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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 V.—No. 46.]

QUEBEC, THURSDAY, FEBRUARY 8, 1849.

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## MUTUAL FORGIVENESS.

Matthew xviii. 21, 22.

Go look across you wide expanse,  
Where Ocean's countless waves extend;  
Far as the straining eye can glance,  
There seems no bound nor end.

Look upwards to the heavenly plain  
Glistening with beauteous orbs and bright;  
Thou canst not count the starry train,  
Nor tell their stretch of light.

So is the mercy, so the love  
Of him who made that deep blue sea,  
And laid the stars of glory rove  
Throughout immensity.

Nay, infinite the wondrous reach  
Of God's forgiving healing love;  
Beyond the grasp of human speech,  
Or angel tongue above.

Our mighty debt we cannot count,  
God only can its fullness see;  
Yet he remits the whole amount,  
And speaks the debtor free.

How then can pardoned man restrain  
Compassion's yearnings in his breast?  
How low to give his fellow pain,  
Unblinking, and unblest!

No scanty measure he will know,  
Who looks unnumber'd sins forgiven;  
Nor seven times only mercy shows,  
But seventy times and seven.

Off as his brother may transgress,  
With pitying love assert her claim,  
And bid him whisper peace, and bless  
All in a Saviour's name.

Father of mercy, shed within  
Each heart thy love, and hope of heaven;  
May each forgive his brother's sin  
As he has been forgiven.

Rev. J. S. Broad, M. A.

## LATIMER PREACHING.

From a Sermon preached by Bishop Latimer in the Shrubs at St. Paul's Church in London, on the 18th of January, 1518.

Oh London, London! repent, repent; for I think God is more displeas'd with London than ever he was with the city of Nebo. Repent therefore, London, and remember that the same God liveth now that punished Nebo, even the same God, and none other; and he will punish sin as well now as he did then: and he will punish the iniquity of London, as well as he did then of Nebo. Amend therefore. And ye that are prelates, look well to your office; for right prelating is busy labouring, and not loitering. Therefore preach and teach, and let your plough be doing. Ye lords, I say, that live like loiterers, look well to your office; the plough is your office and charge. If you live idle and loiter, you do not your duty, you follow not your vocation: let your plough therefore be going, and not cease, that the ground may bring forth fruit.

But now, methinks, I hear one say unto me: "What ye what you say? Is it a work? Is it a labour? How then, hath it happened that we have had so many hundred years so many preaching prelates, lordling loiterers, and idle ministers? Ye would have me here to make answer, and to shew the cause thereof. Nay, this land is not for me to plough; it is too stony, too thorny, too hard for me to plough. They have so many things that make for them, so many things to lay for themselves, that it is not for my weak team to plough them. They have to lay for themselves long customs, ceremonies and authority, placing in parliament, and many things more. And I fear me this land is not yet ripe to be ploughed; for, as the saying is, it lacketh weathering; this gear lacketh weathering; at least way it is not for me to plough. For what shall I look for among thorns, but pricking and scratching? What among stones, but stumbling? What (I had almost said) among serpents, but stinging? But this much I dare say, that since lordling and loitering hath come up, preaching hath come down, contrary to the apostles' times; for they preached and lorded not, and now they lord and preach not. For they that be lords will ill go to plough: it is no meet office for them; it is not seeming for their estate. Thus came up lordling loiterers; thus crept in unpreaching prelates; and so they have long continued. For how many unlearned prelates have we now at this day? And no marvel: for if the ploughmen that now be made lords, they would leave off their labour, and fall to lording outright, and let the plough stand: and then both ploughs not walking, nothing should be in the commonweal but hunger. For ever since the prelates were made lords and nobles, the plough standeth; there is no work done, the people starve. They hawk, they hunt, they card, they dice; they pastime in their prelaties with gallant gentlemen, with their dancing minions, and with their fresh companions, so that ploughing is set aside: and by their lordling and loitering, preaching and ploughing is clean gone. And thus it is the ploughmen of the country were as negligent in their office as prelates be, we should not long live, for lack of sustenance. And as it is necessary for us to have this ploughing for the sustentation of the body; so must we have also the other for the sustentation of the soul; or else we cannot live long ghostly. For as the body wasteth and consumeth away for lack of bodily meat; so doth the soul pine away for default of ghostly meat. But there be two kinds of inclosing, to let or hinder both these kinds of ploughing; the one is an inclosing, to let or hinder the bodily ploughing; and the other, to let or hinder

the holiday-ploughing, the church-ploughing.

The bodily ploughing is taken in and inclosed through singular commodity. For what man will let go, or diminish his private commodity for a commonwealth? And who will sustain any damage for the respect of a public commodity? The other plough also no man is diligent to set forward, nor no man will hearken to it. But to hinder and let it, all men's ears are open; yea, and a great many of this kind of ploughmen, which are very busy, and would seem to be very good workmen. I fear me some be rather mock-gospellers, than faithful ploughmen. I know many myself that profess the gospel, and live nothing thereafter. I know them, and have been conversant with some of them. I know them, and (I speak it with a heavy heart) there is as little charity and good living in them as in any other; according to that which Christ said in the gospel to the great number of people that followed him, as though they had had any earnest zeal to his doctrine, whereas indeed they had it not; *Non quia vidistis signa, sed quia comedistis de panibus.* "Ye follow me," saith he, "not because ye have seen the signs and miracles that I have done; but because ye have eaten the bread, and refreshed your bodies, therefore you follow me." So that I think many one now-a-days professeth the gospel for the living's sake, not for the love they bear to God's word. But they that will be true ploughmen must work faithfully for God's sake, for the edifying of their brethren. And as diligently as the husbandman plougheth for the sustentation of the body, so diligently must the prelates and ministers labour for the feeding of the soul: both the ploughs must still be going, as most necessary for man. And therefore are magistrates ordained, but that the tranquillity of the commonweal may be confirmed, limiting both ploughs?

But now for the fault of unpreaching prelates, methink I could guess what might be said for excusing of them. They are so troubled with lordly living, they be so placed in palaces, couched in courts, ruffling in their rents, dancing in their dominions, burdened with ambassages, pampering of his jubilee; munching in their manors, and moiling in their gay manors and mansions, and so troubled with loitering in their lordships, that they cannot attend it. They are otherwise occupied, some in the king's matters, some are ambassadors, some of the privy council, some to furnish the court, some are lords of the parliaments, some are presidents, and controllers of mint.

Well, well, is this their duty? Is this their office? Is this their calling? Should we have ministers of the church to be controllers of the mints? Is this a meet office for a priest that hath cure of souls? Is this his charge? I would here ask one question: I would fain know who controlleth the devil at home in his parish, while he controlleth the office of preaching to the deacons, shall one leave it for minting? I cannot tell you; but the saying is, that since priests have been minters, money hath been worse than it was before. And they say that the evilness of money hath made all things dearer. And in this behalf I must speak to England. "Hear, my country, England," as Paul said in his first epistle to the Corinthians, the sixth chapter; for Paul was no sitting bishop, but a walking and a preaching bishop. But when he went from them, he left there behind him the plough going still; for he wrote unto them, and rebuked them for going to law, and pleading their causes before heathen judges: "Is there," saith he, "utterly among you no wise man, to be an arbitrator in matters of judgment? What, not one of all that can judge between brother and brother; but one brother goeth to law with another, and that under heathen judges? *Constitutite contemptos qui sunt in ecclesia.* &c. Appoint them judges that are most abject and vile in the congregation." Which he speaketh in rebuking them; "For," saith he, *ad cruciamentum vestram dico*—"I speak it to your shame." So, England, I speak it to thy shame: is there never a nobleman to be a lord president, but it must be a prelate? Is there never a wise man in the realm to be a controller of the mint? "I speak it to your shame, I speak it to your shame." If there be never a wise man, make a water-bearer, a tinker, a cobbler, a slave, a page, controller of the mint: make a mean gentleman, a groom, a yeoman, or a poor beggar, lord president.

Thus I speak, not that I would have it so; but "to your shame," if there be never a gentleman meet nor able to be lord president. For why are not the nobleman and young gentlemen of England so brought up in knowledge of God, and in learning, that they may be able to execute offices in the commonweal? The king hath a great many of wards, and I trow there is a Court of Wards; why is there not a school for the wards, as well as there is a Court for their lands? Why are they not set in schools where they may learn? Or why are they not sent to the universities, that they may be able to serve the king when they come to age? If the wards and young gentlemen were well brought up in learning, and in the knowledge of God, they would not when they come to age so much give themselves to other vanities. And if the nobility be well trained in godly learning, the people would follow the same train. For truly, such as

the nobleman be, such will the people be. And now, the only cause why nobleman be not made lord presidents, is because they have not been brought up in learning.

Therefore for the love of God appoint teachers and schoolmasters, you that have charge of youth; and give the teachers stipends worthy of their pains, that they may bring them up in grammar, in logic, in rhetoric, in philosophy, in the civil law, and in that which I cannot leave unspoken of, the word of God. Thanks be unto God, the nobility otherwise is very well brought up in learning and godliness, to the great joy and comfort of England; so that there is now good hope in the youth, that we shall another day have a flourishing commonweal, considering their godly education. Yea, and there be already nobleman enough, though not so many as I would wish, able to be lord presidents, and wise men enough for the mint. And as unmeet a thing it is for bishops to be lord presidents, or priests to be minters, as it was for the Corinthians to plead matters of variance before heathen judges. It is also a slander to the nobleman, as though they lacked wisdom and learning to be able for such offices, or else were not men of conscience, or else were not meet to be trusted, and able for such offices. And a prelate hath a charge and cure otherwise; and therefore he cannot discharge his duty and be a lord president too. For a presidentship requirith a whole man; and a bishop cannot be two men. A bishop hath his office, a flock to teach, to look unto; and therefore he cannot meddle with another office, which alone requirith a whole man: he should therefore give it over to whom it is meet, and labour in his own business; as Paul writeth to the Thessalonians, "Let every man do his own business, and follow his calling." Let the priest preach, and the nobleman handle the temporal matters. Moses was a marvellous man, a good man; Moses was a wonderful fellow, and did his duty, being a married man; we lack such as Moses was. Well, I would all men would look to their duty, as God hath called them, and then we should have a flourishing christian commonweal.

[The Sermon is on the 4th verse in the 15th chapter of the Epistle to the Romans; and the preacher carries through it an illustration of the word as God's field, and the preaching of the word as the ploughing and sowing which it requirith: hence the discourse is called a "Sermon of the Plough."

## KING JAMES AND THE SEVEN BISHOPS.

Last of all appeared the ever-celebrated ordinance, that the famous Declaration of Indulgence, exemplifying the power of the Sovereign to dispense with the Statutes of the realm, should be read in all churches.

