks might witness, if they thought the subject worth attention, a sort of scuffle between the rival sects of Western Christians for the suffrages of their Eastern brethren.

It would require a volume, rather than a brief note, to give the historical details of this controversy relative to the opinions of the Greek Church. The question itself has already fruitlessly occupied many volumes. The truth is, the Greek Church is little less corrupt than that of Rome. Its corruptions in some points are identical with those of the latter; in many similar; in many altogether different; and in some directly at variance. Transubstantiation has never been defined as the belief of the Greek Church, as a body; but it has been asserted in some of the confessions procured from distinguished members of that Church, and it is obscurely held perhaps by a majority of its members. The Papal supremacy, as might easily be anticipated, has never been allowed by the Greek Church, although at intervals the fraud and violence of Rome has extorted admissions, which have invariably been retracted and fiercely disavowed by the body of the Church. Purgatory is not an acknowledged doctrine of the Greek Church; yet it is held by many of its members. The Romish corruptions of the administration of the Eucharist are not, it is true, in practice among the Greeks, but it is because others, scarcely less enormous, have prevailed, and are adhered to with the most superstitious veneration. Indulgences, and all their attendant train of enormities, with masses for the dead, are wholly unknown to the Greek Church. But, on the other hand, the monastic system, image worship, and the intercession of the saints, are even more rife among them than among the Romanists. As for titles, their chief Patriarch, it is true, does not arrogate to himself the universal bishopric, or vicarage of Christ on earth; but for high-sounding epithets of reverence and honour—for disgusting obsequiousness in the lower orders of the clergy, and unchristian assumptions of proud superiority by their dignitaries, they are, if any thing, worse than Rome itself.

It is hard to strike the balance between accounts so charged with evil on either side. It is certainly unsafe to appeal to either party in evidence against the other. For centuries, the East and the West have been diverging from primitive truth and order, by widely differing roads: the point of departure lies almost equally remote from both.

ON MAKING A WILL.

Let men consider that, although they may deceive themselves, yet they cannot deceive God; that they must be judged not according to what a hardened and corrupt conscience whispered here, but according to what it will tell them when the time for such deceit is over, and sin appears to them as it is. And as the risk of what they are doing is great, inasmuch as their will must outlive all possibility of their repentance, and if it be a sin it must stand as such forever, it were well if they used beforehand the precautions of Christian wisdom.—And as there is a God of this world who blinds our eyes, and as there is a deceived conscience which sometimes will not let us see that we have a lie in our right hand, were it not wise to seek that aid and that light which have been given us, that we should not walk in darkness? that we should make our wills in the first instance, and review them from time to time afterwards, with earnest prayer to God that an act so solemn may be done under the influence of His Spirit, and in the name of the Lord Jesus? It was once the custom that every will should begin with the words, "In the name of God," and the testator commonly stated that he committed his soul to God through Christ, before he proceeded to say a word of his worldly affairs.—No doubt the use of these expressions outlived the true sense of their reality: they may be found, it is but too likely, standing in the front of a will so little Christian-like, that they are no better than blasphemy. But what is our state when we leave off the very expression of good feelings, because we will keep our real feelings at such utter variance with what is good? But whether the words are used or no, certain it is that every will not conceived in their spirit is an act of sin. To look forward deliberately to what is to happen after our death, without any thought of what death is, and into whose presence it brings us, cannot but be great ungodliness; that mind can hold but little communion with God at other times, which is not led to think upon him then. A truly Christian will, as it is a solemn

act, and the exercise of a great privilege, so it is full of happy thoughts and of blessing. The best and holiest human affections are mingled with the thoughts of death and eternity. What there is of good and precious in this world, stands out the brighter when we are steadily observing how much of it is passing away. Together with the pleasure of exercising for the last time our tender care for those whom God has given to us, must raise also our thankfulness to Him, for having enabled us to provide for them, and our prayers that he will continue to abide with them when we are gone. Nor is it unpertinent to the Christian parent, of Christian children, to glance in thought from this, his latest act of communion with them in this mortal state, to his first meeting with them again in the kingdom of Christ, when no more care will be needed either for himself or for them, for both will be joined in everlasting love and blessedness, one with each other in God and in Christ.—Dr. Arnold.

JACQUES LE FEVRE.

(Also called *Faber Stapulensis*, from his native place Estaples.)

This learned individual was born about the year 1435, and died in the year 1537, having attained the advanced age of a hundred and one years. He taught the mathematics with much reputation at Paris, until theological disputes with the Faculty of the Sorbonne forced him to leave that city. Subsequently, he returned, and filled the honourable station of preceptor to the third son of the King, Francis I. His opinions becoming daily more suspected, he finally retired for peace and safety to Nerac, where the advocates of reformation were protected by the Queen of Navarre. Here he resided to the close of his life. His principal works are Commentaries on the Psalms, the Gospels, the Epistles of Paul, and the Catholic Epistles—an edition of the Psalter in Hebrew, with four versions in parallel columns—and a French translation of the Bible. The following are the circumstances of his death.

Queen Margaret sent him word that she would dine with him at his cottage at Nerac. She brought with her some learned persons, in whose society she took great delight, and a pleasing and edifying conversation was sustained; but in the midst of the repast the aged man burst into tears. "O Jacques," said her majesty, "you ought to be in good spirits to-day, now I am come to dine with you." "Madam," was his reply, "I am a hundred and one years of age; as to immortal acts, I bless God I have been graciously preserved from them; but—there is one thing, my queen, one thing that lies on my conscience—which yet, I trust, may be forgiven me!—Come, come," she rejoined, "tell me what it is." "Madam, how shall I stand before the bar of God! I, who have preached the holy Gospel of his Son to so many who have followed my doctrine, and who have met a thousand tortures, and death itself, with constancy—while, by their teacher, fed—fed from persecution—and have lived to this advanced age—though it ought to have been my earnest desire to fear death in no shape—and privately withdrew myself, and basely deserted the post allotted to me by my God!"

When the queen and her friends had comforted the weeping patriarch by assurances of the divine forgiveness of unfaithfulness, both from reason and example, he added, "Then nothing remains for me now, but to depart hence to God, if it be his pleasure, as soon as I have made my will; nor ought I to delay, for I think God has called me. I appoint you, Madam, my heir; all my books I bequeath to your chaplain, M. Gerard; my clothes, and what ever else I have, I leave to the poor; the rest I commend to God." "Why, Jacques," said Margaret, smiling, "what shall I get by being your heir?" "The office, Madam, of distributing to the poor." "Be it so!" replied the amiable princess; "and here I solemnly declare, that this inheritance is more pleasing to me, than if my brother, the king of France, had nominated me to all his possessions." The old man's countenance brightening, he said, "Now, O Queen, I require some rest; may you all be happy together! meanwhile, farewell." He lay down on a couch, and fell into a gentle dose. After a little time one of the party went to wake him, but his spirit had departed.—*Middleton's Lives of the Reformers.*

THE SEARCH FOR PEACE.

When an Englishman, in conversing with a Hindoo devotee, who was lying on a bed of spikes, seemed to doubt the reality of his faith, and to question the sincerity of his devotion; the poor man merely pointed to the spikes, and smiled at the incredulity of one whose eyes could witness so clear an evidence that there was no deception. The spectator might well have pitied the absurdity of such a belief, the folly of such a religion; but he had no ground for questioning its reality.

An old lady, who was in the habit of keeping a strict account of her own conduct, acknowledged to a clergyman of her acquaintance, that she never looked over her diary without finding a long catalogue of such proceedings as she could not but lament; that she never balanced her account, without finding the balance greatly on the debtor side. I do not wonder at it, said the clergyman; but when you find it so, what do you do? Oh, said the lady, I read a certain number of sermons.

It is obvious, from the answer of this old lady, that reading sermons was to her an operation of the same character as the lying on spikes was to the poor Hindoo. It does not seem likely that she anticipated that any great spiritual good would be produced on her own mind by the contents of what she read; but she thought it right to read sermons, and knew that the doing so was an act of self-denial to her; and she denied herself, and did it, because in some other point she had given way to her own wishes, and had done wrong. The Hindoo expected to be exalted in a future state, by the sufferings which he had voluntarily imposed on himself in this—the lady intended to punish herself by doing that which she disliked; she hoped to gain a sort of pardon by her self-inflicted severity. The principle which influenced these persons is, not very different. It may, however, be questioned whether we can be sure that what this lady did was unchristian, merely

*The author's note refers to the case of King's Chapel, Boston, for which see our number for November 19th, pages 133 and 134.

because the same sort of thing might be done by a Hindoo and a prudent Christian might be unwilling hastily to give a decided answer, for there are many duties which are common to all religions; but if the act was unreasonable in a Hindoo, the same sort of act must be unreasonable in a Christian, and, at all events, the proceeding was not such as would characterize it as Christian; and what we are now seeking for is, to ascertain that which distinguishes Christianity.

A Hindoo who was converted to Christianity expressed himself in something of the following manner. In early life I exercised myself in the superstitions of my own creed, but was never satisfied with that which my teachers directed me to perform. I could not help perceiving that the God of the universe could not be gratified by the absurd species of devotion by which I was directed to endeavour to obtain his favour. My own moral sense told me that I had done evil, and how could that evil be wiped off by irrational, degrading, and cruel rites? I saw that I was wrong, but I knew not where to fly. I was convinced of my own guilt, but I loathed the expiations to which I was directed to apply in order to obtain relief. The Mahometan to whom I applied told me that God was good and beneficent, and that if I would draw nigh to the God whom he worshipped, I must make myself holy, and be bountiful to my poorer fellow-creatures.

