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# The Berean.

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

VOLUME IV.—No. 10.]

QUEBEC, THURSDAY, JUNE 3, 1847.

[WHOLE NUMBER 166]

## EVENING HYMN.

When homo I seek, for sweet repose,  
And humbly kneel at evening's close,  
From worldly care and toil set free,  
What joy, O Lord, to turn to Thee!

'E'en as the faithful golden flower  
Turns to the sun each passing hour,  
And never, till the close of day,  
Loses an animating ray,—

Thus turn, my soul, to Love divine,  
Where the warm beams of mercy shine;  
Bright let that holy light be shed  
On me, when on my dying bed!

M. M. B.

Cambridge, Mass. 1847.

Christian Witness.

## SKETCHES OF TRUE CHURCH-MEMBERS.

Drawn by the Right Rev. Wm. Meade, D.D., Bishop of Virginia, at the close of his Pastoral Letter, recently addressed to the congregations in his Diocese.

And now, since example is ever better than precept, allow me to enforce what I have said as to the manner of persons Christians should be, by presenting to you a brief sketch of a few who in their different vocations adorn the doctrine of God their Saviour. I would first describe that man who, having in his heart the precious faith of Christ, and having confessed the same before men in all the ways of God's appointment, is striving to walk worthy of his high vocation. He remembers that he is not to live to himself only, that others must and will be influenced by him,—that he is a member of a glorious body of which Christ is head, and that he must do his part of the great work which is to be done. As a member of the Church he is the faithful minister's friend, a co-worker together with him, as he with God. He stands by him as the supporter of God's truth, and the promoter of every good work. By word and deed he frowns on every thing that is evil, seconding the voice from the pulpit, and being jealous with a godly jealousy over all things in which the honour of Christ and the welfare of souls are concerned. He feels that the desire of his soul, and that of the faithful ministers, are one. He prays earnestly for a blessing on his labours. He is ready to take as active a part in all plans for the promotion of the spiritual and temporal welfare of the congregation, as his situation will allow. If an officer in the church, he feels especially bound to attend to the minister's confides by a full contribution of his own goods, and by seeing to the punctual payment of the promised support. If he is a husband, father, master, in all these relations he fulfils his duty, regulating his household by the word of God; being to his family, what the minister is to the whole congregation; resolving, that whatever others may do, he and his household will serve the Lord. He permits nothing therein which would grieve the pious, or offend God. He lives by rule; uses economy from principle, that he may do his full part in furthering every good work. He is not ashamed of the Gospel of Christ, but defends and recommends the same by word and deed. His serious deportment shows that he is deeply impressed with the supreme importance of religion. His punctual attendance at God's house proves that his delight is in his service. He has the confidence of all men. All see and feel that such an one is "more excellent than his neighbour." Happy the minister who has such a helper—happy the people who have such an example ever before their eyes.

Let me next describe a Christian woman whose heart is the abode of God's blessed Spirit. Once, perhaps, she lived in pleasure, but now feels that she was then dead. Once, perhaps, her delight was in the outward adorning of her person, now in the beauty of holiness, and the clothing of good works. Let us suppose her to be not merely a member of the blessed company of Christ's people, but a wife, mother, mistress. How interesting all these relations, and how deeply affected is she at the thought of them? Is her husband a Christian? How thankful she is. Is it otherwise? Then she remembers those comforting words, "how knowest thou, Oh woman, but thou mayest save thy husband?" To effect this she clothes herself, not with gold and pearls and costly array, but with good works, and the ornament of a meek and quiet spirit. "Her chaste conversation, coupled with fear," possesses such a winning influence over his soul, that if he does not yield to its power and be led at once to the Lord, he yet loves her far more for it. In the midst of her household and in the performance of its various duties, her light shines most brightly, and there is she most to be admired and loved. Home is her happy place. She needs not to wander in search of pleasure. Her children are her jewels, which she loves to cherish. In the instruction of her children and servants she finds her duty and delight. The blessed Bible is the book of books to her. From thence she draws her principles and manners. If she cannot aid her minister in all his plans of benevolence, by the use of more active means, she is always enforcing his sermons by her holy conversation and consistent life. He has her prayers and her sympathy, and her constant presence in the house of God, in the midst of her little ones. He never thinks of her but with comfort as a friend and helper with the young. With a firm and steady hand she holds the rein of government over her children. She remembers the vows made at their baptism, and endeavours to train them according to the same. Her house is the house of prayer,—the nursery of souls for heaven,—a place where the faithful man of God, and the pious people of God, delight to be;—not the popular resort of the light and frivolous. "Oh! the power of such a woman in the circle around her. None doubt her piety; as they do the piety of too many women professing godliness." Those who are the nearest eye-witnesses are most deeply impressed with the sincerity and strength of her religious principle. How many unbelieving husbands have been thus won over to the Lord! Truly, a silent and loving woman is a gift from the Lord, and if there be kindness, meekness and comfort on her tongue, then is not her husband like other men. She is that virtuous woman, whose children will rise up and call her blessed, whose husband also praiseth her, and of whom all will say, "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised."

Let us now turn to a scene scarcely less affecting. Behold that young man, the child perhaps of many

prayers, who at an early period has sought and found his God and Saviour. Instead of walking in the ways of his own heart, and in the sight of his own eyes, and delighting in the companionship of the thoughtless and the evil, he resolutely comes out from amongst them, and joins himself to the people of the Lord. Religious books are his chosen companions. He finds that it is good to draw near to God in prayer, whether in the closet or the temple. He rejoices, but with trembling, lest he be drawn aside from the path of duty. He is afraid of himself.—His walk is therefore close with God. He fears to approach the boundaries of forbidden indulgence. Instead of asking how near he may venture, how much of the world he may enjoy without losing heaven, he rather seeks how far he may retire from it, without going out of the world and neglecting duty. He pleads not youth as an excuse for more liberty and indulgence, but rather regards it as a season for higher religious enjoyment, because all the affections of the heart are more vigorous and active. The theatre and ball-room are places too unlike the courts of the Lord's house, in which he delights, to be frequented by him. The card table, too different from the table of the Lord, for him to be seated at. The light dance, too contrary to the seriousness of his mind, and the deep penitence of his soul, to have charms for him. The wine party and bacchanalian song are too unlike the songs of Zion, and the feasts of the Lord, to be frequented and delighted in by him. All these things he abandons from principle and choice, for he knows they are "miserable comforters." Instead of being found in these, he humbly offers his services to the minister in any way in which they can be employed for the promotion of the cause which is the dearest of all causes to his soul. He is ready for the Sunday school, the Bible class, or any thing else by which his own soul or the souls of others may be blessed. O what is such a young man, in the hands of a zealous minister, for the conversion of sinners, and for an example to other professors; and sometimes what a rebuke to the older, but more lukewarm and inconsistent? What, indeed, would God's ministers do without some such to comfort them, in the midst of much they oft have to cast them down and make them sorrowful? Some such, thank heaven, there are, and even the ungodly world cannot withhold its tribute of esteem from them, while it utterly despises those who, by their unworthy conduct, bring reproach on their profession.

One more picture would I draw, not from fancy, but blessed by God, from a reality which may often be seen. I would direct your eye to that young woman who has given herself, soul and body, to the Lord. Piety, ever lovely, is here most lovely. Piety, ever pure, is here purest, and least liable to be corrupted and obscured by the busy cares and occupations of the world. We sometimes see interesting cases, where from sweetness of temper, vivacity of spirit, loveliness of form, and sprightliness of wit, the temptation is great to seek out or chiefly the favour of man, and when friends and even parents desire and labour hard to consecrate them all to the world; but grace enters and works a moral miracle, leads the willing captive to the altar of heaven, and in the daughter of fifteen or twenty raises perhaps a silent but impressive rebuke to the mother of forty or fifty. Blessed is the change. Happiness she knew not before, though sorrow was unknown to her. Her joy is now the joy unspeakable and full of glory. Her peace is the peace which passeth all understanding, and which the world can neither give nor take away. And must such youth, such charms be lost to society, withdrawn from admiration, forbidden to shine in the world's most brilliant scenes, to the delight of all hearts and eyes? No. They shall not be lost. They shall shine, not however as meteor lights to sink into darkness,—not as tapers at the midnight revel, to end in sickly fumes; but as bright lights in the house of God, sanctified, consecrated, perpetuated, to shine more and more in the temple above, through everlasting ages.—But what can such an one do in the Church of God, without violating the modesty of her sex, and the humility proper to her age? Must she, in search of the perfection of piety, bid adieu to all,—bury herself in a convent,—spend her days and nights in solitude and prayer, and thus escape the pollution of the world? God forbid.—Much may she do. Much have some done. Are there no younger brothers and sisters, whom she may instruct and help to train for heaven? Are there none of the household train, or the poor around, whom she may adopt as the objects of her religious care? Are there no household duties which she may share with her mother? Is there no work to be done with her own hands for the household or the poor of Christ's flock? Can the minister of God find her no employ in the Sunday school and the benevolent societies under his care? Is the world so small, and Christ's kingdom so fully possessed of it, that there is no work for her heart and hands? Is there nothing she may do without subjecting herself to the charge of ostentation, and where she may be useful without half the notoriety to which she would be exposed in the service of the gay world? Yes, there are many such things, and there have been those young women who, enamoured of religion, have turned away from all the vain scenes of earth, and found their true happiness in doing good, as well as in all those devout exercises of the soul which God has provided for his saints on earth, as foretastes of the bliss of heaven.—And such happy ones, whether in the providence of God they shall become wives, and mothers, and mistresses, or continue as they are, will be happy still, having a never-failing source of increasing joy in their own hearts. They have chosen that good and wise part which shall never be taken away from them. And may God, by his almighty grace, raise up more and more of such holy daughters and sons, and fathers and mothers, to aid his faithful ministers in the work committed to their hands.

## LAY-BAPTISM.

From Bishop White's Memoirs of the Protestant Episcopal Church in the United States; on the Convention in 1811.

It appears further on the journal, that two Rev. gentlemen, Benjamin Bonham, and Virgil H. Barber, made to the convention an application, the purport of which is not recorded, but became an object of

attention in conversation, during and after the session, besides its occasioning of a debate at the time, in the House of Clerical and Lay Deputies. The subject is contemplated as likely to be a cause of future litigation, and therefore now noticed with sorrow. The object of the two gentlemen alluded to, was to procure a declaration of the invalidity of lay-baptism; and they were said to be conscientiously scrupulous of admitting, as members of their congregation, persons who had received no other. This of course precluded accession, except on the condition of compliance with their proposal, from the most numerous denomination in the state: their baptism, by the Congregational ministers, being considered as performed by laymen. Although the clergymen referred to were singular in carrying the matter so far; yet there has been an increasing tendency in some of the clergy, to administer Episcopal baptism to such as desire it, on alleged doubts of the validity of former baptism. Even this is contrary to the rubrics, as is proved by many judicious divines of the Church of England. It happened, that a distinguished lay-member of the convention—the Hon. Rufus King—had brought with him a pamphlet lately sent to him from England, containing a judgment recently given in an ecclesiastical court of that country, in a case precisely to the point. It was occasioned by a suit brought by a dissenter against a parish minister for refusing to bury a child who had been baptized by a minister dissenting from the establishment. The judge—Sir John Nicholls—decided it against the clergyman. His reasons, grounded altogether on the rubrics, must carry conviction to every mind, so far as concerns the question of the sense of the Church of England. It is true, that this does not settle the question of the sense of Scripture. On the most serious consideration of the subject, many years ago, conviction is entertained, that the holy Scriptures and the Church are not at variance in this matter. What adds to the sorrow felt, at the introduction of a new ground of difference in the American Church, is the observing, that it never existed in the mother Church, until about the year 1712; and that it had then the strongest appearance of a political manoeuvre, played off against the family on whom the succession of the crown had been settled by act of parliament.