The Saturday passed over without any sign of relenting on the part of the government, and the Sunday, (May 20, 1688.) arrived—a day long remembered. In the city and liberties of London were about a hundred parish churches. In only four of these was the order in Council obeyed. St. Gregory's the declaration was read by a divine of the name of Marlin. As soon as he uttered the first words, the whole congregation arose and withdrew. At St. Matthew's, in Friday street, a wretch named Timothy Hall, who had disgraced his gown by acting as broker for the Duchess of Portsmouth in the sale of pardons, and who now had hopes of obtaining the vacant Bishopric of Oxford, was in like manner left alone in his church. At Serjeants'-inn, in Chancery lane, the clerk pretended that he had forgotten to bring a copy, and the Chief Justice of the King's Bench, who had attended in order to see that the royal mandate was obeyed, was forced to content himself with this excuse. Samuel Wesley, the father of John and Charles Wesley, a curate in London, took for his text that day the noble answer of the three Jews to the Chaldean "grants"—"Be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up." Even in the chapel of St. James' Palace the officiating minister had the courage to disobey the order. The Westminster boys long remembered what took place that day in the Abbey. Sprat, Bishop of Rochester, officiated there as Dean. As soon as he began to read the declaration, murmurs and the noise of people crowding out of the choir drowned his voice. He trembled so violently that men saw the paper shake in his hand. Long before he had finished, the place was deserted by all but those whose situation made it necessary for them to remain. Never had the church been so dear to the nation as on that day. The spirit of dissent seemed to be extinct. Baxter from his pulpit pronounced an eulogium on the Bishops and parochial clergy. The Dutch Minister, a few hours later, wrote to inform the States-General that the Anglican Priesthood had risen in the estimation of the public to an incredible degree. The universal cry of the Non-conformists was, that they would rather continue to be under the penal statutes that separate their cause from that of the prelates.

Finch, Maynard and Pemberton, Pollexfen and Treby, Holt and Somers. The Hall, the palace yard, and the streets to an immense distance were thronged with people. Thirty-five peers were counted in the crowd. On the bench sat all the four judges,—Allybone, a Papist; Holloway, hitherto a ready instrument of the government; Powell, a man of better promise; and Wright, the Chief Justice, no unworthy successor of Jeffreys, but who was this day overawed by the aspect of his auditory and by an instinctive apprehension that the end of these things was nigh. According to the expression of an eye-witness, he looked askant at the muster of Earls and Barons, "as if every Peer present had a halter in his pocket." At length the trial began, and was conducted with such vehemence, acrimony, and undaunted boldness as have never been since paralleled. The scales of fortune went up and down so suddenly as to keep the anxiety of the audience at its utmost stretch. The defendants were first charged with having written the libel, and this was at length proved. But had they written in the county of Middlesex, as the indictment set forth? They had certainly not, and the case for the prosecution seemed to be breaking down, when the crown lawyers, abandoning the charge of writing, applied themselves to the proof of publication. Even this seemed to be beyond their power, and the Chief Justice was reluctantly proceeding to charge the jury favourably for the defendants, when one of their counsel, Finch, prayed to be heard. His indiscreet interruption threatened to be fatal to his clients, for during the delay thus caused, the renegade Sunderland appeared in court, all pale and trembling, and proved the publication. But the turn thus given to the trial was of unspeakable advantage to the constitutional cause, for the argument was now diverted from the technicalities of law to the real points at issue—the legality of the King's dispensing power, and the right of the subject to petition.

Somers rose last. He spoke little more than five minutes, but every word was full of weighty matter, and when he sat down, his reputation as an orator and as a constitutional lawyer was established. He went through the expressions which were used in the information to describe the offence imputed to the Bishops, and showed that every word, whether adjective or substantive, was altogether inappropriate. The offence imputed was a false, a malicious, a seditious libel. False the paper was not, for every fact which it set forth had been proved from the journals of parliament to be true. Malicious the paper was not, for the defendants had not sought an occasion of strife; but had been placed by the government in such a situation that they must either oppose themselves to the royal will, or violate the most sacred obligations of conscience and honour. Seditious the paper was not, for it had not been scattered by the writers among the rabble, but delivered privately into the hands of the King alone; and a libel it was not, but a decent petition, such as, by the laws of England—nay, by the laws of imperial Rome, by the laws of all civilized states, a subject who thinks himself aggrieved may with propriety present to the Sovereign.

The judges summed up. Wright and Allybone declared, though with some hesitation of expression, that the petition was a libel in the eyes of the law. Holloway evaded the point of the dispensing power, but pronounced against the libel. Powell alone boldly declared the claims and conduct of the King to be irreconcilable with the laws of England. The jury retired at dark. All night long the solicitor for the Bishops, with a body of attendants, watched the door of the room in which they were confined, to preclude any communication or supplies. As day broke, a little water for washing was taken in to them, which they lapped up like famished hounds. Nine were for acquittal, three for conviction. This minority soon dwindled to a solitary unit, but the unit was formidable. Michael Arnold, the brewer to the palace, had been heard before the trial wringing his hands and crying, "Whatever I do I must be half ruined! If I say 'Not guilty,' I shall brew no more for the King, and if I say 'guilty,' I shall brew no more for anybody else." He now threatened to hold out, but Thomas Austen, a country gentleman of good estate, who had conscientiously taken notes all through the case, after vainly challenging his stubborn fellow-jury to argument, at length exclaimed, "Look at me. I am the largest and strongest of the twelve, and before I find such a petition as this a libel, I will stay here till I am no bigger than a tobacco pipe."

At ten, the Court again met; the crowd was greater than ever. The jury appeared in their box, and there was a breathless stillness. "Sir Samuel Astry spoke. Do you find the defendants, or any of them, guilty of the misdemeanour whereof they are impeached, or not guilty?" Sir Roger Langley answered, "Not guilty." As the words passed his lips, Halifax sprang up and waved his hat. At that signal benches and galleries raised a shout. In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack, and in another moment the innumerable throng without set up a third huzzah which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A pen of gunpowder was heard on the water, and another, and another, and so in a few moments the glad tidings went flying past the Savoy and the Friars to London bridge, and to the forest of masts

below. As the news spread, streets and squares, market-places and coffee-houses, broke forth into acclamations. Yet were the acclamations less strange than the weeping. For the feelings of men had been wound up to such a point that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for very joy. Meanwhile from the outskirts of the multitude horsemen were spurring off to bear along all the great roads intelligence of the victory of our church and nation. Yet not even that astounding explosion could awe the bitter and intrepid spirit of the Solicitor. Striving to make himself heard above the din, he called upon the judges to commit those who had violated by clamour the dignity of a court of justice. One of the rejoicing populace was seized. But the tribunal felt that it would be absurd to punish a single individual for an offence common to hundreds of thousands, and dismissed him with a gentle reprimand.—*Macaulay.*

## A BRIGHT SPOT IN A PENAL SETTLEMENT.

From "The Prisoners in Australia;" Journal of a lady who visited the settlement subsequently to the time of Sir Edward Parry's administration of Port Stephens, a settlement about 60 miles north of Sydney.

Schools and other Christian designs were contemplated, tending to the future, as well as present welfare of the prisoners and their helpless children, and having myself sojourned for fifteen months in this oasis of the desert, I can speak impartially of the effects of such privileges upon the lowest grade of human character. And to me it was often a touching sight to witness the deep attention and earnest countenance of many an exiled outcast, as they listened to the simple but effectual preaching of their beloved pastor, while he taught them where to find a Saviour who could do for them what they could not do for themselves—redeem them from their fatal captivity, and give them pardon, peace, and salvation. Congregated in a carpenter's shop, the prisoners uniting in our hymn of simple melody: some partaking with us, from time to time, the blessed sacrament in remembrance of Christ's atoning death and resurrection!

It was at the close of one such Sabbath-day as this, that I once sallied forth for an evening stroll, and wending my lonely way, almost without a motive, save for the refreshment of a cool sea-breeze, which at that moment was springing up with the rising tide, I unconsciously wandered to a convict's hut, which stood on the borders of the coast. Attracted by the sound of voices, as if of children reading, I paused to listen; and, although still too far from the dwelling distinctly to hear the subject of discourse, I saw through the open door-way what was passing within. The father of the family, a convict, sat near the entrance, with a young child on his knee; while three other ones were grouped around him reading from the Scriptures, which, from time to time, he explained to them, and appeared earnestly exhorting his children to love and obey God, even as they were required by the will of God to do. Unwilling to intrude upon a family thus engaged, I returned home unperceived by those who had attracted and interested me; but on the following day, I heard, from the lips of his own wife, the circumstances of this convict's transportation, and of her own heroic resolution, from the moment of his condemnation, never to leave or to abandon him, whatever might be his destiny. Practically, he had been assigned to the service of the Agricultural Company; and under the Christian teaching of Sir Edward Parry, both he and his wife had, humanly speaking, been led to see the folly of worldly wickedness, and the deep importance of those better things which now formed their highest privilege and consolation. Her husband, she said, had long since become a reformed character, and was now all that she could wish as a Christian husband and father.

This account was afterwards confirmed to me by others, who spoke of him as an honest, industrious, and most deserving man; and I also found that he gave many sweet evidences of his sincerity as a professing Christian. He never entered upon his daily labours, nor lay down to rest at night, without reading a portion from the Bible, and gathering his little family around him for prayer and thanksgiving. He devoted all his leisure hours to the instruction of his children in reading, writing, and arithmetic; and many there are who might add their testimony to mine, that these children, who never failed in their attendance on the church services, behaved with a quietness and reverential attention, during the time of such services, that might prove them examples to many of our more civilized families at home, who are educated with far higher advantages.

These blessings were among the many fruits of the missionary exertions of Sir Edward Parry and his now sainted lady, who both lived in the grateful affection of many a chastened heart, long after they had ceased to take a personal share in the interests of that far-distant colony. And if this be a case rather of exception than of general results, it is by no means a singular instance of excellent conduct, good order, and, at least, of moral reformation among the convict families of Port Stephens and other settlements connected with it under the admirable government of Sir Edward Parry and his talented successor. I would also instance the establishments of Saint Helier and Saint Aubyns, the adjoining possessions of that successor and his excellent brother, situated on the borders of the Hunter's River, about one

hundred and eighty miles north-west of Sydney.

## SEPARATION OF CHURCH AND STATE IN PRUSSIA.

From a letter addressed by the Rev. A. Post to a dissenting Minister in London; dated Posen, Dec. 6, 1848.

[The writer being Pastor of a congregation from which the privileges of the State Churches were withheld, very naturally writes with some severity of the connection between Church and State, which formerly subjected him to disabilities, and whose dissolution strikes him as a benefit.] You desire to know what influence political affairs have upon the religious life in this country. In general this influence may be called good. First of all I must inform you, that, since March last, the Established Church is no more in existence; but all church communities are equal before the State. Liberty in religious matters has therefore become greater than even in your liberal England. That guardianship and bondage of the Church through the power of the State has ceased, which has been more against Christianity than all the persecutions from Jews and Gentiles; and they will now find the power of Christianity in the spirit, dwelling in the hearts of men, and manifesting itself in the daily life, and no longer in outward forms and formularies, sanctioned by the State, as it, alas! has been, until a few months ago. I believe, therefore, that this liberty of the Church will be blessed; and that the unchristian and antichristian tendencies will not do so much harm in this state of liberty as formerly, when the Church was bound, and was not permitted to develop the fulness and power of her divine character. Nevertheless, infidelity is now bolder than ever, for error is not hindered and stopped by the power of the State; yet let us trust in the truth,—it is omnipotent as God Himself, and it will and must come victorious out of this liberty.