All this was rational—I saw the truth of his positions, but my newly-acquired knowledge gave me no comfort. No doubt holiness would please a holy God—but I was not holy. No doubt acts of kindness and justice performed towards men, would please a Deity who must approve of those virtues which shine forth so brightly in Himself—but how was I benefited by this? I was not holy towards my God—I had not conferred any benefits on my fellow-men, so that the more pure and just the God of the Mahometans should prove, the less hopes had I of being able to endure his judgment—I saw that there was reason and truth in their religion, but this only tended to alarm my fears, and to cut me off from hopes of safety. But when I listened to a Christian teacher, he told me of Jesus, the son of Mary, who had come down from his Father in Heaven to die for sinners. This was what I needed. The God of the Christian hated the sin, but he spared the sinner, and I fled to Jesus and found peace.—From "What is Christianity?" by the Right Rev. T. Fowler Short, D. D., Lord Bishop of St. Asaph.

The Berean.

QUEBEC, THURSDAY, JAN. 7, 1847.

We have, on several occasions, prefixed the heading "No Altar, no Sacrificer in the Reformed Church" to articles drawn from various sources: the last was that part of the Bishop of Ohio's address to his Convention, which has also been printed at New York under the title of "Reasons for refusing to consecrate a church having an altar instead of a Communion Table: or, the Doctrine of Scripture, and of the Protestant Episcopal Church, as to a Sacrificer in the Lord's Supper, and a Priesthood in the Christian Ministry." A clerical friend, in requesting of us some extra copies of those numbers of the Berean which contain the address, offers the following remarks which, though he has not, perhaps, designed them for publication, fall in so well with the sentiments set forth in those articles, that we must beg him to excuse our inserting them:

"It appears to me very ill judged in some writers, and some of the Clergy, to attempt to establish the three orders in the Christian Church of Bishops, Priests, and Deacons, by analogy drawn from those of the Levitical, of High Priest, Priests, and Levites, to which they have little or no correspondence: and to quote Heb. v. 4, as a prohibition to any one preaching the Gospel without Episcopal Ordination, and charging those who so invade the ministerial office as guilty of the sin of Korah, Dathan, and Abiram. This text, if we consult the context, relates to a sacrificing High Priest and Intercessor—one who may offer both gifts and sacrifices for sin, and doubtless was typical of the great High Priest of our profession: and it is rather they who profess to be High Priests or Priests (Sacerdotes—Sacrificateurs principaux—as in this passage) who are guilty of invading the mediatorial and intercessorial office of Jesus, who only is called to be the Mediator between God and man—or rather perhaps those who reject presumptuously his mediation, as they did that of Aaron, presuming on their own sufficiency and acceptableness with God without the intervention of Christ, or at least unconscious of their sinfulness, and therefore of their need of it. And yet some, whom I would hope to be good men, seem to have laboured under this error."

Our friend's reference to Hebrews v. 4, brings to our recollection a passage in a review, lying close at our hand, of Dr. Hook's Sermon upon the motto "Hear the Church"—a motto we call it, because there is no such text as "Hear (Imperative) the Church" in Mat. xviii. 17, from which verse the words are professed to be taken. The review was published, with the signature Hst., in the Episcopal Recorder, in the year 1839, and the passage referred to runs thus:

"In entering upon his argument for the English episcopacy, the author supposes the Papist to ask, 'whether any man can take unto himself the office of the ministry, unless he be sent by God?' And he, having 'the 5th chapter of Hebrews open before him,' feels constrained to answer, 'No.' I should certainly give the same answer, from abundant scriptural evidence; but after carefully reading over the 5th of Hebrews, I do not find any thing in it to suggest that answer. Dr. Hook finds the word 'priest' in that chapter, and that 'no man taketh this honour unto himself but he that is called of God; as Aaron,' and he immediately confounds Aaron's typical, and our Lord's most blessed unchangeable priesthood, with the presbyterate of an Episcopal clergyman, and answers 'No,' upon a most un-scholastic as well as un-theological mistake."

The observations here made upon the one text apply equally to the other in Numbers xvi. Moses reproved Korah (v. 10) "Seek ye the priesthood (that is, the Levitical Sacrificership) also?" and behold our divines fall to, and found upon this text the prohibition of seeking the Christian Eldership

—the Presbyterate—of which the text says nothing. The error is one of scholarship, even as of theology; and yet, we have made just the same observation as our Correspondent, that some really good men have fallen into it; such is the bias under which men are brought by the adoption of the word Priesthood, which properly means Eldership, to render, in our version, the Hebrew word, and the corresponding Greek one, which really mean Sacrificership or Mediatorship.

We think we may answer for our Correspondent, as we do for ourselves, that there is no intention to extenuate the guilt of a presumptuous intrusion into the ministerial office. Like the reviewer quoted above, we find abundant scriptural evidence that no man ought to "take unto himself the office of the ministry, unless he be sent by God." But, even if we did not so clearly perceive this evidence in Scripture passages, legitimately applied, still we should be reluctant to force into the service passages which can apply to that matter no otherwise than by an accommodation which looks so much like an invasion of the Redeemer's unchangeable priesthood.

If it should seem hard to some, to relinquish the view that the three orders of the Christian ministry are fore-shadowed in the Mosaic provision for the performance of sacred rites, it may reconcile him with the necessity, if we just indicate to him that the prophetic office is that by which the Christian ministry was typified under the Old Testament dispensation. And oh! that every one called to such weighty responsibilities first felt in himself the lowliness and dependence with which Jeremiah exclaimed: "Ah, Lord God! behold, I cannot speak: for I am a child;" so that he may feel the touch of the Lord's hand upon his lips, and hear the words of that valid ministerial commission: "Behold, I have put my words in thy mouth. whatsoever I command thee, thou shalt speak."

SECESSION FROM THE CHURCH OF ROME, IN FRANCE.—The Committee of the Foreign-Aid Society (English) estimates that, within the past three or four years, 20,000 souls have renounced their connection with the Church of Rome in France, and been gathered into congregations to which the Gospel is preached, and personal search of the Scriptures freely recommended.

INFLUENCE OF THE BIBLE, AGAIN.—There have been circulated in France, within these fifteen years, about three million copies of the New Testament, (especially of the version of the Jansenist, Sacy,) by means of our pious colporteurs. To this instrumentality, as far as we can judge, is to be attributed what is now passing in France, and which was so unexpected: (*felix qui potuit rerum cognoscere causas*!) It is these New Testaments, which have silently prepared the hearts of men for the reception of the gospel, and this through the labours of the colporteurs, who, in the hands of God, have been our most efficient instruments. This is obvious to every one, in the history of the movement at Sens, and the department of Yonne, as detailed above; and the case is similar in nearly all the instances in which masses of the Roman Catholic population have been stirred up to religious inquiry. In some instances the sacred books are gradually put into circulation by the Roman Catholics themselves, without the direct intervention of the colporteurs. A short time ago, a colporteur called on a Roman Catholic teacher, and offered some New Testaments for sale. "Ah! how seasonably you have come," said the teacher, "you are going to *renouer* my stock, which is exhausted." "Your stock! Then you sell New Testaments yourself?" "Yes, I read a copy of it, a good while since, and I was so much pleased with the book, that I engaged several teachers in the neighbourhood to join me in purchasing and distributing it. We have already disposed of sixty copies of it, and we shall be glad to dispose of as many more." What think you of this *improvisatory* Bible association? Not one of these teachers was a Protestant.—M. de Pressense.

THE REV. HUGH STOWELL, CANON OF CHESTER.—We find that the correctness of a statement, published some time ago, that the sum of £2000, had been presented to this Clergyman by way of acknowledgment of his efforts in favour of protestantism, has been publicly denied by him.

STEAMER ATLANTIC, LATELY WRECKED.—(See Berean of Dec. 10th.) Among the passengers on board of this ill-fated boat was the Rev. Dr. Armstrong, one of the Secretaries of the American Board of Foreign Missions, returning from a monthly meeting of the Prudential Committee to his residence in the city of New York. When it was understood that the steamer must, in all probability, be wrecked, Dr. A. made himself known as a minister of the Gospel, invited the passengers below, and, after reading a portion of the Scriptures, addressed the throne of Divine Grace in a prayer suited to the trying and fearful situation in which they were placed. The last words he was heard to utter, a few moments before he was swept with many others by a tremendous surge into the ocean, were expressive of his confidence in God and that he would do all things right.

Dr. Armstrong's body was recovered and recognised at Norwich and sent to New York for interment. His funeral was attended by a large concourse of persons, among whom were to be seen ministers of almost all the religious denominations of the city.

BAPTISMAL REGENERATION.—By this term, the Rev. Mr. Gresley, in a book entitled "The real danger of the Church," describes a doctrine which the Churchmen commonly called Evangelical repudiate as being contrary to the teaching of the Church of England, as well as to common experience with regard to the natural choice and propensities of baptized children. The following passage occurs in the book, which is altogether a fierce attack upon Evangelical Churchmen:—"It may well be doubted, whether the greater part of the nation's sin, the desperate wickedness of the mass of our population, and the general worldliness of all classes, may not be traced to the denial of baptismal regeneration." A Correspondent of the London Record very appropriately suggests that the author should complete the argument by appending to it the following sentence: "It may be asserted, without fear of contradiction, that the flourishing state of religion in Italy, France, and Spain, the wonderful piety of the people, the devout observance of the Sabbath, and the undeviating regard paid by all classes to the duties of morality, may be traced to the zealous exertions of the priests in preaching the doctrine of baptismal regeneration in its native purity!"