If the prejudice should prevail, it is very unfortunate that two of our bishops (Dr. Provoost and Dr. Jarvis) never received baptism from an Episcopalian administrator. So that who knows what scruples this may occasion, as to the validity of many of our ordinations, and among the number, those of the very two gentlemen, who made the stir at the late convention? It is true, that, to meet this difficulty, the distinction is devised of the possibility of transmitting the Episcopal succession through persons who are not members of the Christian Church. This was the sense of Mr. Lawrence, who wrote with much zeal on the subject, about the time above referred to. But Dr. Hickey, who corresponded with Mr. Lawrence, relatively to the main question, and harmonized with him in it, disagreed with him on the subordinate point of a man's being a bishop, without being a Christian. Dr. Hickey is high in the esteem of all the gentlemen who incline to the opinion of the invalidity of lay-baptism. Therefore, who can tell to what extent his sentiment may prevail, and what inconveniences it may occasion? There would be no certainty of the existence of a bishop in Christendom.

In England, the scruple arose in the latter end of the reign of Queen Anne, when there opened the prospect of introducing the Pretender. It was a political measure to serve that cause, and fell with it. A reproach was thrown on the electoral family, that they were unbaptized Lutherans: as is noticed in Tindal's continuation of Rapin—(p. 725, of Vol. iii. of continuation the first.)

In confirmation of the preceding statement, there shall be given in a note an extract from a charge of Archdeacon Sharp to the clergy of his archdiocese. His book is a body of charges delivered by him on a meeting held at Lambeth, of the two archbishops, and all the bishops who were in Town. The year in which their conference was held—1712—shows the coincidence of the occasion with the existing state of politics. The assembled prelates determined unanimously in contrariety to the scruple which the artifice had excited.

As Mr. Lawrence's well known book on lay-baptism was issued about the same time, it was probably in aid of the political design. For Dr. Sharp's account of the matter, see the note.

\* One of the two clergymen (Mr. Barber) distinguishing himself as above, a few years after, became a Roman Catholic. In the communion thus joined by him, it is not uncommon for midwives to baptize. It is a well known property of extremes, that they are often seen making the connecting points of a circle.

† James the First, when he ascended the throne of England, and probably his son Charles the First, who succeeded him, had been baptized in Scotland by non-episcopalian ministers. And at the restoration of Charles the Second, when the great mass of persons who had grown up during the troubles, had been non-episcopally baptized, it does not appear that any motion was made to rebaptize them. This confirms the sentiment, that when the doctrine was branched in the reign of Queen Anne, it was in hostility to the Hanoverian family.

‡ Bishop Provoost was of an Episcopalian family, but from some local or accidental cause, was baptized by a minister of the Low Dutch Church. Bishop Jarvis had been born and educated among the Congregationalists.

§ In that year (1712) the dispute about the invalidity of lay-baptism running pretty high, the two archbishops, with all the bishops of their provinces that were in town, came unanimously to this resolution:—That lay-baptism should be discouraged as much as possible; but, if the essentials had been preserved in a baptism by a lay hand, it was not to be repeated. But then, when it was proposed that a declaration of their sentiments to this purpose should be published, in order to silence or determine the debates raising on this question, it was resolved upon mature deliberation, to leave the question as much undecided by any public declaration, as it was left in the public offices and canons of the Church, for the better security of discipline, and to prevent any advantages that might be taken by dissenters, or seem to be given them, in favour of their baptisms; though they do not properly come within the question of lay-baptisms in cases of extremity.

Dr. Sharp proposes to have taken the above from the original papers, signed by the two archbishops.

## MAN MADE FOR SOCIETY.

Mankind are by nature so closely united, there is such a correspondence between the inward sensations of one man and those of another, that disgrace is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any external goods: and, in many particular cases, persons are carried on to do good to others, as the end their affection tends to, and rests in; and manifest that they find real satisfaction and enjoyment in this course of behaviour. There is such a natural principle of attraction in man towards man, that having trod the same track of land, having breathed in the same climate, barely having been born in the same artificial district, or division, becomes the occasion of contracting acquaintances and familiarities many years after: for any thing may serve the purpose. Thus, relations, merely nominal, are sought and invented, not by governors, but by the lowest of the people; which are found sufficient to hold mankind together in little fraternities and copartnerships; weak ties indeed, and what may afford food enough for ridicule, if they are absurdly considered as the real principles of that union; but they are, in truth, merely the occasions, as anything may be of any thing, upon which our nature carries us on according to its own previous bent and bias; which occasions, therefore, would be nothing at all, were there not this prior disposition and bias of nature. Men are so much one body, that in a peculiar manner they feel for each other, shame, sudden danger, resentment, honour, prosperity, distress: one or another, or all of these, from the social nature in general, from benevolence, upon the occasion of natural relation, acquaintance, protection, dependence; each of these being distinct cements of society. And, therefore, to have no restraint from, no regard to others in our behaviour, is the speculative absurdity of considering ourselves as single and independent, as having nothing in our nature which has respect to our fellow-creatures, reduced to action and practice. And this is the same absurdity, as to suppose a hand, or any part, to have no natural respect to any other, or to the whole body.—Bishop Butler's Sermons.

## MANY A SERPENT LURKS UNSEEN.

We boast of being a reading people; of being the supporters of an enlarged liberty of the press, and of throwing around that liberty the most effectual and permanent safeguards. These things are as they should be. They reflect dignity upon us as Americans, as well as upon the land of our birth or of our choice. But let us beware, lest our love for and glorying in the liberty of the press, absorb too much of our entire thought, and shut out from the vision some most glaring and alarming defects in parts of its machinery or material, which cause webs of death to be mingled in the weaving of our robes of morality and social peace.

There are hundreds of families in this nation, who would not introduce, or permit to be introduced, within the circle of home, the million copies of romance of the French, Italian, or even American serial; for we have in this country a thousand vile imitators of the worst class of transatlantic novels. Many heads of families, from principle, go farther than this, and will not allow their children to spend the light of youth and the freshness of budding intellect at the shrine of fiction, however clothed in the dress of morality; contending, truthfully, that life is too short, and the soul too precious, to waste their energies in the vain gathering of images and scenes of romance, which exist not in a real, but only in an imaginary world.

Yet these very parents, who excommunicate works of fiction from their households, place the self-same matter before their children through another medium, the columns of the secular press, either in the form of political or family newspapers, some of which boast of having paid the highest price for some long, exciting novel, of absorbing love and murder, which is to be published in successive numbers of the weekly issues, until completed. Such bait takes, and subscription lists are run up with amazing rapidity, far beyond the circulation of any religious paper, and thousands of students are added to the magnificent school of fiction. Staid matrons, who would burn a novel if handed to them for perusal, will unconsciously devour the same work in the columns of a newspaper. In the tracks of the matrons, walk the daughters and children, ambitious which shall have the first reading.

So great has become this perversion of private taste, that every sheet, whether devoted to politics or temperance, must have a 'Tale' department, for which the editor's scissors are employed in furnishing the most exciting and racy foreign and home fiction. It has therefore come to be regarded as the necessary excellence of any such paper, to have a novel department, which sows broadcast through our land the seeds of infidelity and sin.

We entreat parents to look at these sad truths, thus imperfectly presented, and henceforth to turn the weight of their influence toward a correction of this perverted taste; so that if we must have fiction in our newspapers, it may be of the most exalted, healthful, moral and religious character. Let their influence be not felt through the community, for the correction of this evil, and the editors of our daily and weekly secular press will bow to the will of public opinion, and no longer administer that which poisons the fountain of social and civic virtue.—Allcott's Spectator.

## TURKEY.—BOOKS AND PERIODICALS.

A number of periodical works and journals are now published in the Ottoman empire. The proportion is not equal, indeed, to what exists in the civilized

The matter above referred to, as intended to be left undefined, was not the baptizing by the form at large; or by the hypothetical form, for against both of these measures, the archdeacon cautions his clergy. But, as in the English Book of Common Prayer, in the introductory instrument entitled, "Concerning the Service of the Church," a minister under doubt is directed to have recourse to the ordinary; and as a doubt may occur concerning the words to be made use of in the admission of a child privately baptized:—"I certify that all is well done," &c. not because of the irregularity of the act, the minister is counselled by Dr. Sharp to avail himself of the said proviso, attached to the preface of the Book of Common Prayer.

countries of Europe; but the progress has been rapid, and I doubt not that, soon, Turkey will have comparatively more journals than Russia, Spain, or Portugal.

About twenty years ago, a Frenchman named Blaque, being in Smyrna, and having nothing to do, took a notion to publish a weekly paper under the title of the *Oriental Spectator*. The undertaking was apparently rash. A journal among Mussulmans! Never had such a thing been seen, and the old prophet might be expected to rise out of his grave at Mecca at the sight of such an innovation! Mr. Blaque was not discouraged. He struggled manfully against the jeers of some and the fanaticism of others. Unhappily he wrote an article rather too severe on the battle of Navarino, and the journal was suppressed.

This interruption did not last long. Mr. Blaque asked for new authority from the Turkish Government; and, after meeting with many refusals, he obtained leave to substitute for his *Oriental Spectator* the *Smyrna Courier*. This paper has met with complete success. The revolution of 1830 produced a strong impression throughout the East. Every body wished to know the particulars of those marvellous events which placed a new dynasty upon the throne of France, and the number of subscribers increased rapidly.

But the good fortune of Mr. Blaque did not stop here. In 1832, the sultan Mahmoud, who grew bolder in his plan of reform, conceived the idea of an official journal, and invited Mr. Blaque to Constantinople to aid him in carrying out his plan. Then was established the *Ottoman Monitor* or *State Gazette*. Surprising! that a Frenchman should be appointed the official organ of the Turkish Government! How many changes this simple fact implies! Would Mahomet II., or any of his ferocious successors have ever thought that the care of maintaining the political power of the sultans would be confided to an infidel dog? Mr. Blaque edited the *Ottoman Monitor* for five years, and gave it great popularity. Since then, the influence of this *State Gazette* has gone on increasing. It has several editors, contributors of original articles, translators, all distinguished men, capable of instructing the people on all political and scientific subjects. The *Ottoman Monitor*, which appears once a week, is sent gratuitously to all the officers of rank above that of major of battalion: a more liberal notion than has yet come into the head of our own ministers!

It is unnecessary to enumerate all the journals now published in Turkey. Four are printed in the French language: two in Constantinople, one in Smyrna, and one in Alexandria. Be not surprised at this. The French language penetrates wherever civilization goes. It is studied even in the East, by men who aspire to high political rank. Diplomats use this language in their negotiations, because of the clearness and simplicity of its grammatical forms. Most of the merchants follow this example; and perhaps the moment will soon come when in Constantinople, as in Frankfort, Berlin, Madrid, and St. Petersburg, the French will be the language of the fashionable world.

Two journals are published in the Turkish language. I have already spoken of the *Ottoman Monitor*. The other, called *Havadis-Djeridi*, also weekly, gives regularly to its readers all the current news. It publishes, like the Paris journals, theatrical pieces and novels. This is carrying a little too far the mania for copying our gazettes. I do not see what the civilization of Mahomedans can gain by reading our bad novels; and they might very well be ignorant of our poor theatrical pieces. But evil is diffused as rapidly as good.

Two other journals are published in Greek: the *Bosphorus Telegraph*, in Constantinople, and the *Amalthea* in Smyrna. The descendants of the Hellenic race who remain subject to the Turks, form still a very numerous people. They have less manliness and resolution than the Mahomedans, but a more open spirit, a more fertile imagination, and a more decided taste for literature. The two Greek journals are mindful that they speak, at least in part, the noble language of Homer, of Sophocles, and of Plato. They contain often literary articles, which would not discredit our best Paris reviews.