Christian Catholicism is also now free from all external hindrances; and its confessors have all civil and political rights. The tax on religious profession, 9s. 6d. for each person, is abolished; and also all payments formerly given to the State clergy. Rights of corporation are granted to us; our clergy have *publicam fidem*, an official character, i. e., they are permitted to officiate in every ordinance of the Church with civil approbation. It cannot be denied that our Church, as regards external liberty, has gained very much indeed through the late political affairs; all fetters are broken, and we can now proceed on the road without hindrances. It will therefore now depend upon our congregations how they increase. The purer they conceive the true Biblical Christianity without human additions, the more simply they receive it in their hearts, the greater will and must be their strength, the more excellent their triumphs, both over the outward frozen Church and over philosophical infidelity.

It has been but too evident, recently, that in Silesia many unbelieving elements have been mingled with Christian Catholicism, until they began to sift and divide the good from the evil. Czerski, Gentzel, Rassdentsoker, Bernhard, and myself, have united with our congregations in a firm alliance to oppose all unchristian elements, and resolve to keep entirely aloof from the infidels. The Bible alone is our rule of faith, to which we submit ourselves willingly in all matters of faith, and the centre of our whole creed is justification through faith, through which we receive the divine grace offered in Christ.

For spiritual advancement in Christian faith and life our congregations have instituted:—1. Public worship; 2. Prayer-meetings, (every Friday evening); 3. Meetings for instruction and edification of each other; 4. A library of Christian books; 5. Care for the poor; 6. Care for the sick; 7. Moral discipline (*Sittengericht*); 8. A Bible-class.

Our prayer-meetings have been very refreshing, especially in the time of universal trials. Twice weekly we met together, and gained, through united prayer, that rest and peace of our souls which is lost in the tumult of the world. Therefore our prayer-meetings have been very numerous, and many an upright soul has been connected with us, especially during the cholera.

We are aware, dear friend, how Christianity has grown in your congregations in England, what good fruits they have brought forth, and how far we are from them; therefore we are anxiously longing to learn from you, and to perfect more and more with your aid and assistance. We beg of you, do not refuse our request. We will now be combined with your liberal congregations, having the same aim and end before us; let us be unitedly, with God's grace, the instruments, the channels, through which flow the same Christian faith, the same Christian life, out of your congregations into ours, and into our shaven Fatherland. Unite yourself in this beautiful Christian league! Please give us soon your views! Help us further on with your Christian advice! We will hear and follow it. Inform us also, soon, of your arrangements in your congregations.

I intend to travel through Silesia, to unite with us the congregations of the same tendencies as ours; but it must first become tranquil.

A. Post.

[The above is found in "Evangelical Christianity," and from the same publication.]



the following, being part of a letter from his own Correspondent...

In Lubek, too, the attention of the orderly citizen, no less than of the christian-hearted inhabitant, has been roused...

"I maintain," says the brazen-faced republican, "that the belief in a personal Deity is the chief ground and originating base of our present worn-out social system..."

Now we must confess that the Bishop of Exeter seems to us to be following a course calculated, beyond conception, to strengthen the position of those who, like a dissenting Minister whose words we had occasion to quote some time ago, hold that, in proportion as the Bishop is legally right, so is the law which allows his course an egregious wrong...

The public papers announce, that the desecration of the church at St. Thomas, in Leipzig, on account of the musical celebration of Blum's death, was such as to cause the pious superintendent, Dr. Grossman, to relinquish his office, feeling it impossible for him ever again to conduct divine service within a building so grossly polluted...

The Bureau.

QUEBEC, THURSDAY, FEB. 8, 1849.

To the letter from the Bishop of Exeter, inserted in our last number, we have to subjoin a few remarks which may be introduced by a glance at the course which His Lordship has thought it right to pursue on several occasions noticed in our columns before this, and in one or two to which we have never had occasion to refer...

Bishop of Exeter a representation upon the subject of his Chaplain's preaching what we cannot help considering grave doctrinal error; and on behalf of a body of Laymen who, at a public meeting held at Plymouth on the 19th of December, resolved upon addressing to the Archbishop of Canterbury a memorial, setting forth the grief which they feel in observing that Tractarianism has obtained "a great ascendancy" in the Diocese of Exeter...

We do not suppose that such a memorial can produce any direct result; because it does not seem to us that a case is made out that could subject the Bishop to legal proceedings; and as to any effect from a mere remonstrance of the Archbishop's (supposing that His Grace could see it his duty to apply the weight of his character and office in that manner) we have not the remotest idea that any effect would be produced by it...

Now we must confess that the Bishop of Exeter seems to us to be following a course calculated, beyond conception, to strengthen the position of those who, like a dissenting Minister whose words we had occasion to quote some time ago, hold that, in proportion as the Bishop is legally right, so is the law which allows his course an egregious wrong...

The Church can ill afford to lose such men as Mr. Noel; and we do not see that she needed to have lost him, if that party in the Church with which the Bishop of Exeter is identified in public opinion did not distinctly set forth its appetite for romanizing doctrine and for an arrogant exercise of ecclesiastical power...

The Bishop of Exeter's course conveyed in the letter which we inserted in our last number exhibits an instance of the manner in which that which is strictly right in point of law, becomes strikingly wrong in its application. We take it for granted, on the outset, that the Bishop's interpretation of the law is strictly correct. Holding meetings on behalf of the Church Missionary Society, or some similar institution, in a consecrated church-building, though conducted in a perfectly "orderly" and "reverent" manner, giving it the character of a religious assembly by the "singing of a Psalm" (and by prayer, we should conclude; though nothing is said of that) is contrary to law: it comes, if we are not mistaken, under the class of offences technically designated "brawling" in Church. Such is the law; and if the Bishop of Exeter chose, he might subject the Rector of Honiton to an expensive and vexatious prosecution in the ecclesiastical court...

tion. The English ecclesiastical law is not, indeed, in force in Canada, so as to expose the Right Reverend and Reverend and highly respectable Chairman, movers, and seconders of resolutions at the recent Church Society meeting at Point Levi to a prosecution for "brawling"; but if there were an "inherent and essential impropriety" in the proceeding, it would attach to it in a colonial parish as much as it can be shown to do at home; the conclusion at which men of common sense will arrive on the subject is obvious. Bishops, Priests, and Laity here see a great convenience and suitableness in opening their church-buildings for such purposes, even as most people see in England; the same thing is, in fact, done there, in many parishes, where the fear of the Bishop of Exeter is not before the Rector's eye, and a sufficiently spacious room to meet in is not to be had.

We have been led to speak at some length on this subject, by the connection which exists between episcopal authority, wielded as it is in the Diocese of Exeter, and the spread of dissent which, through a very different course of proceeding, has been effectually stayed in other portions of the great field occupied by the Church of England. The unwitting promoters of dissent are not unfrequently to be found among those who are most loud in professions of zeal for the Church's prosperity and extension; nor is it to be doubted that in many instances zeal may be ardent, where it acts so strangely as to defeat its own purpose. If a virulent adversary of the Church were engaged in studying plans for bringing her into disrepute, and increasing hatred against her in those without, as well as shaking the attachment towards her still firmly held by millions within her communion, we have no doubt he would light upon some of those which have been resorted to in the Diocese of Exeter, where the intention was to do the Church good service, according to the conceptions there formed of her advantage and prosperity.

The St. John, New Brunswick, Courier has inserted, from another provincial paper, the following article which we think it instructive to present to our readers, hoping on a future occasion to lay before them some information upon the operations of the Society to whose Anniversary it refers, and of which no detail has as yet reached us:

"The Annual General Meeting of the Diocesan Church Society was held on Thursday evening at the Trinity Church School House. The attendance was very large of ladies and gentlemen. His Lordship the Bishop occupied the Chair, surrounded by a goodly number of the Clergy and Lay Deputies from the various parts of His Lordship's Diocese. After several speeches were made, and Resolutions adopted, and upon proposing a vote of thanks to the officers of the Society, Dr. Bayard rose, and offered some remarks upon the manner in which a certain book had been found on the shelves of the St. John Depository, which he conceived had a tendency to injure the Society by its circulation in the community, of Popish principles; he called upon the Rector of the Parish to give his opinion of the book, in order that his congregation might know whether the book had his approval. The Rector rose, and stated the Book did not meet his approval; upon which a very animated discussion arose, in which many gentlemen took a prominent part on both sides of the question. The meeting being thrown into confusion, some of the gentlemen present suggested an adjournment; others persisted in remaining, and speedily were elected, and His Lordship, with his feelings evidently hurt at the turn of the proceedings, closed the meeting—a vote of thanks to His Lordship for his kind and patient conduct in the Chair, having first been unanimously passed, His Lordship having on motion left the Chair for this purpose, and been succeeded therein by His Honour the Chief Justice. We are of opinion that no subject should ever have been raised at that meeting, having a tendency to create party feeling among a large and respectable body of ladies and gentlemen who could not, by any possibility, decide upon it by their support or opposition. We call our insertion of this article 'Instructive,' because the occurrence described in it is of a kind which may be repeated, with more or less variation, in other Dioceses where Societies of a similar character exist which, providentially, have so far been preserved from disturbance on a similar account. The Church Society in the Diocese of Quebec has been formed, we suppose, with a hope that the members of the Church, though differing in various respects on questions to which they attach more or less importance, may be induced to work together in furtherance of certain leading purposes marked out by such generally approved features as shall unite the co-operation of all, while the objects in which combined action cannot be obtained, on account of difference of opinions, are left for independent management.

The choice of books for circulation under the sanction of the Diocesan Church Society has hitherto, in a great measure, remained in abeyance, with the exception of the formation of a Depository at Montreal, which has hitherto been furnished with only a very small selection of books or tracts, beyond those upon which no difference of opinion exists among Churchmen—the Bible, Prayer Book, and Homilies. Here in Quebec, the occasion for a Depository has not been felt, there being other Societies which keep on hand a supply from which a good selection may be made as would be likely to be offered by any Depository that the Church Society could establish. Whether, at Montreal, the supply is not already too extensive to keep out a disturbing element, while beyond all doubt it is far too limited to satisfy the wants of those who would like to look to the Church Society for such a choice as would preclude their going to supply themselves elsewhere, is matter for grave consideration.