SECESSION FROM THE CHURCH OF ROME, IN GERMANY.—Remarks of the Continental Echo, in announcing the publication of a new work: "The German Reformation of the Nineteenth Century."

The dissidents may be now regarded as divided into three parties—viz., 1. The great body of the seceders, who are unquestionably infidel or semi-infidel in sentiment; these constitute "the German Catholic Church," properly so called. Doubtless there are individuals among the German Catholics who have more scriptural views of Christianity than have been displayed by the leaders of the sect; but we fear that their number is very small. We recently heard it stated, on the authority of a letter from one of the six ecclesiastical commissioners of the province of Silesia, that in that province alone, fourteen "priests" of Rongé's party were formerly Protestant ministers. These gentlemen before dis-

sented formally from Lutheranism, had virtually dissented from the Christian faith itself. 2. The "Apostolic," or "Christian Catholics," adherents of Czieski; they are few in number and certainly weak in the faith. Their last confession, however, acknowledges the fundamental verities of evangelical religion, and we are therefore bound in charity to regard this section of the dissidents as being on the Lord's side. 3. The Berlin Protest Congregation, which made a decided stand against the infidel principles of the "German Catholic" majority, while Czieski and his party were yet incredulous as to the existence of those principles among the mass of their co-religionists. Now, while we have cause for regret that the amount of vital piety which appears among the dissidents is so small, it certainly does seem manifest to us, that the movement, as a whole, is a decided gain to the cause of truth and godliness; to the cause of truth, wherever a man has left a position—whether in the Romish or the Protestant Churches—which did not harmonize with his convictions, and has learned honestly to avow his real sentiments; to the cause of godliness, in the case of the Schneidemühl, Berlin, and other flocks, by whom not only have the hidden works of Popish darkness been renounced, but the principles of apostolic Christianity have been embraced.

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SENTING FORMALLY FROM LUTHERANISM, HAD VIRTUALLY DISSIDENT FROM THE CHRISTIAN FAITH ITSELF. 2. THE "APOSTOLIC," OR "CHRISTIAN CATHOLICS," ADHERENTS OF CZIESKI; THEY ARE FEW IN NUMBER AND CERTAINLY WEAK IN THE FAITH. THEIR LAST CONFESSION, HOWEVER, ACKNOWLEDGES THE FUNDAMENTAL VERITIES OF EVANGELICAL RELIGION, AND WE ARE THEREFORE BOUND IN CHARITY TO REGARD THIS SECTION OF THE DISSIDENTS AS BEING ON THE LORD'S SIDE. 3. THE BERLIN PROTEST CONGREGATION, WHICH MADE A DECIDED STAND AGAINST THE INFIDEL PRINCIPLES OF THE "GERMAN CATHOLIC" MAJORITY, WHILE CZIESKI AND HIS PARTY WERE YET INCREDULOUS AS TO THE EXISTENCE OF THOSE PRINCIPLES AMONG THE MASS OF THEIR CO-RELIGIONISTS. NOW, WHILE WE HAVE CAUSE FOR REGRET THAT THE AMOUNT OF VITAL PIETY WHICH APPEARS AMONG THE DISSIDENTS IS SO SMALL, IT CERTAINLY DOES SEEM MANIFEST TO US, THAT THE MOVEMENT, AS A WHOLE, IS A DECIDED GAIN TO THE CAUSE OF TRUTH AND GODLINESS; TO THE CAUSE OF TRUTH, WHEREVER A MAN HAS LEFT A POSITION—WHETHER IN THE ROMISH OR THE PROTESTANT CHURCHES—WHICH DID NOT HARMONIZE WITH HIS CONVICTIONS, AND HAS LEARNED HONESTLY TO AVOW HIS REAL SENTIMENTS; TO THE CAUSE OF GODLINESS, IN THE CASE OF THE SCHNEIDEMÜHL, BERLIN, AND OTHER FLOCKS, BY WHOM NOT ONLY HAVE THE HIDDEN WORKS OF POPISH DARKNESS BEEN RENOUNCED, BUT THE PRINCIPLES OF APOSTOLIC CHRISTIANITY HAVE BEEN EMBRACED.

Public opinion is beginning to make itself heard in Italy, and it pronounces an unequivocal censure on the Jesuits. Our readers are aware that in the spring of this year a disturbance took place at Pisa, in consequence of the arrival in that city of certain "Ladies of the Sacred Heart," who are understood to be female Jesuits. On that occasion, the windows of the house in which they had taken up their abode, were broken by a mob, who shouted, "Down with the Jesuits; away with the nuns." No doubt the Jesuits would exclaim against any conclusion being drawn from the cry of a mob; but what will they say to the formal resolution of a municipal body? They have, it seems, a scholastic establishment at Placenza, in the grand Duchy of Parma. The municipal council of that city were recently called on to

vote a sum for defraying its expenses. These gentlemen, probably, have sons in that very establishment; and this, and their social position, suggests the possibility of their being competent judges on the question on which they speak; of course they are unprejudiced (in the sense in which prejudice is usually charged on the opponents of Jesuitism), for they are members of the Roman Catholic Church. They voted the required sum, then, but also voted the following resolution:—

"The Council, without hesitation, admits the debt of 5,200 livres owing to the Reverend Fathers the Jesuits, charged by the Government with the direction of the Gymnasium of St. Peter. But whilst obeying the legal necessity of acknowledging this expense, they cannot help thinking that the Gymnasium neither answers the object proposed nor the expectations which had been entertained of it. A sense of duty imperatively compels them to declare, that the present state of the Gymnasium is a just ground of sorrow and complaint on behalf of the whole town, and that the experience which has been had of it till the present time leaves but little hope for the future.

"The parents are in great consternation at the incredible demoralization (*della demoralizzazione incredibile*) which has become prevalent in these schools; they are surprised to see their children progress only in disobedience and disorder. Those who are able, remove their sons, but this number is but small. The gravity and extent of the present evil, as well as the still greater ones which are feared in the future, give us courage to demand a prompt and efficacious remedy.

"To this end, the Council, the interpreter of the wishes of the public, respectfully requests the Government to take whatever measures it may think most efficacious for a reform in the system of teaching and education of youth, which, at present, are at an extremely low ebb. The Council hopes that its request will not be denied; for it is an old and recognised truth, that on the education of youth depends primarily the peace of families, and secondly, the order, tranquility, and strength of states."

"We can hardly imagine stronger language," remarks the *Semur*, "yet the Municipal Council of Placenza has not dared to say all. It is for us to complete the expression of its heartfelt convictions by adding, that the power which the Jesuits enjoy in the States of Parma, placed under the almost immediate influence of Austria, is precisely of the nature attributed to them by the Abbé Gioberti in his 'Prolegomenes.' They are there, as in the other parts of Italy, the auxiliaries of the foreigner; so that it is not only as fathers of families, but as patriots, that the members of the Council censure these Jesuits."

Of M. Gioberti's work above-mentioned, we may say, that the author's sincere aim appears to be the moral and social elevation of his native country—Italy; that he points out the Jesuits as the prime enemies and hindrance to the realization of the wishes of every Italian patriot, and that his work has made a great sensation in the Peninsula. We may also mention that seven or eight months since a great number of the inhabitants of Tuscany addressed a memorial to their Government, probably against the system of education adopted by the Jesuits.—Continental Echo.

Letters received at Leghorn on the 7th instant state that the population at Fano, in the legation of Pesaro and Urbino, had risen against the Jesuits of that town. The people suspected them of conspiring against the Pope; and supposing their convent to be the bed of the conspiracy, they rushed into it, breaking everything that came in their way, and ill-treated some of the brethren. A demonstration also took place against the Jesuits of Perugia.—English Paper.

THE BLESSING OF THE BEASTS, ON ST. ANTHONY'S DAY, AT ROME.—One morning, my little friend's gentle knock was heard at the door, and upon opening it, he eagerly informed me that the day being the feast of St. Anthony, if I would go to the convent of the saint, near the church of Sta. Maria Maggiore, I should see the blessing of the beasts. Being curious to know how a saint, long since dead, could have anything to do with living animals, and having equipped myself in walking attire, I immediately proceeded to the spot. The road was thronged with animals of every age and description, from the splendid coal-black horses of the cardinal to the half-starved ass of the peasant from the Abruzzi: most of the animals were gaily decked with ribbons.—At the church-door stood a portly priest, who, with a brush in his hand, as the motley procession of horses, mules, asses, &c., passed the door, sprinkled each animal, as it was presented to him, with holy water, taking off his skull-cap, and repeating in Latin a benediction to the effect that the animal would be preserved from evil, through the intercession of the blessed St. Anthony, in the name of the Father, Son, and Holy Ghost. The priest at least derives benefit from the ceremony; for each person, according to his means, presented some piece of money. The throng of animals was diversified by the appearance, now and then, of a handsome carriage. While it passed before the open church-door for the blessing of its steeds, the persons inside sat with uncovered heads, and with wax tapers in their hands, till the blessing was concluded. Some gens-d'armes were stationed around the door to keep order, and oblige the candidates for the blessing of the saint to approach in regular file. When I had seen enough of this singular spectacle, I entered the little church. The floor was strewn with evergreens, while from the ceiling hung festoons of different coloured silks. At the numerous altars in the church many lights were burning; and a vast crowd of worshippers were kneeling upon the floor of the building. The sides of this little church are painted with different scenes from the life of the saint, illustrative of the temptations with which he was assailed when on earth. Some of the designs were anything but suited for the interior of a religious temple; but any disposition to smile is checked, when we consider the lamentable effects of such superstition as that which induces the deluded Romanist to bring his cattle to receive the blessings of one who was once a sinner like himself. Little Pepé was in high glee during the whole of the ceremony. "Guardate, signora, guardate questi belli cavalli," "Look dame, look at these fine horses," he exclaimed, as eight or nine of the pope's carriages passed us, drawn by their noble, jet black horses, and followed by a long train of carriages of the cardinals, archbishops, and other ecclesiastics. The dragons of the pope were obliged also to present their horses for the blessing of the saint; but, without the command (taught as every Romanist is to attach great importance to the blessing and protection of the numerous saints in his calendar,) there would not, I presume, be much unwillingness to comply with the requisition.—A Winter in Italy. Prof. Churchman.