The Armenians have also several journals. They compose a population of four to five millions, dispersed over almost all Asia. They are, if I may so speak, the *Jews of Christianity*. Having no distinct nationality, no country nor independence, but mingled with other nations, devoted to trade, and not having any common centre, they try to preserve acquaintance with each other, by the publication of journals. They have a periodical paper in Thessalonica, another in Calcutta, a third in Venice, a fourth called the *Armenian*, and placed under the direction of Mr. Tchamouregan. This Mr. Tchamouregan is a wonderfully active man, a sort of living encyclopaedia! He studies everything, knows everything, and does everything. Mr. Tchamouregan is president of the great college at Scutari. He has composed books on statistics, social economy, and philosophy. Mr. Tchamouregan is even something of a theologian; he maintains controversies in favour of Armenian doctrines, and has written a large work entitled: *The exposition of the truth*. The countrymen of Tchamouregan say that he is the principal bond of union between them; and admire him much. I am, for my part, very much disposed to admire him; also; but I confess that I distrust a little, men of all work. A jack of all trades is master of none. I wish this proverb were not applicable to Mr. Tchamouregan.

To return to our periodical publications. Turkey reckons, besides, two journals written in the Italian language: the *Bizantine Indicator*, which is particularly devoted to commercial affairs; and the *Bizantine Jurisprudence*, which reports with ability the judicial decisions of European Courts established in Constantinople. Formerly, the Italian was generally spoken among the Christians of the East, and it has not been wholly supplanted by the French language.

Independently of journals, other publications exist in the large towns of the East. Book-shops are numerous; and the Turkish government, far from obstructing their entrance, favours all in its power the circulation of books, both in Constantinople and in the provinces. A Mussulman of high rank, his excellency Faid-Effendi, is busy in preparing materials for an almanac.—An almanac?—Yes, and do not smile at the word: almanacs are one of the most powerful means of civilization.—There

are thousands of men, in Europe, who read nothing else during the whole year but their almanac. Some writers of the highest merit do not disdain now to compose articles for these useful publications. The almanac is emphatically the people's book. Your illustrious Franklin has done more good with his almanac, than fifty philosophers with their heavy volumes. If his excellency Fauti-Effendi makes a good almanac, and especially if he succeeds in distributing it among all classes of the people, he will do a most valuable service to his country.

Another distinguished person, Sami-Effendi, successively Turkish minister-plenipotentiary in France and in Russia, has published in a small volume a narrative of his travels in the various countries of Europe. He relates with simplicity to his fellow-citizens the wonders of science and civilization. He shows to Mahometans how far they are still behind Christians. This is a bold act, which would have certainly cost Sami-Effendi his head thirty years ago, but which now will contribute to open the eyes of many.

Lastly, to finish these details, I would add that Constantinople and Smyrna contain several reading-rooms. All new works of any importance, French, German, and English are immediately brought by steamboats, and find readers among the intelligent classes. When a traveller arrives from Europe, he is charmed to meet some Turk who eagerly asks him, *What news from Paris?* and a conversation ensues between them, for hours, upon all that is passing in the European world. In the capital of Turkey, the desire is becoming more and more general to learn, to study, to understand the opinions and doings of Christendom.—*New York Observer.*

**THE PERSECUTING PATRIARCHATES IN THE EMPIRE.**—The late persecution of the Protestant Armenians in the cities of Turkey, by order of their Patriarch, which in a subdued degree is still continued, seems to have attracted the serious attention of the Porte to the position of his christian subjects in general, with a view to some legal measures to prevent the recurrence of such outrages in future. The evil, it is supposed, has grown out of the civil powers of the christian patriarchs; and if we rightly discern the signs of the times, the remedy which is likely to be adopted will be, to divest the patriarchs of all secular authority, leaving them to exercise none but spiritual functions; and to grant to all christians, the free exercise of their trades and callings, independent of all connexion with any church; or in some other mode to place their secular employments and affairs entirely out of the reach of the church.

We infer these things from a remarkable article in a late number of the *Journal de Constantinople*, for March 21st, 1847. This journal is published under the supervision of the government, and is understood to express its views; thus possessing at least a semi-official character. The article referred to is entitled, "National Unity in the Ottoman Empire." It is long and well written; and argues the necessity of freedom of conscience, referring to the United States of N. America as an eminent and triumphant example of the complete success of this principle, in securing the highest degree of national prosperity. It then proceeds thus:—

"Regard for the public good leads us to touch upon a social question—that of the patriarchates."

"It is well known that the first sultans, in generously securing to conquered Christians the private exercise of their worship, on condition of a capitation tax, left, by condescension, a remnant of temporal power in the hands of those, who obtained from their justice the preservation of a spiritual power. Thus the patriarchs of the Christian communities became invested not only with all their ecclesiastical jurisdiction, but also with a certain judicial power, which allowed them to resort to fines, seizures, the bastinado, and imprisonment, against the sheep of their own flocks. It has come to this, then, that the members of the Greek and Armenian churches, &c., &c., belonging to two powers, have been doubly subjected. We must confess that this second authority, often abusive in its administration, and weighing heavily upon those whom it should protect, has excited complaints, which, instead of falling back upon their source, have been directed through the supreme authority, whose intentions were unknown, and who was ignorant of these excesses. And to this day, these poor Christians, the victims of this arbitrary power, through ignorance of the facts, impute to the state certain acts, exercised in its name, but without its knowledge, and against its wishes, by those to whom the spiritual power is delegated. During the past year, has not this intolerance, or this cupidity, a hundred times compromised, before Europe, the reputation of the sublime Porte, by persecutions excited even in the heart of Constantinople, or by dissensions, still vehement, which have provoked anathemas, banishments, and confiscations? What a grievous annoyance and embarrassment to the government!"

This extract proves the fact, doubted by some among us, that the Protestant Armenians have been grievously persecuted by their ecclesiastical rulers; that this oppression has attracted the notice of the government; and that the result will probably be a brighter day for the cause of civil and religious liberty, even in Turkey.—*Episcopal Recorder.*

### The Berean.

QUEBEC, THURSDAY, JUNE 3, 1847.

This day is the one appointed by the Church of Rome for the observance of the festival of Corpus Christi (Fête Dieu). We have, year after year, offered some remarks upon the subject of its customary celebration in the cities of Quebec and Montreal, by public processions on the Lord's day succeeding. The necessity has been felt, of setting forth, strongly, the inconsistency of which Protestants are guilty; when they either acknowledge that festival as a service acceptable to God, or else use it as a sight for them to look at; whether it were for gratification or for mockery. We trust that it is not needful for us to enlarge upon the subject again on the present occasion. The festival derives all its significance, to Roman Catholics, from the dogma of Transubstantiation, which the Reformed Church of England uses the strongest terms to disavow. It is not lawful for her members, either to reverence it or to make sport of it. It is too superstitious to admit of the one; it is too lamentable to allow of the other. The enlightened Christian will grieve over the introduction of error so injurious to the cause of pure and undefiled religion, and over the perpetuation of its influence by a pageant which calls, to

the help of superstition and perverted doctrine, man's natural fondness for gaudy show and gorgeous ceremonial.

We are not disposed, however, to relinquish the hope entertained from year to year, that the members of the Church of Rome will appreciate the liberty of this public celebration, so long accorded to them notwithstanding its repugnance to the religious convictions entertained by their Protestant neighbours; and that of their own accord they will determine upon confining the procession within the ample bounds of their places of worship, as is done in these countries in Europe where the Church of Rome does not enjoy prerogatives from its connection with the supreme government. Passing through our streets, on the day which God has commanded us to keep holy, the procession cannot but strike us as a profanation of that sacred season, and as a grievance inflicted upon that portion of inhabitants whose faith abhors the doctrine exhibited to the public gaze in the Fête Dieu ceremonial. No other religious body would be contemned, by those who wield the power of the magistracy, in a course so clearly infringing upon the religious rights of its neighbours; but we could earnestly wish that the cessation of the practice now under discussion were obtained, not through the force of law (though the law, we think, demands it) but through a simple regard, on the part of the rulers of the Church of Rome, to the just claims of those who are consistent in their attachment to the reformed faith, and who value highly, for themselves and their households, the sacredness of the Lord's own blessed day, and the undisturbed worship of God during its hallowed hours.

It gives us pleasure to recur to the fact that no military band accompanied the Fête Dieu procession last year at Montreal [none took place in this city for that once]; and we hope that a service which would imply a grave inconsistency in those Protestants who compose the bands, will hereafter neither be asked, nor, if it were, be granted.

Some excitement has been caused in Devonshire by the condemnation pronounced by the Bishop of Exeter upon the announcement of a ball projected for the relief of the sufferers by famine. The ball was advertised, under high patronage, to take place immediately after the day of humiliation; the Bishop, in preaching on that day, took occasion to animadvert strongly upon "the gross delusion of making charity the handmaid of dissipation"—asking indignantly, "are the feelings which befit such a season of judgment and of professed penitence, to be mixed up with these heartless levities?" The following passage forcibly states the charge and those to whom it applies:

"By a refinement in the tactics of modern selfishness—unknown in former generations—it has invaded the very precincts of the Christian life. The sacred names of piety and charity, are polluted by association with the most frivolous and degrading concessions to this low habit. At this very time, on occasion of this tremendous visitation, one striking instance presents itself, which speaks most painfully of the miserable state of religious feeling amongst us. In the metropolis, and throughout a large portion of the land—(our own county, I grieve to hear, is not safe from the infection)—the awful calamity, which we this day profess to deplore, 'as the heavy judgment which our sins and provocations have most justly deserved, and with which Almighty God is pleased to visit the iniquities of this land'—(I cite the very words which announce the fast)—even this awful calamity is to be made the occasion of a special festivity. Half the aristocracy of Devon invites the young Christians of the higher orders among us, to dole out a miserable pittance of relief to their famishing and dying brethren in Ireland by the bribe of a public ball!"

The Mayor of Exeter has come out with two replies in defence of the ball, in which we find only one argument that seems to have some weight, as applying to the quarter from which the censure comes, though not to the censure itself: it is, that the Bishop himself has on a former occasion given his sanction to certain public proceedings—not connected with charity—of which a ball formed the closing part. We have not heard of any answer being returned to the Mayor's letter; and therefore we do not consider the fact affirmed by him to be admitted by the Bishop; it is useful, however, to remark—from the Mayor's argument that, if balls in themselves are innocent and lawful, they can hardly become the very opposite when "an ulterior object of charity" is connected with them—that in real truth those only can consistently condemn balls for the relief of suffering, who are on principles opposed to the "dissipation" and "levities" (the Bishop of Exeter's words) of the ball-room altogether.

We take this opportunity of quoting Bishop Doane of New-Jersey on two of the so-called innocent amusements. The Bishop is deeply interested in the Female Seminary at Burlington, N. J., called St. Mary's Hall; and in order to maintain before the public its character as an institution for religious education, he is zealous to deny the report that dancing is taught in it. CARD-PLAYING is mentioned next: and our readers will recollect that we quoted Bishop Doane, some time ago, with reference to Burlington College, for young gentlemen, as a determined adversary of the use of TOBACCO.

Copy of a letter to a gentleman in Ohio.

"Riverside, Feb. 22d, 1847.

"My Dear Friend: It was like you to stand up for an absent friend. So far from dancing being taught in St. Mary's Hall, we have lost scholars not a few because I have positively declined its being taught."

"As for card playing being permitted, I need hardly say it is entirely false. It seems on investigation that at the time Miss \_\_\_\_\_ was here there was a Southern girl who had brought cards with her. They had used them in the vacation somewhat, where there is less strict restraint on the law than here; and continued to do so by stealth after the term began; but were soon detected and the practice stopped. The utmost care and vigilance are exercised, and I think I can say, with perfect

certainly that these, or any similar abuse cannot occur. But the point of the charge lay in its existence with my permission; and that ought never to have needed any contradiction. You will be glad to know that St. Mary's Hall and Burlington College are both answering my best anticipations.

"Believe me ever faithfully your friend,  
"G. W. DOANE."