If the Society, in the circulation of books under its sanction, go beyond those which have the sanction of the Church itself, a limit must be drawn somewhere; and we confess our utter inability to perceive any prospect of its being drawn with such precision as would provide a tolerable supply of books for circulation, and not let in the poisonous cause of discord which disturbed the harmony of the meeting in New Brunswick. As the "certain book," to which reference is made in the above article, is not mentioned by name, we feel all the better satisfied in being enabled to introduce the subject without even intimating an opinion as to the validity of the objection raised against it, any further than as the disapproval of the book, signified by the Rector of St. John, carries with it a weight from which we cannot relieve our own mind in viewing the matter as regards the New Brunswick Society. And, as regards Societies of this kind any where, here is this simple case presented to us: An association, assuming the name of THE CHURCH SOCIETY for the Diocese, places upon the shelves of a Depository in a certain parish a book of which the Rector of the parish has publicly to declare his disapproval. It would certainly be a great deal better if Societies, whose working leads to parochial interference such as this, assumed as little as possible the appearance of their representing THE CHURCH in the Diocese.

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DIocese of PENNSYLVANIA. FLOATING CHURCH AT PHILADELPHIA.—The consecration of the "Floating Church of the Redeemer" took place, on Thursday the 11th ulto, the Right Rev. Abner Potter, D. D., Bishop of Pennsylvania, performing the appropriate service, who also preached, and was followed by the Rev. Mr. Parker, Chaplain of the Floating Church at New York, in an interesting statement of the blessing which had been vouchsafed to the efforts in behalf of Seamen in the port where he was labouring. This Floating Church was built at Bordentown, in the State of New Jersey, upon a platform supported by two boats of 80 tons each, placed 10 feet apart, strongly connected together. It is 85 feet long, including the vestry, by 32 feet wide, and has a spire 70 feet from the deck. The Chaplain, Rev. Mr. Trappier, was formerly a Lieutenant in the Navy. The Church will seat 500 persons, and is supplied with an organ and bell.

On Wednesday, the 27th of December, this remarkable structure was taken in tow by two steamboats, for the purpose of being brought down the Delaware river to her anchoring-place at Philadelphia; the day was, however, so stormy that the voyage could not be completed. The Church was brought to the wharf at Burlington, where Bishop Doane of New Jersey resides; and the students of Burlington College had an opportunity of presenting to Bishop Potter, who, with several Clergymen and a number of the Laity, was on board one of the steamers, a flag for the use of the Floating Church, which was kindly accepted and acknowledged on the behalf of the Association which has set on foot this enterprise. The remainder of the passage down the river was completed as soon as the weather permitted.

THE KING OF PRUSSIA'S WEDDING-DAY.—According to German custom, the twenty-fifth anniversary of their marriage-day was celebrated by their Prussian Majesties, on the 29th of November, at Potsdam; and many were the testimonials of loyal attachment with which the deeply-tired royal pair were gratified on this the most troubled anniversary of their peculiarly happy union. Twenty-eight deputations waited on their Majesties with congratulatory addresses and presents, some of which were singularly appropriate and well-timed. The Protestant and really religious inhabitants of Elberfeld and Barmen had united in forwarding a gift of much simplicity, but in the present times, of deep meaning, viz., two arm-chairs, covered with white silk damask, and bearing on the back-cushion the words "In gold embroidery" "VON GOTTES GNADE" (By the Grace of God,) which, as is well known, the democrats wish to expunge from the titles of all kings, and to substitute therefor, "By the will of the people." The Wittenberg royalists brought a silver salver, with cups, &c., of the same precious material, for the royal pair, with suitable inscriptions; and the deputation declared to the King, "We regard Wittenberg as the strongest bulwark of the kingdom, not indeed in physical but in spiritual defences." To which his Majesty replied, with evident emotion, "That is my full conviction likewise; here is my open palm, let us strike hands upon it!" And the honest Wittenbergers grasped the hand of their beloved and true-hearted, though shamefully-maligned King, with equal cordiality and reverence. It is curious to observe how prominently religion identifies itself in modern Germany with loyalty. While the unbelieving portion of both Catholic and Protestant districts have shown their readiness to aid democracy by obeying the illegal appeal of the refractory parliament, by withholding the payment of taxes, the Protestant Christians of Wuppertal (Elberfeld and Barmen) have published, in all the newspapers of their locality, their readiness to pay the taxes of 1849 in advance. In truth, there never, perhaps, was a period in German history in which, so much as now, "Fear God," and "honour the King," might be regarded as inseparable concomitants.—Altona Mercury.

THE PEOPLE TO WHOM DANCING DOES GOOD.—From the Report of the Proprietors of the Beauport Lamentic Asylum.—"In the day time, about thirty of the male patients are engaged in fine weather in different outdoor occupations: in the evening, they, and most of the patients, both male and female, amuse themselves in dancing, of which they are passionately fond. We have found dancing as a source of amusement and recreation, to be admirably adapted to the insane; it diverts their minds from their disordered fancies, without unduly exciting them; and it induces many of the patients to take exercise, who can be induced to do so in no other way. In several cases we have found music and dancing of great benefit as remedial agents. In one case they roused a patient from a state of the most abject melancholy, with strong suicidal propensities, to a state of cheerfulness and enjoyment, which still continues, and is likely also to result, in cure. Whatever opinion may be formed of dancing by the sane, it is unquestionably a legitimate and fitting source of amusement for insane persons.

THE ROMAN CATHOLIC ARCHBISHOP OF TUAM'S SUCCESS AT ROME.—Described by the London Times.—He has seen much and done much in a short time. He has seen the Father and Chief of the Catholic Church driven in the liverly of a serving groom from the Apostolic city; he has seen the metropolitan seat of Hildebrand, Sixtus, and Leo desecrated by the parabolic violence of intestine discord; and the authority which struck awe into the souls of barbaric conquerors and invaders set at naught by the fury of a native rabble. He has seen how powerless are the menaces of the Church, how ineffectual its traditions, to curb the injustice and change the misgovernment which unenlightened superstition has fostered and placid obedience allowed.

True to the lessons of his youth, and the practice of his life, he saw nothing, heard nothing, asked nothing, but the precepts of an obsolete fanaticism, and the glory of a tottering Church. He was blind to the tempest which was about to strike the turrets of St. Angelo, and deaf to the murmurs that were even then booming against the Quirinal. From the feeble hand of palsied power, and from the mild voice of unreasoning benevolence, he wrang a last fiat against the peace and happiness of Ireland. Others may remember in after days, with different emotions, the parts they bore, or the scenes they witnessed, previous to the exile of Tuam; but to the Romish Archbishop of Tuam is reserved the pleasing recollection of having turned the stream of Papal charity into poison, and thwarted the best and latest counsels of a well-intentioned, but vacillating Pope. The Rescript, which arrived two months ago, is a monument which no man out of Ireland would have dared or desired to raise to his own memory.

Dr. McAlle returns from a land where even a beautiful soil and kindly climate fail to repair the evils of despotic bigotry, to a land still smarting from the wounds of that ignorance which fanaticism has combined to inflict. He comes to a land blasted by the breath of pestilence and famine, and while he looks upon the desolate hamlets, the untenanted cottages, and the barren fields of his native isle, he hugs himself in the thought that, sad as may be the sight, and severe the affliction, yet it would have been worse had the "Godless Colleges" not been anathematized in time! This is his balsam, this his consolation. Ages may roll on, separating as they have separated, Papist from Protestant, landlord from tenant, employer from employed; but we have already remarked, the peril was too great to risk a hypocritical profession of religion. It is easy then to discover how vastly different, considering all the circumstances, must be the character and condition of the visible church now, and, in many respects, necessarily so; but—and this is what is most important to note—never can there be any shade of difference between the lives and conduct of true believers in Christ, spiritual members of his Church, at one period of the world, and at another; this cannot be admitted for a moment; for genuine religion is always the same, and, in all ages, the same. What is not deep genuine self-denying and world-denying piety—however it may be interwoven with the formalities, ceremonies, and other constituent parts of the visible structure—belongs not now any more than then to the true, mystical, and only church of Christ.

ST. JAMES' CHURCH SUNDAY SCHOOLS. KINGSTON.—To the Editor of the Kingston Chronicle and News.

Sir—I am desirous of calling your attention to the interesting anniversary of the Sunday schools in connection with St. James Church, St. James, which took place on Wednesday last at 2 o'clock. It is but very recently that this church has been established in that populous part of this city, Lot 24. The sacred edifice was erected by private contribution, as was also the parsonage house now nearly ready for occupation. The munificent donors have now the gratification of seeing the fruits of their liberality, a substantial church, a faithful pastor, the Rev. R. V. Rogers, whose fostering care and the blessing of God on his labours is evidenced by a congregation numbering about 400, and two Sabbath schools, one held in the church with 110 scholars, the other at Portsmouth numbering 70 children, and in all 24 teachers.

The anniversary day proved inauspicious, but the little people came in hordes through snow, well-nigh sufficient to damp the enthusiasm of their older parents. On entering the church, which was tastefully decorated with evergreens, I was not a little surprised to find all the centre pews well filled with I should say 170 children comfortably clad, their little faces beaming with intelligence and delight. The superintendent, though not a permanent resident in the city, having some time since undertaken the charge of the school, through love to his Saviour, and an earnest desire to further the advancement of His kingdom on the earth, was busily engaged arranging the girls in front, and the boys in the rear. The side pews were occupied by a goodly number of spectators, considering the inclemency of the weather. Soon all was order. The proceedings commenced by singing an appropriate hymn, in which the infant voices resounded harmoniously to the praise of the Lamb. After a short prayer by the Rev. Mr. Greig, of St. Paul's church, the children again united in singing. Then commenced the examination by the Rev. Mr. Rogers asking questions on the subjects of their religious instruction. The children vied with each other who should get out the answer first, the confidence of the boys, though more distant, contrasting with the modesty of the girls. This occupied half an hour. The examiners and spectators expressed themselves highly delighted with the proficiency evinced by the pupils—Mr. Greig holding out further inducements to the cultivation of biblical knowledge.

The account proceeds to describe the reception of the children at the Parsonage house, afterwards, where the congregation had provided refreshments for them of which they partook after a hymn and prayer for a blessing. The writer ("a gratified spectator") closes with some general remarks upon the importance of Sunday Schools, which we purpose to transfer to our columns next week.—Ed. B.]

FOR THE BUREAU. [Continued from last number.]

Whether or not the innovations and alterations in the externals of religion, which have lately been introduced into the Church, can be said to be taken from those pure ages of which we speak, the first three centuries of Christianity—which may indeed be called the golden age of the church—or from the subsequent ages, when novelties first began to creep in, and pomp and superstition went hand in hand together to destroy the relics of genuine holiness—is a matter yet to be discussed; though embracing little doubt as to the question in the minds of such as are acquainted with ecclesiastical history. But certainly, it is not the advocates of all this external reform, the ardent and devoted zeal for God, the consistent piety, the holy and self-denying walk, the spirituality and vitality of religion by those humble believers—a thing of far greater importance—has been marvellously overlooked; while whatever can add to the pomp and grandeur, and magnificence of the Church, can tend to give an overstrained and unscriptural value and importance to her rites and ceremonies; and especially her sacraments; and serve to elevate her priesthood, to an undue degree, above her lay-members; is eagerly seized upon, and made the most of. It is not a trifling fact that those who are the just object of the prevalence of this species of religion are, in general, the very persons who are the most worldly-minded among our Church members, who think it "undue" perhaps find it no hindrance to their spirituality and devotion to mix in the gaieties and frivolities of the day, and frequent the resorts of fashionable and public amusement. In short, it cannot be denied that the whole system is in every way calculated to subvert all evangelical piety, and establish upon its ruin another; and to them more congenial religion, than that of the Gospel.