Table with 2 columns: Name and Amount. Includes Ecclesiastical, Diocese of Quebec, Incorporated Church Society, and various subscription amounts.

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY. Dec. 23.—Collection at Rivière du Loup, per Rev. N. Guerot, 1 8 5

Quebec, 2nd January, 1847. T. TRIGG, Trsr. Inc. Ch. Socy.

CHAPEL OF THE HOLY TRINITY.—The Annual Examination of the scholars of the Sunday School connected with this Chapel, and its branch the St. Charles' Sunday School, will be held at the Chapel on Sunday next, to commence at 1/2 to 2 o'clock.

Diocese of Toronto.

St. Paul's Church, Toronto.—This pretty little Church was opened last Sunday, divine service being performed, both morning and evening, by the Rev. R. J. Macgeorge. We are happy to state that the attendance was numerous; indeed, not a few were unable to find accommodation at the morning prayer.—Streetsville W. Review.

We understand that the Rev. GEORGE WINTER WARR, late of Oakville, has been appointed Incumbent of St. Saviour's Church, Liverpool, England.—Streetsville Weekly Review.

DIocese of Nova Scotia.—An ordination was held at St. Paul's Church, Halifax, on Sunday morning the 20th of December, by the Lord Bishop of the Diocese, when Mr. Robert Frederick Brine, A. B., of King's College, Windsor, and Mr. W. T. Morris, A. B., of the same, were admitted to the order of Deacons. The Candidates were presented by the Archdeacon, and an appropriate and excellent Sermon was preached by the Rev. Robert Arnold, A. B., of Trinity College, Dublin.

ROBBERY AGAIN, AT THE CATHEDRAL.—Last week's Berean mentioned the robbery which had been committed at the Cathedral; and we regret to add that a second and more daring attempt was made, on New-Year's eve, to plunder the Vestry and the Church, though with but little success. It is supposed that the building was entered about midnight, while the ringers were "chiming the old year out;" a pane of glass was broken in one of the small windows, at the eastern end; and on the inner sill the communion cloth and pulpit hangings were found the next morning, rolled up as if for removal: probably the rogues were alarmed and had to make their retreat precipitately. Some acquaintance with the interior of the building appears in this audacious attempt; for the press in which the collection plates were usually kept was forced open; also a closet where keys were placed. Some clerical retents, belonging to the Rev. G. Cowell, were taken away, and the keys; which was all the booty obtained; the plate belonging to the Church being deposited in a fire-proof safe. On the following night the outer porch door of the Rectory Chapel was torn down, though no attempt seems to have been made to enter the building. A reward of £20, has been offered for the discovery of the guilty parties; and it is to be hoped that they will be brought to punishment.—Several of the smaller articles of clerical dress, and strips of the silk of others, have been found in public places apparently thrown away to get rid of things which might lead to detection.

ROYAL INSTITUTION.—The Governor General has appointed James Ferrier, Esquire, to be President of this Institution, in the place of the Hon. R. A. Tucker, resigned.

The Treasurer of the Male Orphan Asylum begs to acknowledge the receipt of ten pounds, currency, from Henry Jessopp, Esqr., part of amount collected by him.—Mercury.

The Treasurer of the St. George's Society begs thankfully to acknowledge the receipt of the sum of two pounds ten shillings, as a donation to the Charitable Fund, from the Right Reverend the Lord Bishop of Montreal.—Id.

THE BEAUFORT ASYLUM FOR THE INSANE.—This institution, in the neighbourhood of the city of Quebec, progresses favourably in public estimation. The number of patients at present in it amounts to 122; and there have been discharged from it, during the fourteen months since its establishment, twenty-seven, who were either cured or greatly relieved. In the absence of statistical documents, or any authentic statement of its operations, we are not able to furnish any more explicit information. The economical arrangements of the establishment are excellent, and the various varieties of moral treatment, which constitutes so striking a feature in the modern management of the insane, are here called into requisition. One thing is still wanting, however, to render the institution complete, namely, a resident physician; and this addition to its medical staff is the more required, when we consider the distance of the asylum from the city, some five or six miles, if we mistake not, and the probable difficulty which might be experienced in obtaining the assistance of one of the regular medical attendants in cases of emergency. This desideratum we believe it is intended to supply, at as early a period as possible; some steps have, we are informed, been already taken with this object in view.—Brit. Am. Journal of Medical Science.

The Annual Public Examination of the NATIONAL SCHOOL of this city was held at the School House, on Thursday, December 24th. There were present 131 boys and 94 girls, who were examined in reading, grammar, geography, and arithmetic, their proficiency in all of which reflected the highest credit on the zeal and ability of their teachers.

The Annual Christmas Dinner was given to the children on Wednesday the 30th Decr., on which occasion there were present 137 boys and 81 girls, were afterwards relieved from the fragments.—Mercury.

TO CORRESPONDENTS.—We have to acknowledge a very kind present which came to hand on the eve of twelfth-day, as unexpected as undeserved.—Pamphlet from R. Not. Un. to-morrow.

PAYMENTS RECEIVED:—Fred. A. Hall, Esq., No. 145 to 196; Mrs. Francis Colterell, No. 144 to 195; Mr. Edward Cody, No. 136 to 187; Rev. G. M. Armstrong, No. 145 to 196; Mr. J. G. Lecronier, No. 125 to 176.

Local and Political Intelligence.

TEMPERANCE AMONG SEAMEN.—A late London paper gives the glad intelligence that the temperance society is acquiring great influence over the sailors of the navy of Sweden and Norway. Out of 441 men forming the crews of the Norwegian frigates the Freya, and Swedish sloop the Nonsternen, which have just left Christiania for the Mediterranean, there is more than two-thirds of them, have desired to receive the rations of tea or coffee instead of brandy.

RAILWAYS.—A communication in a recent number of the Times, contains some interesting statements concerning the speed, &c., of some of the railways in Europe.

The speed on the Belgian railways is stated at 20 miles per hour; but allowing for stoppages, about 18.

The speed of the ordinary trains on the Great Western is stated at about 29 miles per hour, including stoppages.

The Manchester and Leeds allows for ordinary trains 3 1/2 hours for 60 miles, including stoppages—that is something less than 18 1/2 miles an hour.

The South Western takes exactly 4 hours in travelling 78 miles by ordinary trains—that is, something less than 20 miles an hour.

The London and North Western allows about 4 1/2 hours for 112 miles—that is, between 24 and 25 miles an hour for an ordinary train, including stoppages.

In 1845 the number of passengers was, on the London and Birmingham.....1,505,317 Great Western.....2,411,255 South Western.....1,008,633 London and Brighton.....869,710 South Eastern.....868,182 Manchester.....1,921,351

The number of passengers on all the Belgian lines in 1845 was only 3,443,066.

On the Paris and Orleans line the number of passengers in 1845 was 1,351,450.

Fares charged for ordinary trains per mile.—

Table with 4 columns: Line, 1st Class, 2nd Class, 4th Class. Rows include The Great Western, The North Western, The South Western, Manchester and Leeds, Midland, On the Belgian state railways, Conceded lines, and Sambr and Meuse.

Thus the lowest of the above principal English lines charges nearly the double of the fares on the Belgian state lines, while on the Midland the fares are nearly three times as much.

A smart shock of earthquake has been experienced over a pretty extensive district in the centre of Scotland. About midnight on Tuesday, November 24th, Crieff, Perth, Dundee, Cupar, Fife and Dundee, had all felt the shock, which appears to have occurred simultaneously throughout the extensive tract of country which comprehends these towns.—Scotsman.

THE EFFECTS OF SHOT ON IRON VESSELS.—The information received from the officers of the Goigon steam vessel, which has lately arrived from La Plata, gives a very alarming account of the effect produced on the hulls of the Harpy and Lizard, iron steam vessels, by the shot from the batteries of Rosas.

It was expected, from the nature of the material, that any breach made by shot would leave a clean fracture, merely curling up the lips of the orifice, as is usual when fractures are caused in iron by an ordinary force. The results, however, are quite different. Instead of a clean fracture, large splinters flew about in all directions on the hull being struck, rendering the danger from this cause tenfold more imminent than that produced by the shot itself. Several splinters of this kind, struck from the hull of the Harpy, have been brought home by the officers of the Gorgon, and, amongst the rest, the splinter from the angle iron which caused the death of poor Mr. Barnes, the clerk in charge, proving that the tendency to splinter is not confined to the thin sheet iron of the hull, but to the heavier masses which compose the vessel. These results are in accordance with those observed in the experimental trials on board the Excellent, and they constitute a sad drawback against the general use of iron as a material for vessels of war. Whether the iron in question is not so malleable as it ought to be, or might be, if better wrought, is another question; for the present, however, the men are alarmed, and those who have witnessed the effects produced on board the Harpy, declare that they will never go to sea in an iron vessel.