**BISHOP MEADE'S LETTERS.**—We are glad to see a second edition of these two admirable and most timely communications, with a preface and notes, from the pen of their venerable author. He has been assailed (as he doubtless anticipated) by various forms of misrepresentation and disingenuous sophistry. The plain extracts which he gives from the publications of the Sunday School Union, however, abundantly sustain the charges which he brings against that Institution; and after all the attempts which have been made to mitigate their force, they will leave an impression upon the greater number of those who read them, that this so-called Church Society is not deserving the confidence of the denomination whose opinions and principles it has so long been accustomed to misrepresent.

We say the so-called, because a very general impression has been created upon the public mind that this Society is under the control of the General Convention, with which it in reality has no connection whatever. And yet, strange as it may appear, one of the most active members of its Board stated in Philadelphia, a short time since, that this had always been his impression until a few days before that, when he was made aware of his mistake by conversation with one of the Bishops!—This gentleman was just then bringing to a close an extensive official tour, during which he doubtless spread abroad the erroneous impressions of his own mind. If the most active and efficient of its officers was so long misled by this error, we may not be surprised that it has been so extensively propagated throughout the land. Bishop Meade has thus been placed erroneously in the position of one who has attained a Church Institution before the bar of public opinion, when he might have made it amenable to the General Convention, if he chose; whereas that body has no more real authority over it than the Methodist Conference or the Presbyterian General Assembly.—*Episcopal Recorder.*

We have omitted acknowledging the attention shown us by the friend who addressed to us, some weeks ago, a specimen of that notable newspaper "The Cross," published at Halifax, N. S., the reputed organ of the R. C. priesthood in that city. We have felt a degree of reluctance to make any use of the specimen at all; but upon consideration we have thought it best to extract a gem or two from it, for the purpose of showing to our readers that the severest language ever applied to the Church of Rome in any of the articles inserted in the BEREAN is all mildness, compared with what the writers in the Cross (reported to be Priests) use with reference to Protestantism. The following is poured out, on quoting a passage from a Halifax paper which contains the sentence "The names of Knox and Calvin are venerated by us:"

"Knox and Calvin venerated! and held in grateful recollection!! For what? Is it for their heathen language, their infamous lives, their sanguinary spirit of persecution, their deeds of blood and fire, their ingratitude and treason? Venerate Knox 'the ruffian of the reformation!' The murderer, the robber of the Church and poor, the spoiler of every thing sacred, the destroyer of God's temples, the dark conspirator, the wicked traitor, the rebel against his sovereign, and that sovereign a persecuting woman! Venerate him indeed, or hallow his memory! Oh no! we loathe and detest the wretch—we abominate the foul-mouthed villain—we execrate his memory, for we believe he was a disciple of hell, and one of the greatest scourges by which Scotland was ever afflicted."

What follows, refers to Calvin exclusively:

"Venerate him! Hallow the memory of an impure and unnatural monster like that! of a violent and sanguinary savage; of a ruthless persecutor, of a man who burned his fellow creature and feasted ferocious eyes on the agony of his death struggle; of a tyrant, an inquisitor, a blasphemer; of one who died in despair stricken by the hand of Almighty justice with a frightful disease; of one who uttered so many horrid blasphemies against the Body of Christ, and whose own Body, by a just judgment was literally devoured alive, and emitted such 'an execrable smell,' that neither himself nor his domestics could endure it whilst living, and that it was necessary to hurry it to the grave on the very day of his death! No! good Protestants, we shall never venerate such a criminal as that."

An article in the Halifax Times, which is a respectably conducted paper, is thus described:

"It exposes a depth of depravity, a mystery of iniquity, a rabid excess of impiety, an audacious spirit of blasphemy, a channel-house rotteness of heart, a revolting filthiness of imagination—a wicked, brainless, reckless, godless, diabolical spirit, for which we were not prepared even from the gentlemen and Christians!" [The concluding terms are intended, we suppose, to designate the Editors of the Times.]

It seems right to let our readers know what kind of weapons they wield who advocate the cause of the Church of Rome, in Nova-Scotia, against Protestantism; but we can assure them that we are glad to dismiss so unpleasant a subject.

**THE POPE'S TOE.**—An announcement has lately been published, in many newspapers, that the present liberal Pope has abolished the degrading ceremony of kissing his toe. We did not admit it into our columns, because we had our doubts about it: an extract from the *Roman Advertiser*, inserted in the *Halifax Cross*, assures us that our doubts were well founded. The article is written on purpose to applaud the approachableness of Pius IX., and contains the following details, in which "kissing the foot," under the special direction of the Master of Ceremonies, is not omitted:—

"Whoever desires admission has only to present a simple memorial to the *Maestro di Camera*, with his name, cognomen, condition, and residence. That official chooses fifty among the first inscribed, and advertises them of the day when they may be admitted, assigning to each the number of precedence. They present themselves at the appointed hour in the anti-chamber of the hall of audience, habited in the best manner their condition

allows, and each waits until the number annexed to his name is called. The audience chamber is an immense hall, simply but richly furnished. At one end, under a canopy, is a seat a little elevated; at one side, a table with writing apparatus; at the other end is the entrance guarded by a single individual of the guard of nobles, and at some distance four private chamberlains in their court dress. His holiness enters at nine, and takes his seat; then the *Maestro di Camera* calls four or five of those in the anti-chamber, stations them on one side the entrance, and invites the first to approach the throne, accompanying him and suggesting the acts of homage to be performed. When arrived before his holiness, the supplicant kneels, kisses his foot, and then presents the petition. With unfeigned benevolence, the sovereign pontiff, having read his memorial, encourages him to answer to such questions and observations as he may make on its contents; finally he either signifies accordance and returns it with a receipt to the petitioner; or, writing a comment upon it, directs it to one of the first magistrates, always taking care that impartiality should be shown by others to the individual, to whom he then imparts his paternal benediction, and dismisses him."

**TRACT DISTRIBUTION.**—From a paragraph in the *Christian Watchman*, we learn that Dr. Baird stated, in a sermon, recently, that there is a Christian gentleman in Boston, a man of wealth, who is engaged in the duties of a tract distributor. He has in his district twenty Roman Catholic families. For many months he has visited them, giving them tracts and bibles, always careful to say nothing reproachful of their religion, and to give them no tract or book which speaks in harsh denunciatory terms of the errors of Popery. And what is the effect of truth and kindness? Already ten of these families attend the worship of God in Protestant Churches.—*Christian Witness.*

**RELIGION AND SCIENCE IN GREECE.**—Rev. Dr. Baird, in a lecture on the state of religion and science in the East, said:

"The Greeks seek after Wisdom, or knowledge. This seems to be as true of the poor and miserable population of Attica, and of the Peloponnesus in our day as it was in that of St. Paul. Dr. Baird stated that nothing in all Greece interested him half so much as its four hundred primary schools, its four gymnasiums or colleges (at Athens, Patras, Chalcis, and Syra) and its university with its library of 30,000 volumes, and its observatory, which is a better one than any similar establishment in these United States, at least any one connected with a college or University. Many of the elementary and secondary schools have been established through the munificence of individual Greeks. A rich Greek in Smyrna, or some other foreign city, gave \$100,000 to found the University at Athens; another, of Vienna, gave nearly \$50,000 to found the observatory, and supply it with the admirable set of instruments and appliances which it possesses.

Dr. B. said that he was delighted to see in the miserable villages of Greece, poorly clad, but brightly, sprightly little children, flocking to the schools bare footed and bare headed, with satchel or basket in hand, containing a piece of black bread and two or three dried figs! Here, in connection with a proper use of the Bible, is the hope of Greece.

Dr. B. stated one fact in relation to the University of Athens, which is very interesting. He said that it has twenty-five Professors, some of whom have no small reputation; as, for instance, old and good Sambas, of Scioe memory. There are 250 youths attending the University as regular students. Many of these young men are sons of Greeks, more or less rich, who live in Foreign cities—Smyrna, Salonica, Constantinople, Adrianople, Vienna, Corin, &c. In addition to these 250 regular students, there are 400 young men in Athens, clerks and others, who attend the lectures on history, political economy, &c. These lectures are not given every day, but several times a week, and last an hour, or an hour and a half.—*Boston Daily Advertiser.*

**TEMPERANCE ACTING IN THE TIME OF FAMINE.**

"We have not seen any thing in relation to this subject which has struck us more forcibly than the following fact, as we find it in a secular paper if it be true,—and we see no reason to doubt it. According to this statement, if the Temperance cause had not made considerable progress in Ireland before the occurrence of the present awful famine in that country, the island would have been depopulated; or at least, instead of one-fourth, full one-half would have fallen victims to this scourge. The statement is, that, in a late speech, 'Father Mathew says that but few of those who adhered to his Temperance pledge are now suffering from starvation. With their change of habits they became frugal and have provided something against the day of want. All those who continued to drink are now starving.'—*South Churchman.*

**NESTORIANS.**—The work of revival which has so long been in progress, in this ancient and interesting church, has not disappointed the hopes of the missionaries. They write, that in about eight months after the work of revival began, there was good reason to hope and believe that one hundred and fifty Nestorians had passed from death to life.

### ECCLESIASTICAL.

Diocese of Quebec.  
INCORPORATED CHURCH SOCIETY.  
PAYMENTS to the Treasurer at Quebec, on account of the INCORPORATED CHURCH SOCIETY, in the month of May, 1847:—

May 4. Fisher, J. C., LL.D., annl. Subn. to 1st July, 1847.	1 5 0
12. King, Rev. W., on account of Collections in his Mission, viz:— St. Mary's, 5s. 6d.; St. Margaret's, 7s. 6d.; St. Sylvester, 1s. 6d.; St. Giles', 11s.; St. Patrick's, 5s. Amount received.	2 0 0
27. Mackie, Rev. Official, annl. Sub. to 1st July, 1847.	5 0 0
31. Mountain, Rev. A. W. do.	2 0 0
" Robertson, Rev. J. C. do.	1 5 0
	£11 10 0

T. TUTAGE, Tr. Ch. Socy.

**DIocese of Toronto.**  
**ST. JAMES' PAROCHIAL MISSIONARY ASSOCIATION; KINGSTON.**—Agreeably with a previous notice a meeting was held in St. James' Church, Stuarville, for the formation of a Parochial Association in connexion with the Church Society of the Diocese of Toronto, on Thursday evening, 20th May, when the following resolutions were moved and seconded by the Rev. S. Givins, Rev. P. Shirley, Rev. Mr. Rogers, and Messrs. Macintosh and Mason:—

1. The Church of Christ being a Missionary

Church, the Church of England, as a branch of the Universal Church, assumes in her Prayer book the duty of "going into all the world to preach the Gospel to every creature." Therefore this Congregation, in connexion with the Church of England, desires to take on itself the responsibility of making known that Saviour throughout the world (but more especially in this Province) who is so clearly set forth in the standards of the Church as the only name under heaven given among men whereby we must be saved.

2. That an Association be now formed, in order to carry out the above objects in immediate connexion with the MIDLAND DISTRICT ASSOCIATION of the Church Society of the Diocese of Toronto, to be called "THE ST. JAMES' PAROCHIAL MISSIONARY ASSOCIATION; and that every seat and every pew-holder be, by virtue of his membership of this congregation, a member of this Association.

3. That the following gentlemen be a committee, in connexion with the Clergyman and Churchwardens, who are, ex officio, members, three of whom shall be a quorum, for the transaction of business; and that Mr. M. Mason be requested to act as Treasurer, and Mr. Mostyn as Secretary of the Association.—The Hon. P. B. de Blaquiere; S. Kirkpatrick Esq., Judge of the Midland District; the Churchwardens; S. Lighthorne, M. A., Master of the Midland District School; — Taylor, Esq., Messrs. Kayler, Mason, Mostyn, Woodhams, and Munns.

4. That the incumbent of St. James' Church, as ex-officio President of this Association, shall have power to call a meeting of the committee whenever business may require.