Far different is it from what it was in those early ages to which we have alluded. Then, in the eyes of the world, it was a shame and a reproach to have any thing to do with the "poor and afflicted people" of God; but now it is exactly the reverse. The terms required of her members are so easy; and the church herself has spread so wide and grown so great, with a corresponding increase of outward show, formality and dignity; that, while in the one case, it is a matter of no difficulty to continue a member of her community, although little burdened with true religion, so in the other it is now, in fact, a mark of worldly distinction to belong to her.

Then, but few of the rich and great condescended to attach themselves to the infant Church. No honour was to be gained by joining her community: the flock of Christ were "a sect every where spoken against;" humble, unostentatious, and unassuming; and for the most part, composed of poor and unknown members, that is, unknown to the great ones of the earth; there was little to attract their admiration or win their favour—nothing but piety itself, without which, as we have already remarked, the peril was too great to risk a hypocritical profession of religion. It is easy then to discover how vastly different, considering all the circumstances, must be the character and condition of the visible church now, and, in many respects, necessarily so; but—and this is what is most important to note—never can there be any shade of difference between the lives and conduct of true believers in Christ, spiritual members of his Church, at one period of the world, and at another; this cannot be admitted for a moment; for genuine religion is always the same, and, in all ages, the same. What is not deep genuine self-denying and world-denying piety—however it may be interwoven with the formalities, ceremonies, and other constituent parts of the visible structure—belongs not now any more than then to the true, mystical, and only church of Christ.

Within, therefore, the aggregate body of the Church's professing members we must look for the few spiritual worshippers of God; and there, perhaps, we shall find them. These comprise the body of the Church mystical, within that widely extended visible, but ungodly and known to be members of Christ and children of God, who, by certain distinct marks and tokens, which cannot be mistaken, as a general rule; no, not even by the worldly and the wicked. They have been baptised, in fact certainly; and along with the multitude of nominal Christians may be called, as they are in an unangelical sense regenerate; but in this does not constitute their union with Christ, and membership with his church. They have been confirmed at the proper season, and according to the due and solemn administration of that holy rite; they have been regular attendants at the house of God; they have neglected no available opportunity of public worship; they have kept at the habitable table to receive there the sacred emblem of our Redeemer's body and blood; in short, they have been participants in all the ordinances and observances enjoined by the Church, which, so far, is well; and without which they would be short of performing their duty before God; but all this avails nothing to prove that they are indeed children of God, for it is evidence which even the greatest hypocrites may claim. Far other testimony have the elect of God to the sincerity of their religion.

THE QUEBEC MAGISTRATES, AND THE CAUSE OF TEMPERANCE.—At a General Meeting of the Magistrates of the city of Quebec, duly convened by notice, and held this 3rd day of February instant, in the Magistrates' Room, in the Court House in this City, to receive the Report of the committee appointed at a General Meeting of the Magistrates, held on the 30th ultimo, to take into consideration and report on the Memorial of Jeffery Hale, Esquire, and others, complaining of the number of Taverns in the City of Quebec.

Were present:— Edward Glackemeyer, Francois Buteau, Daniel McKenzie, Joseph Painchaud, Jean Bte. Hardy, Jean Bte. Hardy, William H. A. Davies, Ebenezer Baird, Edward Dugal, and Robert Simes, Edward Dugal, and Robert Simes, James O'Brien, Esq., Joseph Robitaille, J. P. Robert Jellard, Esq., in the Chair. Edward Glackemeyer, Esq., Chairman of the Committee, submitted the following Report:—

Report of the Committee appointed to take into consideration a Petition presented to the Magistrates for the City and District of Quebec, in relation to the great number of Taverns. Present:— D. McCallum, R. Simes, and W. H. A. Davies, Edouard Glackemeyer, R. G. Bellan, Esq., J. P. Mr. Glackemeyer in the Chair. Your Committee, to whom was referred the petition from a number of our most worthy fellow citizens, presented yesterday, by a deputation from the signers, to the Bench of Magistrates, desirous, in conformity to law, for the qualification of Tavern Keepers; complaining of the facilities, afforded for indulging in intemperate habits, by the number of licenses granted for the sale of intoxicating liquors in the city and its neighbourhood, have applied to the consideration of a subject in which the welfare of the community is so deeply concerned, all the attention in their power. The Magistrates, aware that so long as a demand for intoxicating drinks existed, it would be impossible to prevent persons from purchasing into this most lamentable propensity; have, not, however, remained idle spectators of the dangers arising from the abundance of spirituous liquors, and the great facility of obtaining and drinking them, either in the retail stores, in the licensed Taverns, or in Unlicensed kept without license and in violation of the law. The prevention of this evil has, however, not been a serious consideration, and it is to be checked the baneful effects of so many sources of



...been given to Hon. Mr. Irvin. The Council formed itself into a committee upon the Bill for formation of corporations, which was read and put clause by clause. An amendment was introduced to the clause concerning the holding of capital stock, to the effect that such stock should not be less than £5,000. This was opposed as too large, and a motion was finally carried after some discussion, reducing the limitation to £1,000; it was also provided that surplus profits should be applied to the purpose for which the companies were formed, and the Bill was then adopted.

LEGISLATIVE COUNCIL.—His Excellency the Governor General has been pleased to read to the Legislative Council James WYLER, Esquire, of Rimsey, Canada West, and SAMUEL MILLS, Esquire, of the City of Hamilton.

QUEBEC MUNICIPAL ELECTIONS.—City Councilors elected: St. Peter's Ward—Hugh Murray, Esq., Palace Ward—George Hall, Esq., St. Roch's Ward—G. Guay, Esq. All three returned without opposition. St. Lewis Ward—Capt. Boxer, by majority over A. Joseph, Esq. St. John Ward—N. F. Belleau, Esq., by majority over Mr. St. Pierre.

CHAMPLAIN WARD.—John Maguire, Esq., by majority over C. Aliey, Esq. We are exceedingly sorry to state that it was found necessary to call in the aid of the military for the purpose of preventing violence in St. John and Champlain Wards, in the latter of the two some disturbance took place on Monday, on which day the military were not yet called in.

THE PUBLISHERS of the Quebec Morning Chronicle commenced, last Friday, giving to their Subscribers the bonus of a weekly half-sheet (Royal 8vo, Brevier type, in double columns) containing the commencement of Macaulay's new work on the History of Great Britain; they have announced their intention of continuing to furnish this extra matter, without additional charge; the sheets, if preserved, to form every year one or two handsome and valuable volumes. The typographic execution of the work is highly creditable to the office from which it proceeds.

ICE BURDEN.—Since Saturday night last, the ice has remained stationary opposite Quebec. For as the eye can reach, above the city, and to a considerable extent beyond the point of Orleans, the two shores are covered by a beautifully smooth sheet of ice; on which, from an early hour yesterday morning and during the day, crowds of persons were engaged in re-crewing. Five years have elapsed since a great frozen up with our city—namely, on the 31st January, 1844. The year preceding that, we had likewise a bridge, which took on the 23rd February. As a means of healthful recreation—a break in the tedious monotony of our long winter, and what is still greater importance, a facility of transport for the supply of our markets—this event is always hailed by our citizens with the most marked satisfaction.—Monday's Chronicle.

THE WEATHER continues very cold; the Thermometer was 5° above zero on Saturday at 8 o'clock in the morning; 10° below zero on Sunday; and with the exception of yesterday, when it was 5° above zero, it has been below zero every morning. The ice on the river stands firm, though not of great thickness.

BIRTH.—On the 30th Jan., Mrs. W. H. Griffin, of a daughter.

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Quebec, 8th February, 1849.

JUST PUBLISHED, AND FOR SALE AT THE BOOKSTORES, A COLLECTION OF ORIGINAL SACRED MUSIC.

BY F. H. ANDREWS. Quebec, October 1848.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS.

At No. 15, Stanislaus Street.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817.

CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADLER, SOLICITORS.

PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect LIFE ASSURANCE on Lives and to transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES, whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either WITH or WITHOUT participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first SEVEN premiums, secured upon the Policy alone.

Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

The above rates, for Life without Participation and Half Credit, will, upon comparison be found to be lower than the similar table of any other office at present offering to assure in Canada, while the assured with participation will share in three fourths of the whole profit of that branch of the Company's business.

Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local Agents.

Agents and Medical Officers already appointed:

Brantford..... William Muirhead

Cobourg..... James Cameron

Colborne..... Robert M. Boucher

Dundas..... Dr. James Hamilton

London..... George Scott

Montreal..... Dr. Alex. Anderson

Paris..... Frederick A. Wilson

Post Sarnia..... Dr. S. C. Sewell

Quebec..... David Buchanan

St. Catharines..... Welch and Davies

Toronto..... Lachlan Bell

Woolstock..... Edmund Bradburn

By order of the Board, THOMAS M. SIMONS, Secretary.

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WELCH & DAVIES, AGENTS FOR QUEBEC.

No. 3, St. James Street, Quebec.

Medical Reserves, J. MORRIS, Esq., M. D.

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CENSUS OF STANISLAUS COUNTY.—We have seen a return of the Census of this County, taken during the last year, from which it appears that the total population of the County is 12,852.

In 1844 it was, 11,954

Showing an increase of 921

The population is thus divided:

Barry's, 426

Bainston, 2157

Belton, 1931

Halley, 2343

Hutton, 1393

St. Charles, 4420

The number of bushels of Wheat raised in 1847, was 45,765 1/2; Barley, 8251, Rye, 1105; Oats, 105,910; Indian Corn, 31,101 1/2; Potatoes, 615,490; Cattle, 3,118; Do. Maple Sugar, 334,593; Do. Wax, 60,857; Number of Hives of Bees, 77,432; Butter, Do. 10,845; lbs. of Beef and Pork for market, 65,570; Next Census, 18,939; Horses, 3,691; Sheep, 23,277; Hogs, 26,722.—Standard Journal.

PROVINCIAL LEGISLATURE. ABSTRACT OF PROCEEDINGS IN THE ASSEMBLY.