The Count de Montemolin, or, as he is called by his adherents, "his Majesty Charles Louis King de Jure of Spain," arrived in London on Sunday night. He travelled under the strictest incognito, and was accompanied only by General Montenegro, and his Private Secretary, Don Romualdo Mon. The Marquis de Villa Franca, Duke de Medina Sidonia, arrived in London a few days since.

The Bey of Tunis arrived at Paris on Sunday, after a right royal "progress" through France. He was immediately visited by the Duke of Montpensier: who congratulated him on his arrival in the capital of France. On the following day, the Bey went to the Tuileries: where he was most graciously received by King Louis Philippe.

A letter from Bremen, published by the Augsburg Gazette, announces, as a matter about to be forthwith undertaken, the organization of a service of steam-vessels between New York and Bremen.

GUN COTTON.—In reply to the objection raised against this preparation, on account of the danger connected with its transportation, the substance being so very explosive, a Frenchman suggests that an army need only carry a few bales of harmless cotton, and some gallons of nitric acid, and make its own explosive cotton shortly before it may be required.

The German Diet is said to have awarded 100,000 guilders (about £9000), to the inventor, Professor Schœnbein, conditionally. The Prussian Government has published an order by which Gun Cotton, or other substances rendered explosive by the same process, is subject to the same police-regulations, with a view to avoid danger, as Gunpowder itself. It is very desirable that every parent and guardian, having the charge of boys, would promulgate the same order, and enforce it.

DEATH OF THE POPE TREASURER.—The celebrated Dr. Esaias Tegner, Bishop of Wexio, in Sweden, died at the Episcopal palace in the said city, on the 2nd instant, aged 64, having been born on the 13th November, 1728. He was one of the greatest modern poets, and his works Frithof's Saga, Alex, &c. which

are translated into the English and most of the European languages, have been read with admiration and delight, not only in his native country, but almost all over the world.

DECREASE OF CRIME IN ROME.—It is worthy of remark, that since the accession of Pius IX. in June, the number of crimes committed against the person, as well as against property, in the district of Rome, has diminished in the most extraordinary ratio—the month of June offering about 500 cases, July, 340, August 230, September 200, and last month's calendar falling to 112; the old admirers of the red tape system, coercion and routine, can make nothing of it. It seems to them a sort of witchcraft.

MASSACRE OF NESTORIAN CHRISTIANS. (See p. 156, our last number but one.)

About the middle of October the bishops of the Nestorians united in council, and represented to the people that they were threatened with complete annihilation. They then enjoined upon their countrymen to cross the frontier, and throw themselves on the protection of the Persians, as no security for property or life remained for them in the Hakary districts.

This resolution was ultimately carried into effect. The Nestorians, to the number of several thousands, abandoned their native homes, and driving their flocks before them, fled to the adjoining mountains of Djebel Tak. Bedr Khan was, however, duly informed of this resolution of the Nestorians to emigrate, which would have entirely thwarted his purpose. He immediately advanced with some 5000 of his men against them, and as a result of this attack took some 300 prisoners, with the whole of their herds and flocks. Among the former were two bishops (and some say the celebrated Mar Johanna), whom he caused to be impaled in the most horrid manner.

The districts of Tiary, Telohma, Diss, and Albagh have been completely laid waste, the passage of these plundering hordes being marked by the traces of bloodshed, rapine, and murder. Thirty-seven Christian villages have been pillaged and burnt; such of the inhabitants as have escaped are wandering in the snow-clad and sterile mountains, in momentary fear of death by sword or famine.

The Turkish Government deeply sympathizes with these unfortunate people, and what can be done for them doubtless will. The efforts of the Turkish Government, however well directed, will be rendered void by the approach of the long and dreary winter. The troops she sends, unaccustomed to a wild and mountainous mode of warfare, will find no scope for their energies in the snows of Central Kurdistan. Perhaps before anything is done, nearly all the remaining Nestorians will be safe in Persia.

The origin of these disasters dates to some three years back. The Nestorians, to free themselves from the persecutions of Bedr Khan, sent a deputation to the Porte, demanding to be incorporated in the jurisdiction of the Government of Mossoul. This attempt (to the mind of Bedr Khan so audacious) brought down his vengeance on their heads, and he is said to have sworn "not to leave a single Christian alive in the whole of the Hakary province." He then (1843) sent Mahmood Khan, with several thousand Kurds, who pillaged and massacred them, but nothing approaching the extent of the atrocities mentioned above. The foreign powers, it is true, came forward, but they acted after the evils had been done, and could only succeed in arresting Bedr Khan's further revenge. But it has now again overflowed. It is to be sincerely hoped that the powers will again aid the Sublime Porte to deliver itself of this internal evil.

Mexico.—From this capital we have news to the 29th Nov. and from Vera Cruz to the 2nd Dec. Another change has occurred in the Cabinet, owing to the conflicting views of the men in power: Don Antonio Haro y Tamariz, Secretary of State, has been superseded by Don Juan N. Almonte. The popular candidate for President is Almonte. He unites the masses in his favour. General Canizales is reported to have arrived at Vera Cruz in the steamer from England. Great enthusiasm is said to exist among the people in favour of the army and the war.

The Mexicans have succeeded in enticing many of the American soldiers to desert. Great preparations were being made for a vigorous stand at San Luis de Potosi; and it is believed that Santa Anna has there concentrated a strong body of troops.

INSENSIBILITY DURING SURGICAL OPERATIONS PRODUCED BY INHALATION.

A certain Dr. Morton, a practising dentist in Boston, is advertising in the newspapers of this city, that he has secured a patent for what he calls "his improvement, whereby pain may be prevented in dental and surgical operations," and he now offers to sell "licenses to use said improvement," to dentists, surgeons, and other suitable persons. Looking upon this as nothing more nor less than a new scheme to tax the pockets of the "enlightened public," we should not consider it entitled to the least notice, but that we perceive by the Boston Medical and Surgical Journal, that prominent members of the profession in that city have been caught in its meshes.

From a paper by Dr. H. J. Bigelow, "one of the Surgeons of the Massachusetts General Hospital," contained in the Boston Journal of the 18th of Novr. 1846, we derive the astounding information that Dr. Warren and Dr. Hayward—men at the very top of our profession—have allowed Morton to administer his "preparation"—"a secret remedy" for which he has taken out a patent—to patients on whom they are about to operate!

The "preparation" is inhaled from "a small two-necked glass globe," and smells of ether, and is, we have little doubt, an ethereal solution of some narcotic substance. The patient is rendered insensible for a period of from five or ten minutes to an hour; the pupils are dilated; "very young subjects are affected with nausea and vomiting, and for this reason Dr. M. has refused to administer it to children." In one case, a patient of Dr. Dix, "the respiration was very slow, the hands cold, and the patient insensible." Various active measures were found necessary to restore the patient, and "complete consciousness returned only at the expiration of an hour."

[The above are extracts from an article which we find in the Br. Am. Journal of Medical Science, taken from the Philadelphia Med. Examiner, which throughout treats the matter as quackery.]

THE TERRITORIAL GOVERNMENT formed by Gen. Kearny and Commodore Stockton in California, is disavowed by the American President. They had no authority from him to take such a step, nor does he consider that it was within his province to give such authority.

BRANDY.—The 20th Regiment is under orders to embark for Halifax. Lieut. Col. Reid, who has exercised the functions of Governor for several years, and is distinguished for his laborious investigations and ingenious theory regarding the laws of storms, has gone to assume the government of the Windward

Islands; and is, to be succeeded, we believe, by Capt. Elliot, formerly in China.

NIAGARA, Dec. 24. The first annual Examination of the Pupils attending the Niagara Classical School, of which the Rev. F. J. Lundy, S. C. L. of University College, Oxford, is Master, took place on Tuesday the 23d instant; the parents and many others interested in the success of so useful an Institution being present on the occasion.

HALIFAX.—A fire occurred on the night of the 23rd ult. which destroyed nine houses, besides several horses which were consumed in a stable where the fire originated.

MONTREAL.—A meeting was held at Teu's Hotel, lately, of gentlemen favourable to the erection of a monument to the memory of the late Lord Metcalfe. A committee of seven was appointed to take the necessary steps for bringing the matter before the Canadian public.

On Christmas Day, a little boy wandered away from his mother and lost his way. Search was made for him as soon as he was missed, but he was not found until three days after, when his dead body was discovered in the bush near St. Leonard's. No marks of violence were on his body, and he is supposed to have been overcome by exhaustion and cold.—A young man named Guerin from Beauharis has been committed to jail for stabbing another named Leduc in three places: he was intoxicated at the time, and Leduc was endeavouring to prevent Guerin from killing his own father.

SHERBROOKE, Dec. 31.—JUVENILE ROBBERY!—On Friday night last, the store of Messrs. McIver & Co. of Cookshire, Eaton, was broken open and robbed of goods to the amount of about £25, by two lads named Jeremiah and Lester Page, the former aged 12, and the latter 16 years. They were brought to Sherbrooke on Tuesday by High Constable Clark, and committed to Jail to be tried at the criminal term which commences on Thursday next.