5. That an Annual Meeting of this Association shall be held in May, yearly, with a yearly report shall be presented, together with a statement of the accounts of the Association.—*The News.*

**INTERESTING INCIDENT.**—In one of the parishes recently visited by Bishop Eastburn, in the Western part of the diocese, the only candidate for confirmation was a convert from the Romish Church, native of England, and descendant of the fourth generation from Archbishop Usher. In an earnest address delivered by the bishop to the crowded congregation, after the administration of the solemn rite, he repeated with marked effect those words of the Saviour, "Were there not ten leprosy? but where are the nine? There are not found that returned to give glory to God, save this stranger."—*Christian Witness; Boston.*

The University of Dublin have conferred on the Rev. HUGH McNEIL, the degrees of B. D. and D. D.

**UNIVERSITY OF MCGILL COLLEGE.**—A convocation was held yesterday, at the College, for the purpose of conferring degrees upon nine or ten Medical Students, who had finished their Collegiate course. After this part of the interesting ceremony was completed, a long and very elaborate address was delivered to the graduates, by Dr. Hall. A placet was then obtained, on the motion of Dr. Holmes, to confer honorary degrees upon two or three gentlemen of the Medical profession, among whom we were much pleased to notice the name of our very worthy and excellent friend Mr. Samson, of Kingston. We could not make out the names of the others.

The great hall of the College was filled with spectators, who appeared to feel a deep interest in the imposing ceremony. We noticed with pleasure a number of Officers of the Medical School in the splendid seats on the dais. Indeed we had heard before that the School and the Medical faculty of the College had united. This circumstance will render the Medical Department in this University one of the most respectable and efficient on this side the Atlantic.—*Montreal Gazette.*

The Treasurer of the *Male Orphan Asylum* is desirous of publicly acknowledging the receipt of £12 10s. for the benefit of that Institution (of which the funds are at present in a depressed state) from a sincere friend to the establishment, whose name shd is not permitted to make known.—*Mercury.*

The Treasurer of the GOSPEL AID SOCIETY thankfully begs to acknowledge the receipt of sixteen shillings in aid of the funds of the Society, from the Rev. C. L. F. Haensel.  
Wednesday, 24 June, 1847.

TO CORRESPONDENTS.—Received F. S. yes, it will be;—W. A.—E. A.

**PAYMENTS RECEIVED.**—Rev. Wm. Boyer, No. 166 to 217; Rev. Gen. Mackie, No. 157 to 208; Messrs. F. Hyde, No. 137 to 208; Fr. Starr, No. 161 to 212; Beverly Robinson, No. 161 to 212; J. Kinnear, No. 161 to 212; Edwin Ketchum, No. 166 to 217; W. Grindon, No. 166 to 217; P. W. Ronald, No. 53 to 104; John Shaw, No. 142 to 167; L. T. Macpherson, No. 105 to 166; J. Granger, No. 140 to 191; J. M. Fraser, No. 133 to 184; F. Hesse, No. 144 to 195; R. Bray, No. 157 to 208; Mrs. Genl. Mackie, No. 169 to 220; Mrs. R. Wood, No. 157 to 208; Mrs. J. Racey, No. 167 to 218; Mrs. McAllister, No. 166 to 217.

### Local and Political Intelligence.

Charles Brownlow, Lord Lorgan, has fallen a victim to the prevailing fever of typhus. Five magistrates of the County Galway died last week of malignant fever, and the following are seriously ill: Messrs. Darcy, Ball (Crown solicitor), Leonard, Kitwan, (Blindwell), Morris and Robertson, Mr. J. Nolan, a magistrate of the County of Galway, has also fallen a victim to typhus fever, in addition to Mr. Martin, Mr. Gregory and Mr. Jones, R. M.—*Limerick Chronicle.*

**THE MEXICAN WAR.** Remarks taken from a letter written by the Rev. B. O'Reilly, R. Catholic Chaplain in the Army, at Malanoras.

"The war now being waged is far more disastrous to us than is generally supposed in the United States. We are always victorious, and lose much less men in action than the Mexicans; but then climate comes, to their aid, and cuts down more of our men than their loss on the battle field. Were the number of our men, forever disabled by the service, with the deaths in every form which have thinned our ranks since the commencement of the campaign, accurately presented; our loss, considering the smallness of our army, would appear great almost without a parallel.

"There is now, it appears to me, no end to be gained by the further prolongation of the war. A victorious and powerful nation will not escape imputation of folly and great error in action, if, to punish a weak and harassed enemy, it inflicts infinitely greater injury on itself. If we entered it

for the purpose of compelling the payment of indebtedness long withheld, we are, if we still continue it, in a fair way of compelling Mexico, long since bankrupt, to the benefit of the insolvent act.

Accounts as to the prospects of peace are conflicting. The Mexican Congress had rejected the offered mediation of the British minister.

Mr. Pakenham.—This gentleman left our city this afternoon, in the cars for Baltimore, on leave of absence from his post as Envoy Extraordinary and Minister Plenipotentiary in the United States.

ADVICE TO LEGISLATORS.—The Governor of the State of Maine, in his message to the State Legislature, makes the following sensible remark:

"The shorter the time, and the less the amount of your legislation, the more sure and unanimous will be the approval of your constituents."

THE GENERAL FAST.—Yesterday was observed, according to the appointment of His Excellency, as a General Fast day. The shops were closed and business of all kinds suspended.

KINGSTON ELECTION.—The election of a member for the city of Kingston, in consequence of Mr. A. McDonald's appointment to the office of Receiver General was to take place on the day before yesterday.

MONTEAL.—May 29th.—His Lordship the Roman Catholic Bishop of Montreal arrived on Thursday morning from Europe, after a pleasant passage of 22 days, in the packet Harve.

MONTEAL, May 26.—His Excellency, Lieut. Gen. Sir Benjamin D'Urban, landed from the Douglas yesterday morning, at 11 o'clock.

PARLIAMENT will meet on this day week, and then will come the "big war." That our readers may have a pretty fair idea of the changes that have taken place since the House last met, we will here state the chief appointments that have been made since that period.

President of the Council.—The Hon. William Morris, vice Mr. Viger, resigned.

Receiver General.—The Hon. John A. McDonald, vice Mr. Morris, promoted to the Presidency of the Council.

Attorney General, L. C.—The Hon. William Badgley, vice Mr. Smith, appointed a Judge of the Q. B.

Attorney General of U. C.—The Hon. Henry Sherwood, vice Mr. Draper, appointed a Judge of the Q. B. [Mr. Draper's elevation to the Bench has not yet taken place.]

Solicitor General of U. C.—John H. Cameron, Esq., vice Mr. Sherwood promoted.

Solicitor General of L. C.—J. E. Turcotte, Esq., vice Mr. Taschereau, appointed a Circuit Judge. [This is doubtful.]

Assistant Secretary for U. C.—Edmund A. Meredith, Esq., vice Mr. Hopkirk, appointed Collector at Kingston.

Assistant Secretary for L. C.—Etienne Parent, Esq., vice Mr. Dunkin, resigned.

Clerk of the Executive Council.—John Joseph, Esq., vice Mr. Parent, appointed Assistant Secretary.—Brookville Statesman, of May 26th.

The Hon. PIERRE MCGILL has been appointed Speaker of the Legislative Council, in the place of the Hon. Mr. Caron; and Charles DeLery, Esq., Clerk of that body; vice James Fitzgibbon, Esq.; and it is understood that Mr. Draper will give his powerful support to the Government during the ensuing Session.

BOARD OF HEALTH, FOR THE CITY OF QUEBEC.—The following are the members of this body of guardians over some of the most important interests of the community:

CITIZENSHIP WARD.—Messrs. Théodore Martin, Junr., Dr. Wolff, P. McMahon, Jacques Blais and Ed. Duggan.

ST. PETER'S WARD.—Messrs. Jas. Dinning, W. Paterson, Angus McDonald, Dr. Jackson and P. Gingras, Junr.

ST. ROCH'S WARD.—Messrs. P. X. Paradis, Prudent Vallée, Dr. Blais, T. C. Lee, and Jas. Préloire.

ST. JOHN'S WARD.—Messrs. W. Phillips, Rémi Malouin, Dr. Robitaille, Pierre Gauvreau and Jean Bureau.

PALACE WARD.—Messrs. W. K. McCord, Jos. Légaré, A. B. Sirois, Dr. Baillargeon and A. Robertson.

ST. LOUIS WARD.—Capt. Boxer, R. N., Dr. J. Sewell, Messrs. W. Sewell, Vital Tôt and George Henderson.

We are thankful to learn that the following salutary measure was set on foot by the Board at a meeting held by it last Friday:

Moved by Dr. Sewell, seconded by W. Phillips, Esq., and

Resolved.—That an address representing the great want of Hospital accommodation, experienced by the inhabitants of this city, be presented to the Executive, praying that the Commissioners of the Marine Hospital may be authorized as soon as possible to receive all persons labouring under disease, upon the recommendation of any Clergyman, Physician, or Member of the Board of Health, and requesting also that this Board be empowered, in case of any great increase of disease, to open such hospital or hospitals, as may be found necessary.

Moved by Dr. Wolff, seconded by P. Gingras, Junr., and

Resolved.—That a deputation of three members of this Board be requested to proceed to Montreal, to confer with his Excellency on the carrying out the views of the Board, and that the following members do form the said deputation:—

W. S. Sewell, Esq., Chairman, G. Henderson, and Joseph Légaré, Esquires.

QUARANTINE STATION, GROSSE ISLE.—The number of ships at the station is about forty; sick in hospital under 1,100; not sick, but detained under the regulations, about 10,000. There seems to have been, from some cause or other, very inadequate provision for the wants of such a number—probably larger than was calculated upon—of persons to be attended to, and probably there is yet, notwithstanding that the medical staff has been increased and tents and cooking apparatus have been sent down. We perceive that the Inspecting Physician advertises for twenty Men and Women, to act as Nurses, to whom excellent wages would be given: Applications to be made to Dr. Parent, St. George's Street, Ramparts. We cut the following from Tuesday's Mercury:

"We shall not hesitate to inform our readers of all that may be worthy of their attention, if in our power to obtain it, and that has been assured to us in proper quarters. At present the prevailing fatal disease is dysentery, and not, as generally circulated, typhus fever.

"At Grosse Isle Dr. Douglas is indefatigable, and indeed his task is one deserving of the sympathy of his friends and the public. Two medical men went down to day, in addition to those already there. The great difficulty is in procuring nurses and subordinates. They seem to be much required, and scarcely to be obtained.

"At Quebec Mr. Buchanan is also on the alert. He has engaged the steamer St. George (a ferry boat) to proceed to and from the Isle, to aid in landing the sick, in looking for supplies, and in general to do what Dr. G. Douglas may require. He has sent down a supply of provisions, consisting of bread, pork, &c., and for the care of the people in the shed in town, has engaged the services of Dr. Jackson, who will visit it morning and evening. In this building there was one death on Sunday, a young girl, of consumption.

"Deputy Commissioner General Laidley went to Grosse Isle this morning, to examine into the necessities of the immigrants, and to report thereupon, preparatory to immediate measures of relief."

Lieut. Studdert and 50 men of the 93rd Regiment went down in the steamer on Tuesday morning. The number of Protestants in Hospital was, on Monday last, only fifty; but, scattered as they are over the whole establishment, and to be searched out by the Clergyman among the hundreds of other patients, they constitute a charge of no less labour than care and anxiety. Whatever services there may be time for performing on board the ships, have to be rendered to each of them separately, no inter-communication, very properly, being allowed between the different vessels.