Jan. 25. Addresses were voted for all communications which have passed between Her Majesty's Secretary of State for the Colonies and His Excellency, upon the subject of the repeal or modification of the Usury laws, and all other documents which may be in the possession of the Government relating thereto; for a tabular return of the various Constituencies in Upper and Lower Canada; for the amount of Harbour Dues collected in the port of Toronto for 1848. 57 petitions were presented and read. The annual statements of the Banks and Insurance Offices were ordered to be presented. A Committee was appointed to assist Mr. Speaker in the direction of the Library. A Bill was introduced to amend the Laws regulating Inland Bills of Exchange and Promissory Notes and the protesting thereof. Mr. Vansittart was heard at the Bar of the House on the subject of the Oxford election, at which he was Returning Officer, and Mr. Whitehead was examined as a witness on the same subject.

Jan. 26. There was laid before the House, a Report of the Bonds and Securities registered by the Registrar between 21 Feb'y, 1848 and 17 Jan'y, 1849; the accounts of the Montreal Turnpike Trustees from 1 March to 30 Nov. 1848; Report of the Superintendent of Schools in Upper Canada for 1847. 24 Petitions were presented and read; among them for incorporating the Quebec Warehousing Company and the association of Teachers for the District of Quebec; for amendment to the Lumber Inspection Act. An address was voted for copies of the correspondence relative to the appointment and dismissal of Dr. Park from the office of Superintendent of the Lunatic Asylum at Toronto &c. &c. A Bill to facilitate the partition of Lands, &c., in Lower Canada, was passed.

The examination of Mr. Whitehead was concluded.

Jan. 29. Mr. Dickson, member for the Town of Niagara, took his seat. 68 petitions were presented; among them for improving the road from Hampton to Quebec; from persons interested in ship-building at Quebec praying that the law in that behalf may be so altered as to enable ship-builders or contractors to secure a legal lien on ships or materials, a Bill of the Lower Canada Agricultural Society, praying for the establishment of an Agricultural School and Model Farm in each district of Eastern Canada; for an act of incorporation for the St. George's Society of Quebec; for aid in support of the Male Orphan Asylum at Quebec; for a grant of money in aid of the School of Medicine at Quebec.

The Geological Report on the North Shore of Lake Huron was presented and 500 copies ordered to be printed. Returns were presented to the several Addresses calling for them. An Address voted for copies of the correspondence relative to the appointment of Mr. Justice Aylwin, the translation of Mr. Justice Bezdard

to Montreal, and his claim to precedence over the Judges there. Bills were introduced to authorize limited partnerships in Upper Canada; to establish a more equal system of assessment in the same; to amend the Registry Law of the same; to amend the School-Law of Lower Canada; to establish a Court having Jurisdiction in Appeals and Criminal matters in the same; to amend the Laws relative to the Courts of Original Civil Jurisdiction in Appeals and Criminal matters in the same; to amend the Laws relative to the Courts of Original Civil Jurisdiction in the same and relative to the administration of Justice in Gaspe; to repeal the Laws relating to winter roads in Lower Canada. Addresses were also voted for a periodical return of the Issue of bank-notes by the Provincial Banks since the imposition of the Bank-tax and for "1st. A Return of all sums of money paid during 1848, for the services of 1847, to Clerical visitors of sick Emigrants at Grosse Isle, Quebec, Montreal, and elsewhere, with the names and claims of each recipient.—2nd. A Return of all special grants to Schools and Colleges, (not including the annual grant for Upper and Lower Canada of £50,000,) with the particulars of the expenditure in each case, the names of the Teachers or Professors who are employed, the number of pupils who share in the benefit, and the course of instruction pursued.—also, the religious body (if any) with which the Institution is connected.—3rd. A Return of all the expenditure of the Clergy Reserves money, giving the particulars of each outlay since the passing of the Imperial Act, relating to the said Reserves; also, Copies of all the Correspondence or documents received by Government, relative to the surplus fund now accruing from the Reserves, and the aggregate amount of such surplus fund."

The House then went into Committee and passed Resolutions in favour of an Address to the Home Government for the Repeal of the Navigation Laws; an Address in conformity thereto was presented and ordered to be communicated to the Legislative Council for their concurrence therein.

Jan. 30. 21 Petitions were presented. The House attended in the Council Chamber where the Royal Assent was given to the Bill for facilitating the partition of Lands &c. The Committee on Communications reported that all letters, papers, &c., forwarded by members and chargeable to the House ought to go through the Offices of the same, which was agreed to. Bills were introduced to incorporate the Huron Copper Bay Company, the St. George's Society of Quebec, the Quebec Warehousing Company; to amend the act providing for the Organization of the Notarial Profession; to authorize to a certain extent the seizure of official salaries towards the payment of the Incumbent's debts. A Bill was passed, intitled "An Act for the Queen's most Excellent, General and Free Parliament." The House went into Committee to consider the expediency of providing for the free admission of certain articles from the U. States on a similar provision being adopted there regarding Commodity articles. Returns were ordered as to the number of actions brought and decided in the Circuit Courts of Lower Canada, &c. &c. A Committee was appointed to inquire into the state of the Lumber Trade and its present depression. Copies of several Despatches from the Colonial Secretary were presented by command of His Excellency.

Jan. 31. A number of petitions were presented, among them for the incorporation of the Quebec Protestant Cemetery Association; for the construction of a public depository for timber at Quebec; for aid in support of the Quebec Library Association. The Cornwall Election Committee reported the Hon. J. H. Campbell duly elected. Bills were introduced to incorporate the City of Kingston Water Works Company, and to regulate and make uniform the rates of damages on protested bills of exchange in this Province. The time for receiving petitions for private bills was extended to the 15th Feb'y. On motion of Mr. Sherwood the hours of meeting for the remainder of the Session were altered so that for the future the House will sit for business from 10 A. M. to 6 P. M. except on Wednesdays and Saturdays on which there is no session of the House. An Address was voted for a return of the Lunatic Asylum Tax collected from Upper Canada since the passing of the Act to that effect.

Feb'y. 1. Bills were introduced to establish a Tribunal for the trial of impeachments by the Legislative Assembly; to amend the act of incorporation of the Gore Bank; to provide for the payment of Petit Jurors in Upper Canada; to amend the ordinance relating to the Louqueuil and Chamby Turnpike road. A select committee was appointed to report upon the causes and importance of the annual emigration from L. Canada to the U. States and the best means to prevent it for the future.

Feb. 2. Petitions were read, among others, for aid to the following Institutions in Quebec, viz: Society of Education; R. C. Ladies' Charitable Association; St. Andrew's School; Protestant Female Orphan Asylum; National School; Quebec Infant School; Literary and Historical Society; and for an alteration in the constitution of the latter, whereby the quorum for business shall consist of three members; for the incorporation of the Quebec Gas Company; for the passing of an act to regulate the inspection of Fish and Oil; that the interest payable to Government on the Quebec Fire Debentures may be re-issued in full; against the conversion of the Cui de Sac into a market; for an act to enforce a better system of stowing timber cargoes. Bills were introduced to amend the act of incorporation of the Montreal and Lachine Rail-Road Company, and to incorporate the Montreal and Troy Telegraph Company. A Return was presented of the monthly issues of Bank-notes, also of the quantity of Lumber shipped for exportation by sea from the District of Quebec. The speech of His Excellency was taken into consideration when Hon. Mr. Hincks moved that a supply be granted to Her Majesty, and the motion was committed for the 6th inst.

LEGISLATIVE COUNCIL.—Jan. 31. The Hon. R. Jones took his seat as a member of the Council. A number of petitions were received: one of them prays that no census of the Province may be taken before 1855. The Reports of the Agricultural Society of Rouville, of the commissioners for inquiring into the state of the Montreal and Lachine Rail-Road Company were presented. The statement of the letter showing a profit on the business of the year of 24 per cent, which, as remarked by the Hon. Mr. Farrier who presented it, satisfactorily proves the falsity of the rumours that the Company had proved a failure. A motion having been made to print 300 copies of the Registry Report was opposed, that number being thought to involve an unnecessary expense and the number of copies was settled by the Speaker at two hundred.

Feb'y. 1. The Gov. General, with his suite, made his appearance and gave the Royal Salute to the Anniversary Bill, when he retired. A message was announced from His Excellency that leave of absence during the Session had

been given to Hon. Mr. Irvin. The Council formed itself into a committee upon the Bill for formation of corporations, which was read and put clause by clause. An amendment was introduced to the clause concerning the holding of capital stock, to the effect that such stock should not be less than £5,000. This was opposed as too large, and a motion was finally carried after some discussion, reducing the limitation to £1,000; it was also provided that surplus profits should be applied to the purpose for which the companies were formed, and the Bill was then adopted.

LEGISLATIVE COUNCIL.—His Excellency the Governor General has been pleased to read to the Legislative Council James WYLER, Esquire, of Rimsey, Canada West, and SAMUEL MILLS, Esquire, of the City of Hamilton.

QUEBEC MUNICIPAL ELECTIONS.—City Councilors elected: St. Peter's Ward—Hugh Murray, Esq., Palace Ward—George Hall, Esq., St. Roch's Ward—G. Guay, Esq. All three returned without opposition. St. Lewis Ward—Capt. Boxer, by majority over A. Joseph, Esq. St. John Ward—N. F. Belleau, Esq., by majority over Mr. St. Pierre.

CHAMPLAIN WARD.—John Maguire, Esq., by majority over C. Aliey, Esq.

We are exceedingly sorry to state that it was found necessary to call in the aid of the military for the purpose of preventing violence in St. John and Champlain Wards, in the latter of the two some disturbance took place on Monday, on which day the military were not yet called in.

The Publishers of the Quebec Morning Chronicle commenced, last Friday, giving to their Subscribers the bonus of a weekly half-sheet (Royal 8vo, Brevier type, in double columns) containing the commencement of Macaulay's new work on the History of Great Britain; they have announced their intention of continuing to furnish this extra matter, without additional charge; the sheets, if preserved, to form every year one or two handsome and valuable volumes. The typographic execution of the work is highly creditable to the office from which it proceeds.

ICE BURDEN.—Since Saturday night last, the ice has remained stationary opposite Quebec. For as the eye can reach, above the city, and to a considerable extent beyond the point of Orleans, the two shores are covered by a beautifully smooth sheet of ice; on which, from an early hour yesterday morning and during the day, crowds of persons were engaged in re-crewing. Five years have elapsed since a great frozen up with our city—namely, on the 31st January, 1844. The year preceding that, we had likewise a bridge, which took on the 23rd February. As a means of healthful recreation—a break in the tedious monotony of our long winter, and what is still greater importance, a facility of transport for the supply of our markets—this event is always hailed by our citizens with the most marked satisfaction.—Monday's Chronicle.

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THE BUREAU

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Booth's Corner.

THE OLD OPTICIAN AGAIN.