SALE OF STEAMBOATS AND BARGES.—The steamers Lord Sydenham and North America, and the Barges Wm. Wilberforce, Stadacona, and Hoche-la-Garde, now lying at Sorel, are advertised for public sale, to take place on Wednesday the 20th instant, at Montreal, if not previously disposed of by Private Contract.

THE ELECTRIC TELEGRAPH.—The Citizens of Montreal have determined to connect their city, by the Electric Telegraph, with Toronto, where a line is now in operation to Hamilton, which line is to be connected with that from Buffalo to Boston and New York: thus bringing Montreal into immediate communication with these different points. A meeting was held in that city on the 29th ult., when the company was organized under the title of "The Montreal and Toronto Electro-Magnetic Telegraph Company," and a provisional Committee was appointed to make all the necessary immediate arrangements.

This important step, while it reflects credit on the public spirit of Montreal, must be viewed here also, as it bears on the interests of Quebec; and what is the result of the investigation? In the event of any news of importance arriving at either of the above mentioned towns, from the Mother Country or elsewhere, the citizens of Montreal will be in immediate possession of it; while we in Quebec must wait the tardy coming of the mail some two or three days after! To commercial interests, the disadvantage of this will be apparent: in many cases it might be ruinous. It is evident, then, that the ancient metropolis of Canada will be placed more in the background than ever, unless a vigorous effort is made by her friends. A line of telegraph to Montreal, would bring us in connection with the Toronto line, and would prevent our being altogether out of sight in the race of improvement: still it offers two serious objections; viz., that Quebec would be at the very end of the line, and therefore the last to benefit by the news; and that the whole Province would be dependent, for information from the Mother Country, on the United States: whose Government, in case of war breaking out with England, could either stop the communication altogether, or only send forward such portions as would best suit their interests.

The way to overcome these objections is, for Quebec to have an electric telegraph from Halifax: this would place us first in the line instead of last; and enable us to furnish intelligence to other parts of the Province and the Continent, instead of being dependent upon them for news. If Quebec were connected with Halifax by this new and wonderful agent, and the line were continued to Montreal, which the inhabitants of that city would find it necessary for their interests to accomplish, the news brought by the Mail steamers to Halifax would be telegraphed to Quebec, thence to Montreal and to the remotest end of the line, and even to Boston, long before the steamer could reach that port; while any circumstance of importance, which should occur subsequent to the steamer's departure from Boston, might reach her at Halifax.

The undertaking seems formidable, but it is believed to be feasible and, if so, ought not to be left untried. The route proposed by Capt. Boxer, for the Quebec and Halifax Railway, offers many advantages: from Quebec down the South shore of the St. Lawrence to Metis, thence by the Kempt road to Campbellton at the head of the Bay de Chaleur, Bathurst, and Chatham to Halifax.

The station at Metis would often be of great advantage to merchants in Quebec, announcing the arrival of ships from sea, as also by requesting assistance in case of accident by wreck or otherwise; and the road to it is level and thickly settled. From Metis to Halifax, there is a good road also, which is regularly traversed by the mail carriers and the inhabitants, who are daily increasing in numbers; and a good many thriving settlements are on the line, which are every year growing into more importance.

It seems, then, that there is no wilderness to traverse, which has been hitherto held up as a fatal objection to this grand scheme of internal improvement; but a country, thinly settled in some parts, it is true, but every year becoming more populous, and through which a constant communication is at all times kept up by the mail carriers and the inhabitants. The expense of establishing such a line may be calculated, with some degree of accuracy, by the estimated cost of the Montreal and Toronto Line, which is £12,500 for a distance of about 400 miles. As Quebec is about 600 miles from Halifax; and the expense of setting up the posts &c., would probably be no greater; we have £18,750 as the sum required, or in round numbers £20,000. Doubtless the citizens of Halifax, St. John, N. B., and other places which would be vastly benefited, would join in raising this sum; and the Government might lend a helping hand to an enterprise which would be of such essential importance in forwarding important orders and despatches.

Since the above paragraph was penned, the gratifying announcement has been made that a number of gentlemen of influence in this community have presented to the Mayor of Quebec a request that he would call a meeting "to take into consideration

the necessary measures to ensure the construction of an ELECTRIC TELEGRAPH between this city and Halifax in connection with the Provinces of New Brunswick and Nova Scotia." His Worship has called a meeting, accordingly, to be held at the City Hall, Parliament Buildings, this day, at 3 o'clock, p. m.

The office of the COMMISSIONERS for Loans to Sufferers by the Fires, in aid of building, is now held in that formerly occupied by the City Clerk in the old City Hall, St. Lewis Street.

QUEBEC CITY ELECTIONS.—On the 1st of next month, elections are to take place of One Councillor and One Assessor for each of the six Wards of St. Lewis, St. John, Palace, St. Roch, St. Peter, and Champlain, in this city. Electors to take out their certificates before the day of election.

An inquest was held on Tuesday, on the body of an unfortunate woman of the town, named Ellen Davis, who died from the effects of intemperance and exposure to the weather. Verdict in accordance.

On Monday night, the stables of a gentleman on the St. Lewis Road, were broken into by some thieves, and a few articles of trifling value were carried away.

MARINE AND EMIGRANT HOSPITAL, QUEBEC.—Return of admissions, discharges, and deaths from the 1st May up to the 30th Nov., 1846.

Table with 2 columns: Description, Number. Rows include Total number of admissions (1564), Total discharges (1458), Died (71), Remaining (35).

Of these were: Seamen.....1057 Emigrants.....433 Town's People.....74

Medical cases—955 { Fever.....340 Rheumatism.....184 Other diseases.....461 Fractures.....76

Surgical cases—579 { Syphilis.....160 Injuries & diseases 343

Jos. PAINEHAUD, M. D., Visiting Phy. Jas. DOUGLAS, M. R. C., Surgeon. J. E. J. LANDRY, House Surgeon.

THE WEATHER continues uncommonly mild for the advanced season of the year; and, until within a day or two, there has been but little snow. On Monday, however, a violent snow-storm commenced, which continued through the night; and on Tuesday morning the streets were completely choked up. Rarely has a greater quantity been known to fall within so short a time; though, fortunately, it was not much drifted. The river is still full of field ice, in front of the town.

QUEBEC GAOL CALENDAR, 1st JANUARY, 1847.

Table with 2 columns: Description, Number. Rows include Number of Prisoners under sentence of the Courts (45), Police (Ordnance &c.) (14), Untried (7), Debtors (3), Total (69).

(39 of the above are females.)

BIRTH. At St. Andrews, on Sunday before last, the lady of the Rev. Wm. Abbott, of a son.

DIED. At Montreal, on the 29th ult., Madeline Anne, infant daughter of C. H. Castle, Esq., of the City Bank.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 5th Jan., 1847.

Table with 4 columns: Description, Unit, Price. Rows include Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Fire-wood, Cheese, Butter, Ditto, salt, Veal, Pork, Eggs.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office till, probably, SATURDAY the 26th of next month.—PAID Letters till THREE o'clock and UN-PAID till FOUR P. M.

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, MONTREAL, on WEDNESDAY, the 20th of JANUARY 1847, at TWO o'clock P. M. Rectory, St. John's, C. E., W. DAVES, Secy. Ch. S.

TO LET, THE House No. — Duane Street, Upper Town Market Place, at present occupied by Mr. Wadman. Possession will be given on the first of May.

—ALSO—The following apartments in FREEMASONS' HALL, comprising the first and second flats, with the vaults underneath, and part of the yard and premises in the rear, lately occupied by Mr. Futvoye. Possession given on the first of May, or immediately, if required. Apply to GEORGE ALFORD, or the proprietor, GEORGE POZER. Quebec, 7th January, 1847.

PIANOS. IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street.

N. B. PIANOS to let. Quebec, 26th November, 1846.

FOR SALE

150 QUINTALS Merchantable large Table Coal-fish, 127 Barrels Green do., 35 do. Salmon, 63 do. Mackerel, 39 do. Herrings, 6 Kegs Cod Sounds and Tongues, 23 Barrels Cod Oil.

—ALSO—6 Hogheads Bright Muscovado Sugar, 6 do. Bastard do., 20 Boxes Twankay Tea, 15 do. Superior Maccaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins, 50 Tinnets River Ouelle Butter, 30 Boxes Scheidam Gin, 45 do. English Starch, 10 do. Fig Blue, 12 do. Composite Candles, 15 do. English Wax Wick do., 65 Dozens Corn Brooms.

—AND—His usual assortment of Liquors and Groceries consisting of—Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do., Hollands and English Gin, Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTEY, 17 St. Peter St.

Quebec 24 Decr. 1846.

BISHOP'S COLLEGE—LENNOXVILLE. ENT TERM will commence on WEDNESDAY the 24th of January next. Persons desirous of admission are requested to give notice without delay to THE REVEREND PRINCIPAL NICOLAS.

Candidates will be examined in such books (in Latin and Greek), as they have been lately engaged in reading—in the earlier branches of Euclid and Algebra, in Latin Composition, and in the New Testament and general Biblical knowledge. On admission all students are required to deposit £15 or security for the same, in the hands of the Bursar.

The expenses of the Institution—including Tuition, board, fuel, and washing—do not exceed, in ordinary cases, £10 per annum. Lennoxville, Decr. 22, 1846.

ROBERT CAIRNS, MERCHANT TAILOR, No. 2, St. Louis Street, Place d'Armes.

