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The Berean.

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

VOLUME III.—No. 48.]

QUEBEC, THURSDAY, FEBRUARY 25, 1847.

[WHOLE NUMBER 152.]

THE FREE FOUNTAIN.

Come, traveller, slake thy parching thirst
And drive away dull care;
Thou need'st not brach thy little purse,
For I am free as air;
My source is on the mountain side,
My course is to the sea;
Then drink till thou art satisfied,
Yea, drink, for I am free.

If thou dost spurn my cooling stream,
And heedsless spend the day,
No other spring or fount shall rise
O'er all thy desert way;
Then drink of me, wayfarer man,
Nor let the drouth be small;
If thou refuse, in vain let help
On God or angels call.

Ten thousand souls, at other times,
Have quaffed my pushing store,
Nor ever one, for meagre draughts,
Has pined or thirsted more;
Then bow thy head, O mortal man,
And heed the voice to me,
No purer streams than I ever find,
Or fierer fountain see.

Inscription over a fountain in the State of New York, described by the "Evangelist."—But the FREE FOUNTAIN gushes from a higher source than there.

MEDITATION FOR LENT.

He was a man of sorrows, and acquainted with grief.

What an affecting description! Yet itself a hindrance to his reception with the world. They would have a master who should be a man of pleasures and unacquainted with grief. Pleasure! pleasure! pleasure! This is the world's idol, before which old and young, rich and poor, continually bow. Pleasure is the phantom, which they pursue through all the mazes of vanity. Pleasure times their joys. Pleasure lights up their assemblies. Pleasure fills the drinking-room of the poor, and the banquet-chamber of the rich. Pleasure gives the law to the world. Your Master, Christians, was not a man of pleasure, but a man of sorrows. His pleasure was to do his Father's will. His pleasure was to sorrow for your sins. His pleasure was to comfort the mourner, to bind up the broken-hearted, to make the widow's heart sing for joy. He was not only a sorrowful man, but, like Hannah, a man of a sorrowful spirit—there have been many such; he was not only a man of sorrows, of occasional and transient sorrow, but he was a man of sorrows, a man of many sorrows, a man whose life abounded with sorrows. I cannot enumerate his sorrows. His own heart alone knew all its own sorrows. And he never opened all the sorrows of his heart to any but his heavenly Father. Had he not sorrow, think you, when despised and rejected of men? Had he not sorrow from the darkness of his disciples, the base treachery of Judas, the shameful faithlessness of Peter, the enmity of enemies, the malice of Satan? Had he no sorrows, when, being in agony, he shed, as it were, great drops of blood? Had he no sorrows when he wept over impudent Jerusalem, or when he foresaw the unbelief of thousands to whom his gospel would be proposed, or the apathy and inconsistencies of too many of his professed disciples? Had he no sorrows on your account? Your sins—were they no burden? Your years of vanity and unbelief, your refusals and postponements of his invitations, your present halting, undecided spirit—were there no sorrows here for Christ? Had he no sorrows, think you, upon Calvary? Has heart ever conceived, or tongue ever uttered, or mind ever comprehended, the sufferings of Deity incarnate, of Emmanuel on the cross, of the pure and holy Son of God, enduring in his human body the most excruciating pain, and sustaining in his human soul the wrath of God against unnumbered sins, the accumulated malice of Satan, the weight of that burden, which would have sunk millions of souls to the very lowest depths of hell, and have kept them there for ever? Sons and daughters of pleasure, behold the man of sorrows! I know your thoughts. We are not called to endure the same sorrows with him. Make not a mistake in your theology. His sorrows, great, yea, infinite as they were, are but the pattern and counterpart of those which all sinners have deserved, and which all sinners will suffer, who reject Him. "But, we believe, we are Christians." Again, mistake not. "She that liveth in pleasure is dead while she liveth." In true repentance there is a godly sorrow for sin, and a prayerful desire and study to forsake sin. In true faith, there is the coming out from the world and being separate; there is the cutting off even of a right hand; there is the surrender of every lust; there is a bold, manly, decided, yet humble and unostentatious, confession of Christ before men. Now, let me ask, are ye, will ye be, true believers in Christ, and followers of Him who was a man of sorrows?