The youth, who had made the old optician's acquaintance so unexpectedly during the rain and thunder on the journey to Nuremberg, had grown to be old enough to go to College. Five years had made some change in him. He still continued to be very well behaved, and bore a high character as a scholar; but inwardly he was longing for the time when he should be free from the restraints and watchfulness of home. He felt very confident that he could take care of himself, and that he might safely keep more company with young people of his own age than his parents allowed him. Thus he was delighted at the prospect of going to the university of Erlangen which is, indeed, only six miles distant from Nuremberg, but he had to live in lodgings there, he would have to be furnished with money for his expenses, he would regulate his own time, choose his companions, and, as he thought, be a free man at last. There was no other intention in him than to use his liberty in the most profitable manner conceivable; he meant to convince his parents that they needed not to have watched over him; and kept him out of harm's way, with so much care and anxiety as they had done.

Now it went much against his wishes that his father engaged lodgings for him at a friend's house in Erlangen—a serious old Christian who, the lad was well aware, would endeavour to act a father's part towards him, with love and fidelity. His expenses for board and lodging were thus a matter with which the young student had nothing to do; and it displeased him that thus the trust reposed in him was so much the less extensive. He knew at once that a watchful eye would take notice of the kind of company with which he associated, the hours he kept, the recreation he sought, the time he gave to study, and so on. This was not liberty enough for him. He envied those students whose friends lived farther off, and had no acquaintance at the university, so that the young men had to select everything for themselves, and had no one to look after them. He was sullen, and did not make himself very agreeable at his lodgings. The kindness with which his old friend sought to win him, served rather to irritate him; and at the end of a month he began to listen to the advice of some bad companions with whom he fell in, who told him he had better just put on a bold face, engage other lodgings, and remove to them without asking leave. His father, they said, would not be able to help it, and it would be the same to him in the end, if his son did not live more expensively than he was doing with his father's old friend.

Full of eager desire, and yet kept back by serious misgivings, the young man sallied forth, alone, one afternoon, to take a walk, and on he went, forgetting the time and the weather, till the rolling of thunder roused him out of his deep thoughts, and he perceived that it was a long way from town, and that a heavy rain was coming on. He knocked at the door of a neat little cottage not far off; and to the question from within: "Who is there?" he replied: "May I come in for shelter till the storm passes over?" The answer: "Yes, by all means" was given; the door opened at the same moment, the young man entered, and found himself in the presence of—the old optician.

The old man smiled at him quite familiarly, but his eyes were so piercing that the student wished himself far away. He perceived at once, that he could hide nothing from the optician, if he chose to ask what was passing in his heart; and at the same time he felt that the designs within him would not bear being told. But there was no getting out of the cottage now. "Come, sit down, young friend," said the old man, "this is a snug, dry cottage, and we can have a chat together, while the rain spends itself. It will do the farmers a deal of good, though it comes against the mind of travellers. We must not have all things according to our mind—we could not bear it." The optician's eyes seemed to go right through the young student, as he said that; but he did not pursue the remark, for he had to open the window and take in a squirrel with its cage, which was standing outside. "Look at my pretty squirrel," said the old man, as he held a nut to coax the little thing out of its cage. The student was only too glad to change the conversation; so he took it up with eagerness: "Come, little fellow, come, let us see you;" and then he began to tell about a squirrel he once had at his father's house, and how it came by its death by strangling. "Its cage was fixed outside our window," he said, "and a nut-tree stood not far off. It was quite safe there for a month, but I got a present of a new chain for it which was longer: I put that on my poor squirrel, and meant nothing but kindness by it; but the foolish thing was not satisfied with the liberty it had—off it was, with a jump, for the nearest branch of the nut-tree; the chain got entangled in the twigs, and the squirrel was found hanging dead under the branch, the next morning. I ought not to have given the poor thing such a long chain as that."

The old optician had his pleasant smile playing around his lips, while the young man was talking; but his eyes became fixed upon him like two burning coals, and the student began to feel that he had pronounced his own condemnation. "You are right," said the old man, "if you are right, my young friend; it does young squirrels no good to have the chain made so long that they can jump into their own ruin. You meant only kindness; but it proved the poor thing's destruction."

"A HOME FOR MOTHER." Business called me to the United States Land Office; while there, awaiting the completion of my business, a lad, apparently about 16 to 17 years old, came in, and pro-

sent to the receiver a certificate of purchase for 40 acres of land. I was struck with the countenance and general appearance of the lad, and inquired of him for whom he was purchasing the land; the reply was, "for myself, sir." I then inquired where he got the money; he answered, "I have earned it by my labour." Then, said I, you richly deserve the land. I then inquired, where do you come from? "New York," said he. Feeling an increased desire to know something more of this lad, I asked him whether he had parents, and where they lived; on this question he took a seat, and gave me the following narrative:—

"I am from New York State—have there living a father, mother, and five brothers and sisters—I am the oldest child. Father is a drinking man, and often would return home from his day's work drunk, and not a cent in his pocket to buy food for the family, having spent all his day's earnings in liquor with his drinking companions; the family had to depend chiefly on mother and myself for bread; this distressed mother much, and had a powerful effect on my feelings. Finding that father would not abstain from liquor, I resolved to make an effort in some way to relieve mother, sister, and brothers from want; after revolving things over in my mind, and consulting with mother, I got all the information I could about the far West, and started from home for Wisconsin with three dollars in my pocket. I left home on foot; after spending my three dollars, I worked occasionally a day; and renewed my travel so long as money lasted. By labour occasionally, and the charitable treatment I got on the road, I landed in Wisconsin. Here I got an axe, set to work, and cleared land by the job—earned money, saved it, till I gathered \$300, which money I now pay for this 40 acres of land."

Well, my good lad (for by this time I became much interested in his history,) what are you now going to do with this land? "Why sir, I will continue to work and earn money, and when I have spare time, prepare some of my land for culture, raise myself a log house, and when prepared, will write father and mother, brothers and sisters, to come to Wisconsin and enjoy this home. This land, now bought by me, I design for my mother, which will secure her from want in her declining years." What, said I, will you do with your father if he continues to drink ardent spirits to excess? "Oh, sir, when we get him on the farm, he will feel at home, will work at home, keep no liquor in the house, and in a short time he will be a sober man." I then replied, young man, these being your principles so young, I recommend you to keep to them, and the blessing of God will attend you.

By this time the receiver handed him his duplicate receipt for his forty acres of land; rising from his seat to leave the office, he said, "At last I have a home for my mother!"

LIBRARIES FOR SEAMEN.

After detailing a successful movement for providing the men of the Coast Guard with libraries for their own use and that of their wives and families, in which Mrs. Fry, the Quakeress, was the principal mover, the author of her Memoir (Rev. Thomas Timpson) proceeds thus:—

Several attempts had, from time to time, been made, by intelligent and pious Captains, to get the ships of the Navy supplied with useful and religious books; and in 1821, there was one ship, "a frigate, on the South American station, which, for good discipline and efficient order might have challenged the whole service. She was what a seaman would wish to see; all worked together and well; but the officers had a bond of union amongst them not generally known, which the zeal and intelligence of the Captain had made it his duty to arrange and establish. He had held out to them the advantages of knowledge, and by his regulations had facilitated to them the means of attaining it. Amongst other plans, a catalogue of all the books on board, on which two thousand volumes were to be found, was compiled, a temporary reading-room was opened during certain hours, and in this place the Captain himself, the Lieutenants, Midshipmen, and others assembled, and certainly lost none of their dignity by this praiseworthy association. It would, perhaps, be invidious to point out the invariable success which has attended those who have come out of this school, or the esteem in which the author of so much good is held in higher quarters. It is a pleasure, however, to add, that the approbation of the Admiralty has been evinced to this officer in a form the most pleasing to him. He has constantly been employed in the highest offices of the service, and is at this moment (1830) in active furtherance of his beneficial schemes."

Complaints had, however, been made against some of the "evangelical, praying Captains," of introducing "fanatical religious books and tracts" among their men; and this complaint was regarded as so serious, that it was laid before His Majesty, King William IV, before he ascended the throne; when he was Duke of Clarence, and Lord High Admiral of England. An order was, therefore, issued from high quarters as follows:—

"Admiralty, 22d May, 1827. "His Royal Highness the Lord High Admiral, having appointed the Rev. Samuel Cole, D. D., the senior Chaplain of Greenwich Hospital, to superintend the issue of religious books to the fleet, and to correspond with the several Chaplains of His Majesty's ships on the subject of their clerical duties, it is His Royal Highness's direction to the Captains and Commanding Officers of His Majesty's ships, that they do not suffer any tracts or religious books to be received on board the ships of the fleet, except such as shall have been approved and pointed out by Dr. Cole; and that they order their respective Chaplains to correspond with Dr. Cole on all matters relating to the religious instruction given by them to the ships' companies, and generally regarding their sacred duties."

By Command of His Royal Highness, "J. W. Croker."

"To the respective Flag Officers, Captains, Commanders, Commanding Officers, and Chaplains, of His Majesty's ships, and Vessels."

This order was regarded by many Captains and officers, as not only unnecessary, but a serious interference with their religious liberties. Some of the Chaplains, too, looked upon it as a grievance: but it had the force of law. How far Dr. Cole was favourable to evangelical truth, or qualified for the fulfilment of his duties, in this responsible office, may be evident from the selection of religious books and tracts, which he is understood to have made for the royal navy. The following is the "List of books and tracts selected from the printed lists of the Society for the Promotion of Christian Knowledge, for the use of seamen of the line-of-battle ships, in His Majesty's navy:—

Table with 2 columns: Book Title and Price. Includes titles like 'Common Prayers, 2mo demy, nonpareil, without Version of Psalms, sheep, 1s. 2d.', 'Great Importance of a Religious Life 1s 1d.', 'Bishop Wilson's Knowledge and Practice of Christianity Made Easy 1s 6d.', etc.

A frigate to have only half the number of the same. They were scarcely ever regarded when sent on board; and many were the expressions of shame and sorrow on the part of the religious captains, at so "meagre, worthless, and unsuitable a supply for 600, or 800, or 1,000 men!" But "the fear of Dr. Cole," and of the jealousy on this subject which had been evinced by the Lords of the Admiralty, through the enmity of certain ungodly officers, induced the friends of seamen to discourage and dissuade Mrs. Fry from making any attempt in the business, assuring her that all endeavours on her part would certainly meet with the most decided opposition in high quarters.

Reflecting, however, on what had thus been done for the minor branch of the service—the Coast Guard—it was then resolved that every means which could possibly be adopted should be employed to bring the subject before the Lords of the Admiralty; thus was the noble mind of this benevolent lady, in a measure, relieved for the present. Various requests were, however, made to naval officers of great influence; and the case was strongly presented to these high personages, that such a provision should be made for seamen generally in the royal navy. And after grave deliberation, it was resolved, that a library for each ship of war should be provided as a necessary part of its stores. This order from the Lords of the Admiralty for supplying Her Majesty's ships with libraries of entertaining, useful, and religious books, was issued in September, 1838. The lists of books furnished in the Coast-Guard libraries were examined, many of the books on those lists were selected, and the ships were supplied in July, 1839. "All ships, great and small, are now supplied with valuable libraries," as recently stated by an estimable naval captain, in a letter on this subject addressed to the author.