A letter from Dr. G. DOUGLAS, medical superintendent at the station, was furnished by the Editor of the Mercury for insertion in yesterday's Gazette; it is calculated to prove that rumour, in the present instance, as is usually the case, has represented matters as more alarming than there was occasion for. The total number of deaths in the hospitals, up to last Saturday 12 o'clock, was 116, the majority consisting of young children. The number of orphans, which had been estimated at a hundred, amounts to twenty, and they receive milk and nourishment from convalescents, who are paid for the duty. Dysentery is the disease which has caused the greatest number of deaths—the patients generally persons who embarked in ill health.

R. Symes, Esq., had visited the 22 vessels which had been at the island eight days, with an offer of provisions; he found that none of them were in need of oatmeal or biscuit, having enough of these articles—so that there was no fear of starvation; but they readily accepted the tea, sugar, pork, and soft bread which he had to offer. Six medical men were in attendance, and the Board of Works was getting up fever-sheds with every possible dispatch. The number of sick in hospital, stated above, is taken from Dr. Douglas's letter.

THE SEASON AND THE CROPS.—The light rains at the close of last week and the commencement of the present, have been favourable to vegetation, and have not prevented agricultural operations. The ground has been in excellent condition for some days past for receiving additional seed, and we believe great efforts are made in this neighbourhood to provide an ample crop. On the night of the 26th, the wind, after having been so long at the north-east, came round to the north-west, and in some places there was a slight degree of frost. Yesterday it was westerly, and this morning it is variable, the weather inclined to be showery. The rain has extended to Upper Canada and the State of New York.

There are complaints in parts of the United States and Upper Canada of great injury done to the fall wheat during the winter and spring, but when speculators are in the market, similar reports are not much to be depended upon. In this part of the country the prospects, so far, are good; but we have the risk of the wheat fly and the potato blight.—Gazette.

MUNICIPAL.—We learn from the Mercury, that at a special meeting of the City Council held last Friday, His Worship the Mayor communicated a letter from the Hon. D. Daly, Secretary, informing him that an order on the Receiver General, had been issued in favour of the City Treasurer, for the sums of £840, and £676 cy., amount of duties paid in, during the years 1845 and 1846, and arising from licences to keep houses of public entertainment within the City of Quebec. It was also resolved, that His Honor the Mayor be requested to make application, to his Excellency the Governor General, to inquire if any and what funds may be expected from the

Government, for the purpose of enabling the Board of Health to carry out such regulations as may be deemed necessary to prevent the spread of disease in this city, which it is to be feared may arise out of the extensive emigration of the present season. Also resolved, that His Worship the Mayor be requested to prepare a petition to the three branches of the Legislature, to amend and consolidate the several ordinances and acts incorporating this city.

MELANCHOLY ACCIDENT.—We regret to state that letters received in town this morning furnish the sad intelligence that Thos. Heaven, Esq., formerly of this city, and proprietor of saw-mills at St. Michel d'Yamaska, while superintending the entrance into the mill of some logs, became entangled in the machinery, and had his legs most dreadfully mangled. He survived the accident but a few hours. His loss will be deplored by a large circle of friends in Quebec.—Mercury.

PROVIDENT AND SAVINGS' BANK.—We are happy to find that this important institution, which has now been only eight days in operation, has made a very promising beginning. Forty-nine accounts have been opened, of which one-third are by Canadians; the total of sums deposited amounts to £2,600, composed of sums varying from 7s. 6d. to the largest sum allowed. The more extensively the institution shall be patronized, the greater will be the benefit derived from it by those who become Depositors; and forming a moderate reserve fund against losses, will necessarily be devoted to the increase of the interest to be paid to the Depositors.

AMERICAN LINE OF ATLANTIC STEAMERS.—The pioneer vessel of the Ocean Steam Navigation Company, U. S. Mail Line to Cowes, and Southampton, and Bremen, the splendid new steamship Washington, 1,750 tons burthen, has been announced to start from New York, on the 1st inst., carrying the United States Mail.

She will touch at Cowes and Southampton to land passengers and freight, and deliver the mails for England, France and Belgium, and will then proceed to Bremen.

The Washington is built in the strongest manner; she has two engines of 1,000 horse-power each, and accommodation for 110 first-class and 41 second-class passengers.

Passage from New York to Southampton, or to Bremen—first-class, \$120; second-class, \$60. Passage from Bremen or Southampton to New York—first-class, \$150; second-class, \$60. She will carry about 300 tons freight.—Mercury.

LAUNCHES.—Mr. Russell launched a fine ship of 591 tons, on Saturday morning, for Mr. A. Shaw, Montreal. She is named the Glasgow. On Tuesday morning, Mr. Sewell safely launched a splendid and substantially built ship of 900 tons, new measurement, called the "Fingal."

APPOINTMENTS BY THE GOVERNOR GENERAL.—HENRY SHERWOOD, Esquire, to be a member of Her Majesty's Executive Council, and Attorney General for Upper Canada, in the place of the Hon. W. H. DRAPER, resigned.

JOHN HILLIARD CAMERON, Esquire, to be a member of Her Majesty's Executive Council.

JOSEPH ANDRÉ TASCHEREAU, Esquire, to be a Circuit Judge in and for the District of Quebec.

The following gentlemen have been called to the Legislative Council of this Province: HANNEY PINNEY, Esquire, of the Township of March; and JAMES FERRIER, Esquire, of the city of Montreal.

QUEBEC GAOL CALENDAR, 1st JUNE, 1847. Number of Prisoners under sentence by the Courts. Do. under Police Ordinance, 42. Do. under the Act 4 & 5 Vic. c. 27, s. 27, 7. Do. Seamen under the Provincial Act, 8. Do. Military prisoner, 1. Do. Untried prisoners, 7. Debtor, 1. Total, 61 (32 of the above are females.)

P. S.—The Provincial Parliament was opened yesterday, at Montreal, with the usual forms. The Governor General, in his speech, gives the gratifying information that the control of the Post Office Department in B. N. America, will be given over to the Colonial authorities, as soon as the different Provinces make arrangements for uniform rates of postage: mentions that facilities will be given for extending the warehousing system to Inland Ports; alludes to the extensive immigration expected, for which the Government are prepared to adopt measures of relief, and says that arrangements are in progress for altering the Imperial Statute with regard to Copy-rights.

SHIPING NEWS.—Arrived among others: Bark Dunbrody, Baldwin, New Ross, LeMesurier, ballast, 312 passengers. Brig Helen Thompson, Gray, Londonderry, order, ballast, 277 passengers. Ship Wandsworth, Dunlop, Provau & Anderson, ballast, 327 passengers. Bark Tottenham, Evans, Voughal, LeMesurier & Co., ballast, 228 passengers. Bark Hoshin Castle, Sadler, Falmouth, order, ballast, 212 passengers. Brig Ariel, Ritchie, Leith.—Elden, general cargo, for Montreal. Brig Prince George, Young, Leith, Dean, Rodger & Co., general cargo. Brig Concord, Burden, Dublin, order, ballast, and porter, 138 passengers. Brig Estafetta, Heyon, Bremen, H. J. Noad & Co., ballast, 127 passengers. Bark Chieftain, McEwing, Belfast, J. A. Pirrie & Co., ballast and coals, 246 passengers. Bark Burnhopedale, Snowdon, Newcastle, order, general cargo. Ship Belleisle, Reid, Glasgow.—Buchanan, gen. cargo, for Montreal, 35 steerage passengers. Sch. Hector, Fraser, Halifax, for Montreal, sugar. Ship Ottawa, Thrift, Bridgewater, Atkinson, Usborne & Co., ballast, 65 passengers. Ship Sir Colin Campbell, Belfast, order, coals, 383 pass. Brig Nestor, Glastier, 19th April, Maryport, order, coals, 7 pass. Brig Jane, Tullock, Sunderland, W. Dawson, coals, cordage, canvas, tar, and pitch. Brig Souvenir, Lancaster, Limerick, ballast, 116 passengers. Brig Robert & Isabella, Jordan, Hamburg, ballast, 113 passengers. Bark Industry, Stevens, Dublin, Ryan, Brothers, ballast, 280 passengers. Ship Annie, Mearns, Belfast, G. H. Parko & Co., salt 418 passengers. Bark Ohio, Easthope, Padstow, T. C. Lee, ballast, 310 passengers. Brig Constance, Savage, Bristol, Maitland, Tyleo & Co., general cargo, 12 passengers.

Brig Lord Ramsay, England, 4th May, Bideford, C. E. Levey & Co., ballast, 10 passengers. Bark Albion, Daly, Galway, order, ballast, 206 passengers. Bark Flora Muir, Stubbs, London, C. E. Levey & Co., general cargo. Brig Constitution, Wilson, Sligo, Pemberton, ballast, 128 pas. Brig Bryan Abbs, Wood, Limerick, Levey, ballast, 185 pas.

BIRTH.

At St. Albans, Holland Landing, on the 29th April, the lady of Dr. Ardagh, of a daughter.

MARRIED.

At Christ Church, on the morning of the 20th ult., by the Rev. Dr. Bethune, W. C. Meredith, of Montreal, Esquire, Q. C., to Sophia Waters, youngest daughter of the late Wm. E. Holmes, Esq., M. D., of Quebec.

DIED.

At the Quarantine Hospital, Grosse Isle, on the 27th inst., of Typhus Fever, Dr. Benson, late of Castle Comer, Ireland. This gentleman came out in the passenger ship Wandsworth. On Wednesday, 19th ult., Goldsworthy Valiant, infant son of Mr. J. V. Gale. On the 21st April, at East Farleigh Vicarage, Barbara Anne, relict of the late Wm. Wilberforce, Esq., M. P.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 1st June, 1847.

Table with 4 columns: Item, s. d., s. d., s. d. Beef, per lb. 0 4 a 0 6 Mutton, per lb. 0 3 a 0 6 Ditto, per quarter 2 3 a 3 9 Lamb, per quarter 1 6 a 4 0 Potatoes, per bushel 4 6 a 5 0 Maple Sugar, per lb. 0 4 a 0 5 Oats per bushel 2 0 a 2 6 Hay per hundred bundles 25 0 a 35 0 Straw ditto 17 0 a 22 6 Fire-wood per cord 10 0 a 12 6 Cheese per lb. 0 4 a 0 5 Butter, fresh, per lb. 1 0 a 1 3 Ditto, salt, in tins, per lb. 0 8 a 0 10 Veal, per lb. 0 5 a 0 6 Do., per quarter 1 6 a 5 0 Pork, per lb. 0 5 a 0 7 Eggs, per dozen 0 8 a 0 9

POST-OFFICE NOTICE.

THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, SATURDAY, 12th JUNE.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon. Post-office, Quebec, 1st June, 1847.

QUEBEC BANK.

NOTICE is hereby given, that at the ANNUAL GENERAL MEETING of STOCKHOLDERS, to be held at the Bank on MONDAY, the 7th JUNE next, the proposed application to the Legislature for the increase of £200,000 to the Capital Stock of this Bank is intended to be submitted for the sanction of the Stockholders. By order of the Board. NOAH FREER, Cashier. Quebec, 31st May, 1847.

QUEBEC PROVIDENT AND SAVINGS' BANK.

OFFICE IN THE FREE-MASONS' HALL. President, JEFFERY HALE. Vice-Presidents, C. LANGEVIN, C. WURTELE. Trustees, L. MASSUE, F. X. METHOT, P. LANGLOIS, Junr., H. S. SCOTT, A. LAURE, H. W. WELCH, A. JOSEPH, M. CONNOLLY, JOHN BONNER, J. MORIN, M. D.

THE above Institution was opened for business on TUESDAY, the 25th ult. The Bank will be open Daily from TEN to HALF PAST TWO o'clock; and on MONDAY and SATURDAY evenings from SIX to EIGHT o'clock. C. H. GATES, Cashier.

TO CONTRACTORS.

TENDERS will be received at the Office of the undersigned until MONDAY, the 7th JUNE next, for the erection of a NEW CHURCH at Pointe Levy. Plans and Specifications will be ready for inspection on and after Monday the 31st inst. EDWD. STAVELEY, Architect. No 6, Parloir Street, adjoining the Ursuline Nunnery. Quebec, 25th May, 1847.