Do not here pervert our meaning, and say, We suppose, then, we are to be melancholy and gloomy, moping and miserable, of a sad countenance, and an unsocial spirit. You are invited to be cheerful and happy; at peace with God, with your own consciences, with your neighbours, "as sorrowful, yet always rejoicing." You are to sorrow for sin, but you will find greater joy in that sorrow than you ever found in sin. You are to be of a broken and contrite heart—oh! pray for it, if you have it not—but you are to experience the joy—oh! who that has not felt it knows the joy?—of having that broken heart bound up, and that contrite spirit healed. You are to meet, I know it and I feel it, a frowning world without, and to watch a deceitful heart within. You are to meet, if God see fit, chastenings in health, trials in your family, afflictions, bereavements, deaths, in many a form of sorrow; and yet you are to be happy amid all, finding the joy of the Lord to be your strength, and discovering in every thing cause to give thanks, to take courage, and "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And he was also "acquainted with grief," not deeply and intimately acquainted with grief, no stranger to it; but familiar with grief in almost all its forms. His grief was meant to afford us joy. What is your grief? Is it from scorn, or poverty, or ingratitude? Jesus is acquainted with grief in

each of these forms. Does pain grieve? He has felt pain in its acutest form, and his sympathy can afford you inward support and consolation. Are you grieving for a brother, a child, a friend, taken away? Jesus first wept at the grave of Lazarus, and then raised him from the dead; he first had compassion on the bereaved widow of Nain, and then restored her son. He is still the same. He is ready to sympathize with you now, and presently—"for the time is short"—he will raise your dead to life. Are you called to die? and does that thought grieve? He has tasted death for every man. He has taken away the sting of death for believers. "To die is gain."—From Sermons on Isaiah liii. by the Rev. John Hambleton, M.A., Islington.

A SERMON,

By THE REV. OFFICIAL MACKIN, B. A.

Preached in the Cathedral Church, Quebec, on the Morning of the 21st Sunday after Trinity, 1st November, 1813.

HEBREWS, III. 17 & 18.

"Although the heaven shall not blossom, neither shall fruit be in the earth; the labour of the dove shall fail, and the fowling shall yield no meat; the flock shall be scattered from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

That the Lord would be pleased to "give and preserve to our use the kindly fruits of the earth," is a petition which will this day be heard wherever two or three are met together, according to the appointments of the Church, in every quarter of the habitable world; while that kindled but more comprehensive form of prayer which the Lord has taught us—from how many lips will it ascend to a Throne of Grace! The Christian does not lightly esteem the benefits of God's providence: he receives them as of grace, he receives them as God best; he receives them as of undeserved mercy; he receives them as a commission of the responsibility which they entail, and he prays that his heart may be so united to the Father, that he may ever be able to say, "These good things which he has not thought to expect at the hands of the Giver: My Brethren—The Church in a particular is now humbled before God, because of the iniquity with which He has been pleased to visit a portion of the people to which we belong. Our senses comparatively unimpaired, we are yet bound to the sufferings of too close a tie, not to feel some sympathy with them in their distress; nor can we say how long a time may be permitted to elapse before a like affliction reach even unto us. Few manifestations of the Divine Power could be conceived of, more solemn, more sublime in their simplicity, than that beneath which these our fellow-subjects are now required to bow. An article of food has been smitten by some mysterious light, under every variety of climate, and in every kind of soil; and so sensitive, that the staff of life to millions, may soon cease even to be numbered among the things given for the use of man. And this has happened in an age when science is reveling in its might; when the same skill, which has bridged over the sea, and has taught the interchange of sentiment to fly to and fro on lightning's wing, is taxing to the uttermost the latent energies of the earth, and, by various modes of culture, is reclaiming the desert, and transforming the wilderness into a fruitful field. It seems as though God had ordered this very judgment as that best fitted to humble us and to prove us, and to show to us how utterly impotent we are. It is as a hand writing from Him which the wisest of the sons of men can neither explain nor understand. That was, when the veriest heathen who knew not, and cared not to know, any thing about the laws of nature, and the principles of science, could scratch up the surface of the soil in the rudest manner, and commit the roof of promise to the ground, and expect and obtain some reward for his labour. Now, with all the aids of science, the most judicious culture is often found to be ineffectual—And where will the end be? We know not which of the remaining articles of food may next be smitten, or whether any will be spared. In spite of all our advances in the march of improvement, we feel that we are pensioners upon the bounty of God, even as our fathers were, and have still the self-same need to pray: "Give us day by day, our daily bread." The skill of man is now fairly at fault; for how shall it restore the principle of life?—and philosophy will perhaps admit a truth, which faith alone can fully grasp, that the effectual fervent prayer of the righteous may even more avail as a preservative against famine than all the appliances of agriculture, valuable though they are, and, under the blessing of God, the source of unnumbered blessings to mankind.

My Brethren: The lesson of righteousness which we may learn from this solemn dispensation, is, that we devoutly acknowledge God's sovereign right to give or to withhold the fruits of increase, even though we have laboured to obtain them in dependence upon His promise and in obedience to His command; and we shall have learned the lesson aright, when we have been taught to say with equal sincerity, amid all the changes and chances of this mortal life: "Blessed be the name of the Lord."