We have now lying before us an interesting document, "A List of Religious and other Books for establishing a Library on board each of Her Majesty's Ships, for the use of the Crew;" and many will be gratified to learn, that besides "The Life of Nelson, abridged," and instead of the trifling tracts in the list of Dr. Cole, this list contains the following, with others of a truly Christian character:—the Companion to the Bible. Sailors and Soldiers' Friend. Anecdotes of Holy Scriptures. Anecdotes of Providence. Baxter's Call to the Unconverted. Baxter's Saints' Rest. Dr. Bogue's Essay on the New Testament. Dr. Doddridge's Rise and Progress of Religion. Dr. Keith's Evidence of Prophecy. Dr. Watts's Scripture History.

It is not pretended that this wise and well adapted provision was made by our lamented philanthropist, to whom the credit of the Coast-Guard libraries is altogether due; but it is evident to those who know the manifest history of these things, that no small portion of the honour of having originated this arrangement belongs most righteously to Mrs. Fry. Nor is this provision of libraries, so worthy of our name as a professedly Christian nation, all that has been done for the benefit of our seamen of the royal navy. Several other plans for their intellectual and moral welfare have grown out of it, especially the appointment of a number of officers, liberally educated, under the denomination of "Naval Instructors," as a kind of school-masters. Some clergymen act in this capacity; and it is considered as greatly in

favour of the youths on board the ships of war. All these measures are found to be beneficial, and reflect honour on the national character of Great Britain.

IDOLATROUS FESTIVALS IN SOUTH INDIA.

From the Rev. H. W. Fox's Journal in the Church Missionary Record.

Cullapilly.—I am now out on my first excursion to the villages, since my return to India. I have commenced by coming hither to the great annual bathing-festival, which occurs on "Siva-ratri," or "the Siva-night." Cullapilly is a considerable village, about twelve miles due south of Masulpatam, on the most easterly branch of the river Krishna, and contains a considerable pagoda devoted to Siva, under his common name of Nagaswara Swamy, or the Lord of snakes. It is curious that the bathing in the river Krishna, a personification of Vishnoo, should be held in connexion with, and in honour of, the rival god. It is a festival of three days' continuance, the main features of which are the religious bathing of thousands in the river, and their repairing to the temple of Siva to make their obeisance and offerings to the idol.

I left my house at four o'clock in the morning, and proceeded through the entire length of the native town on to the open country beyond it. When the sun rose, I had still three or four miles of my journey before me. By this time crowds of people were streaming in from all directions along the main path, and for the last two miles I was continually passing a string of people trudging to the festival, the majority on foot, and a few in common bullock carts. There were old and young, the tottering and bent figure of the old woman, and little children toddling alongside their parents, or carried on their sides: there was about an equal number of men and women, but nearly all were of a poor and shabby appearance.

On reaching Cullapilly I found the pagoda very prettily situated on the side of a tank full of water-lilies, both red and white, and the whole place alive with the visitors to the festival.

After giving directions about the pitching of my tent about a quarter of a mile from the pagoda, I rode toward the river, which is about half a mile from the village. There was a solid stream of people the whole distance, a few returning from the water-side, but the majority on their way thither; and already I could hear the roar of the voices of the multitude engaged in their ablutions, and the occasional screechings and drummings of music. As we drew near to the river we passed several small raga-shows, each consisting of a box gaily painted with mythological figures, and opening with folding-doors, so as to display inside the tax-dry image of either Vishnoo or Siva. These were placed in the road by their owners, who stood by, begging for money, and reaping a rich harvest from the piety of the people. When I asked some of them why they provided mere toys for worship, instead of serving God, they made the common answer by patting their stomach, to show that it was their livelihood. There was a large number of clamorous beggars, lining one side of the road for the distance of about a quarter of a mile; each beggar had spread out a long cloth or mat by the roadside, and, as the people came back from the river, they threw a few grains of rice, or now and then a single chili, or less frequently, a cowrie shell (in value about one-fiftieth of a farthing) on each cloth; so that there was a prospect of two or three handfuls of rice being gathered from each cloth.

I found the crowd of bathers lining the river-side for a distance of 600 yards, or half a mile: the river here, though the smallest of the main branches of the Krishna, varies from a quarter of a mile to a mile wide, and at present is about seven or eight feet below its banks. On the higher bank were collected the crowds of visitors; some sitting, some standing idle, some engaged in preparing their food, but the majority in changing their wet clothes, or rubbing the coloured powders on their foreheads, or preparing their diminutive amount of alms: in the river itself stood hundreds in the act of bathing. The process appeared to be generally of this kind—The party, after scrambling down the steep and slippery bank, proceeded into the water till it reached a little above the knees, of course without removing any part of their dress. Some friend then commenced the ceremony by pouring a number of potsful of the water over the head and back: then there was the raising of a little of the water to the mouth in the two hands and drinking it; then the throwing two or three handfuls of the water upward, by way of libation; then some over the head backward; and then plunging the whole body several times in the water. Men and women were mingled together promiscuously. The noise of so many voices was sufficiently great to render conversation of scarcely any use, so that I was a silent observer of many hundreds going through a ceremony which all believe acquires for them a great amount of religious merit, and which many believe removes their sin. I saw two or three men with little baskets, which they took into the water with them, and dipped in the water: on inquiry, I found that the basket contained the little household god of the party, an image a few inches long.

On my return, I found a boy going about chanting and begging, with a long piece of wire run through both his cheeks. Siva is the bloody deity, and it is in honour of him or his wife that cuttings and mutilations are made. This is the only one, I have seen to-day; but I am told, this evening, that near the temple there are some men cutting themselves, and piercing their flesh.

As I returned, I found the same close streams of people still moving down to the river; there could not have been fewer than 4000 or 5000 in all, either on the river banks or on the way thither, during the three quarters of an hour that I was there. There were about twenty bullock-carts covered with mats, in which women of the wealthier class changed their dress, and about a dozen palanquins in which those who could afford the expense had come to the festival; but the mass were on foot. A considerable part of

the road leading to the temple was lined with temporary booths for the sale of toys, bangles, ornaments, or simple articles of food. The booths reminded me, as indeed did much of the scene beside, of the outskirts of an English race-course.

I was glad to take rest, and get my breakfast in my tent. It was not long before all the neighbourhood was covered with groups of people cooking their food, eating it, or lying down to sleep after it: for, of the 6000 or 7000 strangers, who have come for this occasion, none seem to have any place to lodge in: the open field is their parlour and their bedroom. The continual noise of their talking, and the incessant hammering of the drums at the pagoda, have been far from agreeable all day.

MANGALAGHERRY.—I had a pleasant ride hither on the afternoon of the 27th, arriving at the close of the first day of the great annual festival. Mangalagherry is a small, but, for India, a well-built town; it probably contains 3000 or 4000 people. There is a large temple, with a handsome gopuram (tower over the gateway) about 120 or 150 feet high; and just beyond it rises the hill, to the height of 600 or 700 feet. Half way up this hill is a small pagoda, where the most sacred idol is kept. It is a stone one, about two feet high, called Narasingha, and represents an uncouth incarnation of Vishnoo, half man, half lion. There are several miracles connected with it.

The festival consisted in nothing more than certain nightly processions. On the night of the 28th, the Lord's-day, an indecent representation of one of the scenes of Krishna's life took place in the public street, by means of figures about two feet high. The next night was the marriage: this consisted of a procession of an image of the god, so wrapped up in swaddling clothes that I could make out nothing of its shape, seated upon the folds of an enormous cobra de capello, and overshadowed by its outspread hood. Along with this image—and, like it, borne aloft on men's shoulders—was a small shrine containing two brass idols, which represented the two wives of the god. The procession moved slowly about the town, pausing every now and then, while music was played before the idols, rockets were let off, guns fired, and a firework or two burned. The great day was Tuesday; but nothing else took place beyond the dragging about a great car, in which was seated a little idol.

The crowd was enormous: on Sunday the town was crammed; but on Monday all the ground round about was also covered with people, and on Tuesday it was still more closely and widely crowded. The poor people came from all directions; many of them twenty or forty miles, and some even more. Of course there was no room in the town for them, so they just lived day and night on the open plain. Each night, about seven or eight o'clock, I saw numerous groups of women and children, worn out with the excitement and heat of the day, lying all round about the temple asleep: the men were still moving about. All the main street and neighbourhood were crowded with booths, where ornaments, toys, food, or sweatbands, were to be sold: indeed, in many respects, allowing for the difference of customs, it was like a great English fair, without its riot or drunkenness, but, instead of that, defiled with idolatry. In the place of mountebanks and wild-beast shows, were a number of people whom I might call fire-dancers. A man, three-fourths naked, would take two thick torches made of cotton rags with oil on them, and, having lighted them, he would dash them one against the other until he was enveloped in the cloud of sparks which flew from them. All this while dancing about violently, he would vary the spectacle by bending his naked breast and back with the burning end of the torch, or by holding them both before him in such a position that the flames passed close by his breast and face. Sometimes he would sit down on the ground, take a roll of rags about an inch thick, light one end of it, and put it into his open mouth, holding it on his tongue without extinguishing it. Meanwhile another man, fantastically dressed, would be beating a small gong. I saw four or five sets of these characters in the space of 100 yards. Another man varied the amusement by mounting on stilts, and running through the skin of his back and arms four skewers of wood, the further end of which terminated in small flaming torches. On inquiring, many times, the cause of all this outrageous and unmeaning self-torture, I was assured that it did not arise from religion or devotion, but was simply an expedient to collect a few pence from the by-standers.

On the Lord's-day I was alone, and spent the greater part of the day quietly in the travellers' bungalow, just outside the town. In the morning and evening I spent more than an hour on each occasion, in disputing with, and preaching to, large numbers of listeners. Unlike the people of Cullapilly, they everywhere, and at all times, treated me with great respect and civility, the immediate cause of which is probably the well-known good will of the excellent Collector of the district to the Missionaries.

On the morning of Monday, the 1st inst., I was joined by an American Lutheran Missionary from Guntoor; and morning and evening we sallied forth into the crowd. I pitched my tent in a grove of tamarind trees, in sight of the great temple, and just outside the crowd. Here I had rooms of listeners. As many as could find room sat down in my tent: the rest crammed all the space round about the doors on each side of the tent, and looked in through the windows. I must have had from fifty to sixty people at a time, most of them attentive, and continuing for a length of time; among them were a good many women; at a time, to preach to them about idols, sin, and Jesus Christ, the one sacrifice for sin. When I was tired I read to them the Ten Commandments, explaining and applying them, or else a "Tract;" commenting on it as I read. The crowd being great, the noise from the distant crowd reaching

to the tent, and my audience not being so much before me as at my right hand and left, I had to exert myself much, and to shout loudly: this, with a temperature of about 94°, was exhausting; and when the two days were over I was greatly fatigued, and my throat very sore. But it was a subject of great rejoicing that I had been permitted to preach Christ to such great numbers, who had never heard of Him before, without obstruction or opposition.

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