IN thanking those Gentlemen who have for so many years extended their support to him; begs respectfully to announce the receipt of a choice assortment of Goods suitable for the season per Douglas, from London; and as every care has been taken in their selection, he can confidently recommend them as being superior to anything hitherto imported. He would therefore solicit a continuance of their patronage, and all orders entrusted to him shall be executed with every care and attention to ensure satisfaction. Quebec, 5th November, 1846. 2 m

FRENCH AND ITALIAN WAREHOUSE, 65, ST. LEWIS STREET.

JUST received and for sale:—75 Fresh Smoked Salmon, in good order, 300 Canisters of Fresh Lobsters, 200 Do. do. Salmon, 100 Do. do. Mackerel, 200 Tins of Sardines in Oil, 100 Boxes Table Raisins, 75 Do. Bunch Muscatels, 50 Quarter-Boxes do., 20 Boxes of Fresh Lemons, 24 Jars of Fresh Prunes, 28 Baskets of Cheshire Cheese, 10 Cases of North Wiltshire do. J. BRADFORD. Quebec, 10th December, 1846.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, 29th October, 1846.

HARDWARE! No. 20, HARDWARE!! FABRIQUE STREET. MORKILL & BRIGHT, BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1846.

FALL AND WINTER CLOTHING. HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support. H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c. having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices. No. 12, Palace Street. Quebec, 19th Nov. 1846.

J. RENNIE, City Tailor, Port Street, near Payne's Hotel.

YOUTH'S CORNER.

SONG OF THE SNOW-BIRD.

The ground was all covered with snow one day, And two little sisters were busy at play, When a snow-bird was sitting close by on a tree, And merrily singing his chick-a-de-de.

He had not been singing that tune very long, Ere Emily heard him, so loud was his song. "O sister! look out of the window," said she; "Here's a dear little bird, singing chick-a-de-de."

"Poor fellow! he walks in the snow and the sleet, And has neither stockings nor shoes on his feet; I pity him so! how cold he must be! And yet he keeps singing his chick-a-de-de."

"If I were a bare-footed snow-bird, I know, I would not stay out in the cold and the snow. I wonder what makes him so full of his glee; He's all the time singing that chick-a-de-de."

"O mother! do get him some stockings and shoes, And a nice little frock, and a hat, if he choose; I wish he'd come into the parlour, and see How warm we would make him, poor chick-a-de-de."

The bird had flown down for some pieces of bread, And heard every word little Emily said; "What a figure I'd make in that dress!" thought he; And he laughed as he warbled his chick-a-de-de.

"I'm grateful," he said, "for the wish you express, But I have no occasion for such a fine dress; I had rather remain with my limbs all free, Than to hobble about, singing chick-a-de-de."

"There is ONE, my dear child, though I cannot tell who, Has clothed me already, and warm enough too. Good morning! O who are so happy as we?" And away he went, singing his chick-a-de-de. Rev. F. C. Woolworth, Youth's Cabinet.

THE WELL-REGULATED MACHINE.

In one of the large factories at Lowell, there is a machine for the purpose of uniting a number of fine threads into one larger; there are more than a hundred spools from which the thread is winding off upon another spool. One girl tends this machine, and it is her business to tie the threads whenever one is broken.

Such is the wonderful mechanism of this instrument, that the instant one of these threads is broken, the whole machine is suddenly stopped. It is curious to stand by it, and notice the regular movement as each spool is in motion, and the instantaneous pause when a single thread has snapped. I never saw a machine that seemed so intelligent—so like a living thing. I could not help saying, as I saw it stop, "There, it knows it has done wrong; it will not go on till that error is corrected." The thread tied and the machine started again, it went on as before. Children know that a machine, made out of wood and iron, does not understand any thing, and does nothing of its own accord, but only performs what it is made to perform. But it seemed to me as if the thing was alive, and had a soul. It seemed to know when the thread broke, and to perceive that its work would be spoiled if it did not stop to have the injury repaired.

Children know another thing: that they are not machines; that they can think, and reason, and remember, and wish. They are not machines, or they could not love or be loved; but I could not help thinking, as I stood there, what a good thing it would be, if every child would just act as this machine did; if every child would instantly stop, as soon as anything wrong had been done, and not do anything else until that was set right. When one who begins to do wrong goes on in his action, he is only making a bad thing worse.

And then I said to myself, God, who made us, has put within us all something like this, but even still more sensitive than this machine; something that notices when we have done wrong, and calls upon us to stop and repent of the sin before we do anything more. If we do not yield to such a direction of our consciences, the machine seems wiser than we are.

If, then, a single thread breaks which binds us to God, or which holds us back from sin, let us learn not to keep on and increase the wrong, but stop and, by repentance and a better purpose, mend the thread, and prepare to go forward with the blessing of God.—Youth's Cabinet.

[That is to say, let us ask of God that he would mend the thread—for it is a thing which we ourselves cannot do. Our repentance and better purpose will not be sufficient, if we do not ask God and obtain forgiveness of Him, peace to our conscience, and strength to keep our purpose. A tender conscience is that part of the machinery which stops the work, and says that there is something wrong; Grace is the little girl that repairs the evil, and sets the machine going again in its proper work.—ED. BRN.]

WEATHER-WISDOM OF THE SPIDERS.

A Frenchman of the name of Disjonval who, being Adjutant General in Holland, had taken part in a revolutionary movement, became a prisoner and, during his protracted confinement, applied close observation to the habits of the spiders which shared with him a gloomy habitation. He discovered that their disappearance was always followed by colder weather; and that, when they appeared again, the weather was uniformly become mild. While thus imprisoned and employed, he learned that the troops of the French republic had overrun Holland, and kept pushing forward over the ice; but that a sudden and unexpected thaw in the early part of the month of December (1794) threatened the destruction of the whole army, and that the French generals were thinking seriously of accepting a sum offered by the Dutch, and withdrawing their troops. Disjonval, who hoped that the success of the republican army might lead to his release, used every exertion, and at length succeeded in getting a letter conveyed to the French general in

January, 1795, in which he pledged himself, for the peculiar action of the spiders, that within fourteen days there would commence a most severe frost, by which the French would become masters of all the rivers, and gain sufficient time to complete and make sure of the conquest they had commenced, before it should be followed by a thaw.

The commander of the French forces believed his prognostication and persevered. The cold weather, which Disjonval had announced, made its appearance in twelve days, and with such intensity that the ice over the rivers and canals became capable of bearing the heaviest artillery. On the 28th January, 1795, the French army entered Utrecht in triumph; and Quatremer Disjonval, who had watched the habits of his spiders with so much intelligence and success, was, as a reward for his ingenuity, released from prison.

INFIDELITY, AFFECTING A MAN'S TRUSTWORTHINESS. Dying Testimony of an American Judge (Gaston).

His last words were in admirable keeping with the purity and piety of his long life. Surrounded by a few of his chosen friends, who were at his bedside on the first intimation of a danger to which he was insensible, he was relating with great playfulness, the particulars of a convivial party at Washington city, many years ago, and spoke of one who on that occasion avowed himself a "Free Thinker" in religion. "From that day," said Judge Gaston, "I always looked upon that man with distrust. I do not say that a Free Thinker may not be an honourable man; that he may not from high motives scorn to do a mean act, but I dare not trust him. A belief in an over-ruling Divinity who shapes our ends, whose eye is upon us, and who will reward us according to our deeds, is necessary. We must believe and feel that there is a God—All-wise—and—raising himself and seeming to swell with the thought—"Almighty!" There was a sudden rush of blood to the brain. He sank in the arms of his friends—and in five minutes his spirit was gone! Not a struggle betokened its flight. Not a groan pained the ear of his agonized friends. His body has gone to the dust; his spirit, we cannot doubt, now rests in the bosom of God Almighty whose name was last on his lips, and to whom he had long given the homage of a pure and devout heart.

THE CRUELTY OF HEATHENISM.

From the Rev. C. A. Gollmer's Journal, dated Badagry, June 2nd, 1845.

A Sierra-Leone woman, a member of our Church, and mother of an only daughter, applied to us to help her to redeem her child. It seems that the mother, having been sold into slavery, was captured by H. M. ship-of-war, and brought to Sierra Leone, leaving her daughter in this country. After nearly eighteen years' residence in Sierra Leone, the mother was informed of her daughter being still here; and in consequence resolved, as her husband had no objection, to come hither to see once more her only child. On her arrival here, being informed that her daughter was at Abbeokouta, she sent word that she had come from Sierra Leone on account of her, and that she must try to come and see her. The daughter, being married, told her husband this, and begged him to allow her to go and see her mother; which he refused. The daughter, however, apparently as anxious to see her mother as the mother to see her, left Abbeokouta secretly, came hither, and lived with her mother for about a month, fearing to return home. One day, when she was in the market, a number of people, ordered by her husband, caught her, and carried her to Abbeokouta. On her arrival, her husband declared that he would not have her any more as his wife, although she had borne him three children, and demanded of her the repayment of his expenditure on her account previous to their marriage. In order to be able to accomplish this, she began to trade with tobacco and indigo. One day as she and five others were going to Ibadan, a town in the interior, for this purpose, they were all suddenly caught in the road, and this poor woman was eventually sold to the Ijébbu, a tribe of the Yoruba nation, who brought her to one of their principal markets, called Ikorodu, not far from Lagos. Here it was that a woman from Badagry, acquainted with the family, observed her exposed for sale, and, not having the means to purchase her, requested one of her acquaintances to buy her, and bring her to Badagry, being sure that her mother would endeavour to redeem her. No sooner did the mother see her daughter again, and become acquainted with her situation, than she came to solicit our help in redeeming her. Being very poor, she could not give any thing toward the amount. The owner asked 10l. for the woman; but accepted 8l. 15s. Two Sierra-Leone men gave 3l. 2s. 6d., and the remainder was raised in our premises by us and our people, for which the mother and the daughter were very thankful. The redeemed woman now lives with her mother, and endeavours to support herself by trading.