Let us now notice that broader and more general application of which the passage before us is susceptible. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation." This is indeed the language of enlarged experience, and he must have communed much and closely with his God, who can give truthful utterance to such confident boasting. In such reverses as most commonly befall us, complaint may be often repressed by a consciousness that we too have been wanting to ourselves, and by our own folly or obstinacy or want of forethought have occasioned some measure at least of the evil under which we suffer. But the language of the prophet would seem to imply that in this case all had been done which ought to have been done, and that the visitation was one directly and entirely proceeding from God Himself—yet, even in such a case as this, he declares that

he will not only submit without murmuring to the Divine judgment, and acquiesce in it as righteous, but that he will rejoice in it as good, and will recognize, in the Destroyer of his hopes, the God of his salvation.

It is this exercise of faith which is so deserving of our admiration. Such a degree of confidence, so exalted, could not have been reached by the prophet, if he had not been wont to brace up the joints of his mind, and to nerve himself to the spiritual conflict by all those encouragements which the word and promises of God supply. We may form some conception of the nature of his experience, by considering to what desperation the men of this world are but too commonly driven, when they fail even of that amount of success in their undertakings to which they had fondly, it may be presumptuously, aspired. How often do they yield themselves up to angry repinings, or peevish regrets, or plunge into the whirl of reckless and riotous living, and with what hatred will they regard those whom they account more favoured than themselves! But under such a reverse as that which the prophet indicates—such an entire failure of all reasonable expectations—such a desolation so cheerless that the man unfurnished with the comforts of the Gospel would be strangely tempted to "curse God and die" rather than attempt to sustain it—under such circumstances as these, what wonder if even the humble follower of the Lord sometimes, like the Psalmist, felt it hard to discern that there is "righteousness with God?" more especially if he see those whom he cannot but number among the ungodly, living the while in great prosperity. Against such doubts and misgivings no other security can be obtained than that which is suggested by the experience of a heart bearing witness to the truth that the Lord is gracious. The mere deductions of reason will not suffice to remove that stumbling block which the dealings of God in Providence raise up in the pathway of all who do not walk steadily and constantly as seeing Him that is invisible. The first effect, therefore, to be made by us towards the attainment of this "joy in tribulation," should be in the text, in that in an habitual purpose of heart, we set God as the Great First Cause always before us. Secondary causes are not to obstruct the vision, and the instruments employed not seldom shut out the Agent from our view. Success is the natural result of honest labour. Granted: If we do not thus regard it, we shall not so labour as God would have us to labour. The danger is lest we learn to regard the natural as the necessary result, and say, when we fail of success, deem ourselves defrauded of our rights, rather than simply disappointed of our hopes. The danger, great at all times, is especially great in times like the present, when the achievements of science are really so important, when the veil of superstition which ignorance had spread around his so frequently been torn asunder, and not a few mysteries of the olden time which were objects of terror or of wonder to our fathers, have been held up to the gaze of all beholders as the simple effects of material laws. There is danger lest, having explained so much, we attempt to explain away all things which imply the existence of a supernatural agency, and virtually join with the fool in saying: "There is no God." That we may guard against this, and every such danger, we must ever revert to first principles, and learn to see God in every thing, and every thing in God. Then, setting God always before us, we shall be prepared to consider further the gracious purpose for which He has placed us here on earth, and to examine all His dealings toward us as in the light of eternity. Success in our worldly callings, or the want of success, will be thus viewed in connexion with that state of salvation to which we are called. We shall deem of them as of varied incidents, yet alike divinely appointed for the carrying out and perfecting of a great work in which as workers together with God we are engaged. Losing sight, in some sort, of all means employed, we shall, on the one hand, estimate a prosperous condition by the greater responsibilities of extended usefulness which it involves; and if called to receive the boon, shall receive it at once with gratitude to the Giver, and with that holy fear which so solemn a trust cannot fail to inspire. On the other hand, if an adverse condition be ordained as our lot, we shall account ourselves as those called upon to glorify God rather in suffering than by doing; we shall esteem our condition as inviting to the exercise of those graces of meekness and patience and resignation which would seem to form an easier discipline for the kingdom of heaven than the more active virtues which tend to elate in the very performance of the deeds which they suggest. If it is harder for the rich and prosperous to enter by the strait and narrow gate than for those of their brethren to whom has been committed a slender portion of this world's good, there is really a call to rejoice in the God of our salvation even because He promotes His gracious design towards us, by first divesting us of those things which might prove an incumbrance, pleasant though they be in themselves, and to the judgment of sense almost needful for the preservation of life itself.