FOR SALE,

20 CASKS Porpoise OIL, 36 do. Dog do. 12 do. Cod do. 130 Bbls. No. 3, Mackerel, 50 do. No. 1, Herring. R. PENISTON. Quebec, 20th May, 1847.

ICE.

PARTIES desirous of having Ice delivered every morning at their residences or offices, will please leave their names with the subscribers, at as early a date as possible.—The quantity supplied will be about 10 lbs. per day, at Six Dollars the season. Confectioners, Hotel Keepers, Ships and Steamers may also be supplied. To ensure a sufficient quantity throughout the summer, the number of subscribers will be limited. J. MUSSON & Co. Quebec, 6th May, 1847.

DRY GOODS.

MRS. CARWELL, in returning her sincere thanks to her friends and the public for their kind support during the last ten months, begs leave to say, she will have

ON THE ARRIVAL OF THE EARLY SPRING SHIPS, A GENERAL ASSORTMENT OF

GOODS IN HER LINE,

and hopes, by selling low, and strict attention to business, to receive a continuance of that patronage she has hitherto been so kindly favoured with. Quebec, 20th May, 1847.

NOTICE.

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

R. PENISTON, Agent. India Wharf, October, 1846.

A BUILDING LOT FOR SALE,

IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire at No. 15, Stanislaus Street.

REED & MEAKINS,

Cabinet Makers, ST. DENIS STREET, MONTREAL.

RECEIVING ex "OCEAN QUEEN,"

ENGLISH Cheese, Closter, Berkeley, Cheddar, Queen's Arms. Trucks and Stiltons. C. & W. WURTELE. St. Paul Street. Quebec, May 19th, 1847.

FAMILY RESIDENCE

AND FARM, To be Let or Sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS,

Midway between Sherbrooke and Lennoxville.

THE HOUSE comprises every convenience for a genteel family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Rooms, &c.; 2 large Barns, double Stables, Coach House, and very complete Outbuildings.

The FARM consists of a good Frame Cottage and Dairy, and 196 acres of excellent Land—100 cleared; good Sugary; chief part well fenced, and in a high state of cultivation—1 1/2 miles from the terminus of the St. Lawrence and Atlantic Railroad, and 2 1/2 from Bishop's College.

Terms easy—price moderate—owner removed to Montreal.

The above offers many advantages to a purchaser, (as property must rapidly rise in value, directly the Railroad is opened,) at a small present outlay.

Address, post paid, G. F. BOWEN, Esquire, Sherbrooke; or Lieut. LLOYD, R. N., office of the Church Society, Montreal. Montreal, March 25, 1847.

FOR SALE

WHAT pleasantly situated House in St. Anne Street, at present occupied by Mr. BURNET—with a spacious Yard, Stabling and Out-houses. Apply to ARCHD. CAMPBELL, N. P., St. Peter Street. Quebec, 27th January, 1847.

NOTICE is hereby given that application will be

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

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

FOR SALE,

150 QUINTALS Merchantable large Table Cod-fish, 127 Barrels Green do. 35 do. Salmon do. 53 do. Mackerel, 39 do. Herrings, 6 Kegs Cod Sounds and Tongues, 23 Barrels Cod Oil. —ALSO— 65 Hogsheads Bright Muscovado Sugar, do. do. Bastard do. 20 Boxes Twankay Tea, 15 do. Superior Maccaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins. 50 Tinnets River Quelle Butter. 30 Boxes Scheidam Gin. 45 do. English Starch. 10 do. Fig Blue, 12 do. Composite Candles, 15 do. English Wax Wick do. 85 Dozens Corn Brooms.

—AND— His usual assortment of Liquors and Groceries consisting of—

Champagne, Sherry, Madeira, and Port Wines, Martel's Pale and Cognac Brandy, Spanish White do. Holland and English Gin. Scotch Whiskey, Jamaica, Demetera, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperry, Olive and Seal Oils, &c. &c. By A. DENFESTEY, 17 St. Peter Street. Quebec 24th Decr. 1846.

South's Corner.

A LETTER TO ONE WHO CANNOT READ.

There was a poor widow living in Marlow, lonely and sorrowing. When her husband died, a kind and industrious son was left to her, by whose help all her wants were supplied, and whose society was the greatest comfort to her in the world. But one hard winter, when work became scarce, and the young man was thrown out of employment, he began to fret at the thought of being unable to provide for his mother: a recruiting party offered large bounty to young men who would enlist in a regiment on the point of sailing for India; and the widow's son fell into the temptation. He took the bounty-money to a neighbour to lay it out to the best advantage for his mother's support, and he promised to send more as soon as he could; to his mother he did not go back to say farewell, for he was afraid it would break her heart and would make him feel more wretched than he did already. So he stole away to join his regiment, and he had to embark immediately. Soon, the vessel was gallantly on her way over the great ocean; but the widow was disconsolate, for her life was bound up in the life of her child, and she knew not how long it might be before she heard of him—if God should spare him to write.

Many days, and weeks, and months had passed by, when one morning the postman stopped at the door of the widow's cabin, and showed her a letter which he said was addressed to her. The poor woman was trembling with joy and fear; for she could not read, and the letter might either be from her son to give her good news respecting him, or it might be from some one of his comrades to tell her of his death. But there was another trouble that she had: "Here's a deal of money to pay for the postage," said the man; "and I cannot give up the letter unless you can pay." But all the money that the widow had did not amount to half what was required; and so she had to see the letter go away again from her door: yet the postman promised to keep it for her, and she might come as soon as she had procured what was wanting, and get it from him.

The widow looked after the postman, as long as she could see him; she then sat down in her kitchen, and burst into a violent fit of weeping. She seemed to feel her poverty more than ever, now that the want of a little money kept from her the tidings, whatever they might be, contained in the letter.

Some neighbour, however, had heard of the letter, and came in to bring her a few pence towards making up the sum; encouraging her at the same time to go and ask the gentles in the village to help her—as she was sure they would willingly contribute for such a purpose as that.

The old woman was cheered up, so that she went; and, really she had hardly stated her case before money was given her, more than sufficient to pay for the postage. She found out the postman, and immediately the letter was given up to her.

Now she had the letter in her hand, and was hastening back to her cabin, "but," said she to herself, "what good will it do me there, if I have not somebody to read it to me?" She then began to think who would be the most likely person to read the letter to her, and also to feel with her at whatever its contents might be: for, indeed, she did not like to apply to a person that could not enter into the feelings of a mother and a widow in loneliness and poverty.

She did find a kind and gentle friend who read the letter to her, and read many a passage over again afterwards; for it really was written by the widow's own son, and spoke of her with so much affection that she stopped the reader again and again, and begged that the sentence might be read over once more. "What!" she cried out, "does he really say that of me, of his poor old mother? Does he remember me so tenderly? Pray, let me hear that again!" And then tears rolled down her cheeks, but they were tears of joy and of exultation.

She made her way back, at last, to her lonely habitation, and there she often looked at the letter again, and the sight of it seemed to recall to her memory its cheering contents, though she had not skill to read them. Some person or other now and then stopped at her cabin to express joy at the news which had spread through the village concerning the letter from her son in the Indies. She was always ready to bring it forth, and to beg that it might be read aloud to her; and though she heard it read ever so many times, it seemed to her always new, and she delighted to think that by and by she might be able to know the whole of it by heart, which would be as good as reading it.

It was not many days before the Rector of the parish where she lived called in also, and, having read the letter, heard her express the delight she derived from having it, and hearing it, and indeed from getting it by heart and ever thinking upon it. After listening to her very kindly, for a good while, he put the question, at last, did she also find delight in the knowledge and love of our Lord Jesus Christ. She certainly said "Yes;" but it was in so dull and lifeless a manner, that the Rector asked several more questions, and made short remarks, to which she listened like a person who did not feel that these were matters that she had much to do with: and when he stopped in good earnest to wait for an explicit answer from her, she said: "Oh, yes, Sir, to be sure all that you say is very good, and very true; but I'm no scholar; Learning is a fine thing; and I wish I could read; but there were no schools in my younger days for poor girls like myself to go to; and now I am old and ignorant, what can I know of these matters?" The Rector fixed his eyes upon a large, thick

volume which lay on a high shelf: "May I look at that book?" he asked. "Certainly, Sir," replied the old woman; "it is a book that I value very much: my poor husband's Bible!" She had taken it down from its place, by and was wiping off, with her apron, the dust which had gathered thick upon it.

To be Continued.

A SAILOR'S ADVENTURES.

Related by the Rev. B. G. C. Parker, Rector of the Floating Church of our Saviour, New York. I wish to tell you of a sailor who became a communicant in the Floating Church of our Saviour, the 2d day of this month, who has been nine years a captive in the island of Rotuma, among the cannibals or man-eaters. This island is about ten degrees south latitude, in the Pacific Ocean, 30 hours' sail from Navigator's and the Feejee Islands, and about three days' sail from the Society Islands, which you will find on the map. He went on shore in a whale boat from a whale ship from Sydney to get water. The natives came upon the crew and surrounded him before he could escape with the others to the boat. His companions, as they shoved off the boat in haste from the shore into the surf, hallooed to him and told him they would come back from the ship with guns and a larger number of men and fight for him: but he begged them not to attempt it. It would cost six of their lives, he said, to save his one, should they come to battle, and then it was not certain he might not escape in some other way. He saw the ship afterwards fill her sails and bear away, and become only a small speck on the dim distance of the horizon, and then his heart sank within him. The chief gave him a piece of land and a hut to live in, and made him interpreter when ships stopped at the island, and sent their boats on shore for water or to buy provisions. But they always kept a strict guard over him. The chief seemed greatly pleased with his prisoner, and treated him with a kindness he did not expect, protecting his life and guarding him from the ferocity of his subjects. He cultivated on his piece of land the yam-root, plantains and bananas, and owned some trees at a distance on which the bread fruit grew. He kept hogs and poultry, and had eggs, and raised a few goats, and cultivated corn, and had more than he could use, because he was more industrious than the lazy idle savages. They managed, however, to steal from him most of his provisions before the season was out. When the natives came down with him to the shore, (for the island was thirty-seven miles in circumference, and with some surrounding islands contained 6000 inhabitants, divided into seven tribes,) they always kept a strict guard round him. These tribes often quarrelled, as savages are wont to do among themselves; and in their engagements twice his hut was burned to the ground. The natives would sometimes ill-treat him when they could escape the vigilance of the chiefs; and oftener after the death of the first chief, by whose protection he was many times saved from being killed at one of their feasts, and eaten up by the savages.