[The last advices from that branch of the West Africa Mission of the Church Missionary Society which has for its object the evangelization of the Yoruba nation, many of which, having been liberated from slavery and settled in Sierra Leone, where they were brought under missionary instruction, are now returning to their own country with the hope of carrying to it the blessings of the Gospel or at least of civilization, state that the missionaries have reached the principal town, Abbeokouta.

The Rev. Samuel Crowther, himself a native of the country, had the satisfaction of finding there his mother and other relatives, after a separation of five-and-twenty years: he at the same time received the painful intelligence that his father lost his life in his endeavour to rescue

his son when he was carried off by the men-stealers. Who will not feel his heart moved to pray that this African may be made a blessing to his surviving relatives, and to his countrymen in general!—ED. BEREAN.]

PRAYER BRINGING OTHER GRACES.

Prayer is the way of God's appointment; and I never knew any one who really prayed earnestly and perseveringly for divine teaching, that was not brought at length heartily to subscribe to what are called Evangelical doctrines. The Scriptures take away all hope of our understanding those things of ourselves, when they tell us that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." Foolish indeed does the doctrine of the Cross appear to the heart untaught by the Spirit of God: but let the heart be once taught to receive it, and it beholds in it "the power and wisdom of God," and a person thus taught, will feel constrained to make it his great desire, endeavour, and prayer, that others may learn it too. By prayer, I do not mean that cold thing, which worldly people call prayer; I mean such an effort as a man, dying with hunger, would use to beg for food; I mean begging, as for one's life; being able to say, as David did—"There is nothing, in heaven or in earth, that I desire beside thee."—Bridges' Memoir of Mary Jane Graham.

POPULAR ELOQUENCE.

In the year 1751, the English Calendar was reformed by Act of Parliament, the Earl of Chesterfield introducing the subject to the House of Lords and asking leave to bring in a bill for the purpose of skipping 11 days in September of the following year, so that the day after the 2nd of that month should not be called the 3rd, but the 14th of September in that particular year. That is what you may often have heard called the change from Old Style to New Style, or from the Julian to the Gregorian mode of computation. In a letter to his son, the Earl gives the following account of the eloquence which proved so successful on the occasion:—

"I consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. But then my difficulties began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter; and also to make them believe that they knew something of it themselves, which they do not. For my own part I could just as soon have talked Celtic or Slavonian to them as astronomy, and they would have understood me full as well; so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of Calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them, and many of them said I had made the whole very clear to them, when in fact I had not even attempted it. Lord Macleodfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards with infinite knowledge, and all the clearness that so intricate a matter would admit of; but as his words, his periods, and his utterance were not near so good as mine, the preference was unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is a mob, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a mob: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to. Understanding they have collectively none; but they have ears and eyes, which must be flattered and seduced; and this can only be done by eloquence, useful periods, graceful action, and all the various parts of oratory."

FRENCH POLICE.

Louis XIV. and his successors appointed, under the name of Lieutenant General of Police, a magistrate whose duty was to watch over whatever concerned the public security. In the time of the Revolution, this office was abolished; the people themselves were the police, and it was apparent that, when the mob stained with blood every week the streets of the capital, protected by the men at the head of the government, a prefect of police would have been a very useless officer. But when Napoleon was placed at the head of France, he perceived the need of establishing a firm, vigorous government, and appointed in Paris a prefect of police. This office was preserved by the Restoration of 1815, and by the Revolution of 1830. It now remains in its full extent.

The prefect of police is an important officer. He has under his orders nearly six thousand agents of every class, and disposes of money to the amount of six millions of francs a year. Some kingdoms in Europe do not possess a larger revenue than this.

To give you an idea of the organization of the police: the prefect employs about 300 agents who labour not only by day but for a great part of the night, receiving the reports which are sent them from all quarters, examining hourly whatever passes in Paris, transmitting orders to inferior agents, deciding the conditions of residence for foreigners, keeping exact registers of facts which may serve to facilitate justice: in short, these agents are an intelligent, industrious committee, on whom rests a great responsibility.

In the second place, there are in Paris forty-eight commissaries of police; who have, in every

quarter, their offices always open, and whose duty is to preserve order and quell disturbances. They are at the service of the citizens, whenever any public or private quarrel occurs. They summon before them and interrogate persons arrested, and watch over all that relates to the general security. The commissaries of police are usually chosen from well-educated men; they need, in order to discharge their painful duty, much coolness, sagacity, presence of mind, and promptness in action. They are sometimes exposed to serious dangers, for all culprits detest specially the commissaries of police, and try to embarrass them in every way.

Thirdly, there are in Paris twelve officers of the peace, who command each a company of serjeants of policemen. Their business is to look after robbers, women of ill-fame, and disturbers of the public repose. For some years past they have worn a particular dress, and this has produced a very good effect, by giving more dignity and authority to their official acts.

Lastly, without counting the inspectors, who visit the markets, the public walks and principal shops, Paris possesses a municipal guard, composed of more than 2,500 infantry and 400 cavalry. They are light troops, composed of the best soldiers of the army, always ready to repress disorders, and distinguished by its severe discipline as well as by its bravery.

Here truly is an extensive and formidable organization. But it must be considered that, without such an armed force, the capital of France would be soon given up to the most frightful anarchy.—Corresp. N. Y. Observer.

THE WIND-WAGON.

We learn from the Independence Expositor, that Mr. Thomas, who has been at work on a wind-wagon, has got the machine completed, and has given it such a trial as to make its success certain. He ran up and down across the plains, found that he could overcome a steep with gentle ascent without difficulty, and that the mole-hills, so numerous on the plains, were no bar to his progress. The construction of the wagon is very simple. It is a frame made of plank, well braced, and placed edgewise on four axles—four wheels to each side—these wheels to be twelve feet or more in diameter and one foot broad—the forward axles, which can be turned just as the forward axle of any wagon with a tongue, by their movement turn the course of the whole concern—two tongues are joined together forward of the wagon, and by ropes coming to the wheel, similar to the pilot wheel of a steam boat—the wagon is steered by a pilot. The sails are like the sails and rigging of a ship, each wagon carries its own supply of sail—underneath, a foot or so from the deck of each wagon, the cast iron boxes, &c., will be suspended as ballast. Mr. Thomas expects to convey freight and passengers, and will now engage and bind himself to take freight to Bent's Fort or to Santa Fe, in a reasonable time, at six dollars per hundred pounds. He is to have a depot at Bent's Fort, and thence across the other side of the Arkansas he will run another car within sixty miles of Santa Fe. A gentleman who rode on the wagon says that, with only one sail and a light breeze, it went at the rate of eight miles an hour. Properly rigged, its speed will be about twenty miles an hour.

AN INDIAN SWIMMING RACE.

The candidates, about twenty in number, assembled in line on the beach, about fifty yards from the waters of the blue lake, which, without a ripple on its lovely countenance, lay sleeping before them. Their anxiety to start was clearly evident from the involuntary movement of little tell-tale muscles on their cheeks, red arms, backs, and straight legs; in short, they stood trembling, now in one part, now in another, like young horses by the side of a cover in England which hounds are drawing. As soon as the signal rifle was fired, off they started at their utmost speed; and certainly nothing could be finer than to see them, like so many Newfoundland dogs, dash into, and then hop, skip, and jump through the water, until the first stroke of their extended arms showed that they had taken leave of the bottom, and were, comparatively speaking, tranquilly afloat. The whoop and encouragement of their respective friends, as sometimes turning one cheek upwards and sometimes the other, they gallantly stemmed through the water towards a canoe lying about half a mile from the shore, were highly exhilarating; and the excitement increased, as first two or three jet-black heads, and then four or five more rounding the canoe, suddenly changed into as many blood red faces strenuously approaching a prize which had been selected as not only the most appropriate but the most encouraging—namely, a horizontal pole covered from end to end with glass beads for young squaws. The eye of every swimmer, as he advanced, appeared eagerly fixed upon the glittering prize, which no doubt his heart had already destined for the object or objects of his affection; however, in all regions of the globe, human hopes are eggs that, very often indeed, turn out to be added; and thus it was with the hopes of the swimmers before us. The race was what is termed excellent; indeed the struggle was so severe that half-a-dozen of the leading swimmers might, to use a sporting phrase, "have been covered with a sheet," the consequence of which was, that they came within their depths at the same moment, and they were no sooner on their feet than, with uplifted arms, tearing and splashing through the shallow water, they rushed to the beach, then onwards to their goal; and arriving there nearly together, they knocked pole and pole-holders head over heels on the ground, and then throwing themselves upon them they crushed all the beautiful glass beads to atoms.—Sir P. D. Head's Emigrant.

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NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to Incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

BUCK-WHEAT AND INDIAN CORN MEAL. THE Subscriber has just received a small supply of the above.

ON HAND—Sperm, Belmont Sperm, Imperial, and Composite Candles, Sperm, Olive, Porpoise, and Pale Seal Oils. M. G. MOUNTAIN, No. 13, Fabrique St. 5th Novr. 1846.

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