He once got so discontented and in fear of his life that he determined to make a desperate effort to escape. One night he took a small canoe and put out to sea, in hopes of meeting some ship which would take him on-board. He rowed a great way off from the island, so that it was shut down on the horizon, and seemed like a little object floating on the water. Here he rowed about, looking anxiously in every direction for some vessel, but did not see any. He was every day afraid some storm would arise and blow him out of sight of the island, and he might never find his way back. He lived six days and seven nights without seeing, as he most fondly hoped to see, some vessel, when his provisions, which were only a few cocoa nuts he had gathered up hastily near the shore on the night he took the boat, failed, and he was obliged to return. They were glad to get him back again, and thought he had been blown off by a wind in his boat while fishing. He at last made his escape in the following manner:

He got an opportunity one day when he was acting as interpreter for the savages in their intercourse with a boat's crew who landed for water, to send a message to the captain of the whale ship to which it belonged, giving intelligence of his captivity and situation, and of his desire to ship on board his vessel. As that whale ship was short of hands, the captain agreed to try to rescue him, and the next day he sent, according to appointment, a boat to the shore when all the tribe were away in the bushes, digging for a certain root which they procured at that season, and when only old men and women were left behind in the huts. The boat came, and before they could prevent his escape he was safe on the deck of the ship, where he was among a people who spoke his own language and bore the Christian name. He had then been nine long years and twenty nine days a captive among the savages, and most of the time lived in constant fear and danger of his life. When he reached England he sent word to his mother, who lived near Hyde Park, in London, that he was alive, and would come on a certain day. She was so overjoyed she could not speak. When the day arrived he missed the rail road cars, and did not arrive at home. His mother trembled and wept, and then in the anguish of her disappointment gave up all hope of ever seeing him again, and would not believe he was alive, but that she had this cruel trick played upon her by some wicked person sending her such good news. When he came at last, he seemed to her so altered, for he had been absent more than eleven years, nine of which he had lived among savages, she would not believe her eyes for a whole day that he was her long lost son, till she found a certain mark on his body which he had when he was a child. She was then almost beside herself for joy. He staid with her for some time, and then made a voyage to America,

and when he came to New York, he came on Sunday to the Floating Church of our Saviour. I gave him there a religious book to read, which he took with him to sea. He was at church, he told me, last November, when I preached there a funeral sermon over the body of the brother of the mate of the New World. On Easter day he had returned again in the ship Margaret Evans, from London, and was again at church, and after the service came into the vestry to ask me to let him have a copy of a part of the sermon he then heard, which had been on his mind ever since. He said he had now given himself up to the service of his Saviour, and he hoped for the prayers of the congregation on his behalf. He said the book I gave him he had read over and over again, and had been much benefited by it, and that he lived in the daily habit of prayer to his merciful Preserver and Maker who had so often miraculously delivered him from shipwreck, danger, and death. On his last voyage that book was washed out of his hands by a very heavy sea which they had shipped while he was reading it in the galley, (or cook house,) a succession of which had nearly destroyed and sunk his vessel. He was struck down by the galley's being stove and swept off. He was thrown violently to the other side of the ship, and with his head among some spare spars which were lashed on deck, where he lay insensible for some time. He at last recovered his senses, and found he was much wounded in the head, and arms, and thigh; he, however, soon got well. For so many unnumbered mercies he feels as if he could not be too thankful to God, and he hopes to be able to live to his glory as long as he may yet be spared; for he feels as if God's overruling Providence interposed, and his arm had been outstretched many times to rescue him from innumerable perils and an awful death.

SURVEY OF SOUTH AMERICA.

Continued.

The present divisions of the South American continent may now be noticed.

Brazil is the largest, and contains about three and a quarter millions of square miles, with a population of about five millions, thus giving less than two for each square mile. In addition to all the tropical productions, lying, as it does, nearly all in the Torrid Zone, Brazil is noted for its gold and diamonds, and it is noted, too, I may say, for its slavery.

Buenos Ayres, or the Argentine Republic, may be next mentioned. Its extent is 900,000 square miles, and its population 1,800,000, giving exactly two in the square mile. It is noted for its grand river, the Plate, and for its immense plain, stretching from the Atlantic to the Andes, say 1,100 miles. Part of this plain is covered with large herds of cattle, but not running wild without owners, as some have stated, but all owned and marked. In the city of Buenos Ayres there are said to be some 20,000 foreigners. The productions are those of the most favoured portions of the Temperate Zone.

Patagonia is a portion of the territory embraced in this republic, though generally marked apart in the maps. Savages of various tribes and statures roam over this large tract, and come to the city of Buenos Ayres at times to traffic.

Uruguay lies on the north side, near the entrance of the River Plate, and formerly belonged to the vice-royalty of Buenos Ayres. It is small, containing only about 75,000 square miles, with perhaps 100,000 inhabitants, or one and a quarter to the mile. A very large portion of this population consists of foreigners, chiefly French, of which there are said to be about 12,000.

Paraguay is another small republic lying north of Uruguay, but separated from it, occupying a space between the rivers Paraná and Paraguay. It contains 80,000 square miles, and some 250,000 inhabitants, making three and odd to the square mile. Paraguay is within the tropics, and yields all the fruits of hot countries. The river Paraná is navigable to its capital, Assumption, and far above it.

Chili lies on the west and south of the continent, and contains 170,000 square miles, and 1,200,000 inhabitants, or seven to the square mile. Earthquakes are here frequent, particularly at the entrance and outgoing of the rainy season. The snows of the Andes are the sources of its rivers, and their only supply during the eight months of summer, or dry weather. Hence these rivers exhibit, in that season, the singular phenomenon of being larger near their sources than at their mouths on entering the sea. Chili has an excellent climate, and is rich in its productions, being those of the Temperate Zone. It has also mines of gold and copper of considerable extent.

Peru lies to the north of Chili, skirting the western coast. Its extent is 490,000 square miles, and its population is 1,600,000, or about three and a half to each mile. Ancient Peru was much more extensive and populous. It extended northward beyond the Equator. On the coast of Peru there is no rain, thunder, nor lightning, but earthquakes are very frequent, and more so than in Chili, and they happen at all times alike. The whites form about one-eighth of the population, the Negroes one-tenth, and the rest, or greater half, are Indians. Its productions near the coast are those of the Torrid Zone, in which it lies; but in the interior they are those of the Temperate Zone, owing to the great elevation of the land.

Bolivia is situated to the south and east of Peru, and before the revolution was an integral part of the vice-royalty of Buenos Ayres. It is of the extent of 450,000 square miles, and has a population of 1,500,000, or full three and a quarter to the square mile. The famous silver mine of Potosi lies in this state. Though within the tropics, its productions are chiefly those found in temperate climates, the elevation being considerable.

Ecuador, or, as we would say, Equator, comes next to be noticed. It lies to the north of Peru, and was all embraced in the territory of the Ancient Peruvian empire, as is clearly indicated by the same language being spoken there as in Peru down to the present day. The Equator runs through the state, a few miles to the north of Quito, its capital, which is elevated nearly 10,000 feet above the level of the sea. Owing, however, to the great height of the territory generally above the level of the sea, the climate is over the greater part temperate. The number of square miles in it is 290,000, and its population is 700,000, or nearly three to each square mile.

New Granada is to the north of Ecuador, and partly eastward. A large portion of this state also is highly elevated, and hence its productions on those parts are those of a temperate region, instead of being tropical, as the latitude indicates. Here there is a population of 1,800,000, on a surface of 450,000 square miles, which makes four to each mile. Gold and platinum are the principal metals here.

Venezuela. This state occupies the middle portion of the northern coast of the continent, and forms a noble head to it in its high prominent land abutting on the coast. The surface of Venezuela extends over 420,000 square miles, and its population may be set down at one million, thus showing somewhat more than two and a quarter for each square mile. Some two-thirds of this population are of the African race: one-sixth may be whites, and the rest Indians and mixtures. The best cacao anywhere found is grown here. This is the fruit from which the chocolate is made, and which we improperly call cocoa, which is the term used in speaking of the cocoa-nut, a fruit of a totally different kind. The climate of this country, in its variety, suits all articles anywhere grown. An agricultural phenomenon is to be seen in this quarter; namely, a wheat field and a sugar-cane field side by side of each other. The beautiful valley of Arragua exhibits this rare and interesting sight.

Guayana, lying between the mouths of the Amazon and Orinoco rivers, on the north-east, is the only part of the continent now remaining as connected with Europe on the colonial system, under which all was in former times, and say for 300 years. Guayana is divided into three portions, and belongs to England, Holland, and France. These colonies form part of the West Indies; but we must be careful not to say they are part of the West India islands, for islands they are not. The productions in Guayana are, as in the West Indies generally, and the labouring population, as there, emancipated Negroes in the English part, and slaves in the other two.

The Falkland Islands might here be mentioned at the close of this enumeration, by way of embracing all, as they are islands connected with the continent of South America. These are claimed and held by the English, though we cannot say they form a colony, or even a settlement, there are so few settled there. These islands lie to the north-east of Terra del Fuego.

The distinct and independent nations occupying the continent of South America, and as above described, are ten in number. Formerly, and since the days of independence, there was a nation there styled Colombia. This, however, as a name, is no more; for its territory now constitutes the three republics of Ecuador, New Granada, and Venezuela.—The Rev. Dr. James Thomson; in "Evangelical Christendom."

PLANK ROADS vs. McADAM ROADS.

A New York paper offers some remarks on the comparative advantage of plank roads: and as, in a wooden country like Canada, the question is of much interest, we copy them for the information of the reader as follows: [Brookville Statesman.]

Plank Roads vs. McAdam Roads.—The original cost per mile of a good plank road is about \$1,400. It needs no repair worth naming for 8 years, when, if made of pine or Hemlock, it should be replanked. The yearly cost for repairs will, therefore, average but \$150, less than the interest on the average of the 8 years.

The cost of an equally good McAdamsed road, as stated by the Chief Engineer of the Canada Roads, J. Cull, is \$7,220. The cost of repairs for 8 years was \$3,156, averaging \$682 a year with interest added from year to year.

The plank road system originated in Canada about 12 years since, and owes its existence to the difficulty experienced by the commissioner of highways to better the condition of a few rods of quicksand. After trying various expedients without success, he finally conceived the idea of sinking heavy timber and planking it similar to bridging, except that he filled the vacancy between the sleepers or sills, with stone and earth. He watched the operation of it with interest, and found that he had overcome the quicksand trouble. At the end of two years, the plank still remained solid. He then tried the experiment over a marshy soil, and it worked well; and from this he conceived the efficacy of a common road made of plank. Within the two years following, a plank road was constructed by a company from Toronto to the River Rouge, which has fully met the public expectation; and since then several others have been erected in Canada, some 15 or 16 miles in length, which have been sufficiently tested to the satisfaction of all, as being the best roads for ordinary passage that are made, and capable of being used next to railroads for expedition of travel.

Little of plank roads was known in the United States till within the last three years, and but one—121 miles long—between Salina and Brownston (Onondaga county) has yet been built. Two other charters for these roads in the western part of the State, have been granted; and there are now 14 applications before the legislature for Charters to build roads of this description—four

of them to lead from the city of Rochester.—N. Y. True Sun.

Wire Fences.—The February number of the Prairie Farmer contains a communication on the subject of fencing prairie farms with wire. The plan adopted is to set posts in the ground six rods apart, then stretch lines of wire from post to post, fastening them by spikes and clamps, after bringing them to the proper tension. A fence of five wires high, made of No. 9 wire, (the cost of which, in New York, is \$6. per 100 lbs.) is estimated to cost, when constructed, and the wires painted to preserve them from rusting, about 374 c. per rod.

A BARBAROUS SPECULATION.—On Friday evening, at midnight, the Princess Helena steamer landed 56 Savoyard peasants at Folkestone in the most wretched state of filth and raggedness imaginable, we suppose to be employed as itinerant musicians and white mice boys in London. The poor wretches were shivering with cold (it being a frosty night, with a keen wind from the north); and in that state were kept for an hour in the harbour, the man in charge of them not being able to come to terms for a lodging for them, having only offered 4s. 6d. for that purpose. However, the landlady of the Checkers kindly gave them a resting-place in her stables on the straw, where the poor creatures were huddled together like swine. Many persons assembled the next morning to see them depart, who commiserated their unhappy condition. Surely something might be done to prevent these poor fellows leaving their sunny clime to endure a life of slavery, privation, and misery in England; the object being not to employ them as labourers, but to excite charity from the benevolent for the benefit of their inhuman masters.—Aldstone Gazette, April.

VALUE OF STREET-SWEEPINGS.—In Aberdeen, the streets are swept every day at an annual cost of 1,400L, and the refuse brings in 2,000L a-year. In Perth, the scavenging costs 1,300L, and the manure sells for 1,730L.

VOYAGE ROUND THE WORLD.—A letter, a short time since, was received by a person in Wales, which, from an error in sorting in London, had performed a voyage round the world. It was directed to South Wales, and by mistake was forwarded to New South Wales. It was then returned by a ship mail, landed at Penzance, endorsed "not known here, try South Wales, England," where it actually found its proper owner.—Falmouth Packet.

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