Yet, let the matter be well understood: Such a loss as that of which the prophet speaks will not be regarded by the true Christian with apathy and indifference. The philosophy of godliness does not teach him to disguise the real nature of evil, but points him to the sufficient antidote. It is a loss—a grievous loss, and painful to flesh and blood. If the natural expression of sorrow escape from him, under such a loss, it but argues that he is man: it is the overmuch sorrow which would prove him to be but a man, and not worthy to be called a son of God, a son of that Father who has encouraged all his children to cast all their care upon Him in every season of trial, and to believe that, in spite of all appearances to the contrary, He will make all things work together for their good. The disciple may be sorrowful when visited with affliction—his Master wept. Affliction is never joyous in itself, but grievous—it is not then a strange thing if he grieve because of affliction. But looking beyond the affliction, to Him who prepared or permitted it, he can see, in the character of the Lord the Comforter, a source of more abounding consolation, and thus can be "sorrowful yet always rejoicing"—sorrowful as a creature; rejoicing as a new creature in Christ Jesus: sorrowful, because of the appointed trial; rejoicing in Him who appointed it.

Salvation is a prize so great that, through whatever trials, he desires to attain unto it, and if he have grace to perceive that the goal can only be reached by the painful way which the Author and Finisher of his faith has Himself marked out, he will go on that way rejoicing—rejoicing because of the hope set before him, and joying in the God of his salvation.

ORIGIN OF TOWNS

IN GERMANY, THE NETHERLANDS, AND FRANCE. From "Glimpses of the Dark Ages," monthly volume published by the Religious Tract Society.

The ancient Germans, according to Tacitus, had no cities. The people lived a wandering life, and when they settled anywhere for a time, they erected for themselves rude, detached, and scattered dwellings. Long after the invasion of the south of Europe the Gothic tribes retained their uncivilized habits. "Till the reign of Charlemagne," observes Hallam, "there were no towns in Germany except a few that had been erected on the Rhine and Danube by the Romans. A house with its stable and farm buildings, surrounded by a hedge, or inclosure, was called a court, or, as we find it in our law books, a curtilage—the toft, or homestead, of a more peculiar English dialect. One of these, with the adjacent domain of arable fields and woods, had the name of a villa, or manse. Several manses composed a march, and several marches formed a pagus, or district. From these elements in the progress of population arose villages and towns." The character of these tofts, or homesteads, is well illustrated by a passage from Dr. Whitaker's History of Craven—"A toft is a homestead in a village, so called from the small tufts of maple, elm, ash, and other wood, with which dwelling-houses were anciently overhung. Even now it is impossible to enter Craven without being struck with the isolated homesteads, surrounded by their little garties, and overhung with tufts of trees. These are the genuine tofts and crofts of our ancestors, with the substitution only of stone to the wooden crocks and thatched roofs of antiquity." The little towns which thus sprang up were subject of course to the feudal lord in whose domain they were situated; but, probably, the condition of their inhabitants was preferable to that of his dependents, who lived in the open country. Some small amount of manufacture and trade would necessarily arise in these infant communities, all of which doubtless had their weavers, smiths, and carpenters, for the supply of garments and implements of husbandry to the rural laborers in the vicinity.

Groups of civic communities also appeared, in many instances, under the immediate shadow of the feudal castle. Groups of serfs who tilled the neighbouring fields, and some few artisans who manufactured necessary articles for the household, gathered round the baronial abode, and formed a little village; out of which, in process of time, there arose a town of some importance. In a similar way, villages sprang up in the vicinity of convents; and no doubt, as Guizot has remarked, the progress of towns was considerably promoted by the right of sanctuary in churches. "Even before the boroughs were constituted, and before their force and ramparts enabled them to hold out an asylum to the wretched population of the fields, the protection which could be found in the church alone was sufficient to attract a great many fugitives into the towns. They came to shelter themselves, either in the church itself, or around the church; and they were not confined to men of the inferior class—serfs and boors—but were frequently men of consideration and wealth who had been proscribed. The chronicles of the epoch are full of such examples. We see men, formerly powerful, pursued by a neighbour yet more powerful, or by the king himself, abandoning their domains, carrying off all their moveables, and flying to a town to put themselves under the protection of a church. These men became burghesses, and such refugees were, in my opinion, of some influence on the progress of towns, as they brought into them both wealth and the elements of a population superior to the bulk of the former inhabitants. Besides it is not probable that, when anything like a considerable association had been formed in any quarter, men would flock to it, not only on account of the greater security afforded by it, but also from the mere spirit of sociability which is so natural to them." Thus these towns became places of refuge; characters of all sorts, good and bad, those who fled from the oppressor, and those who sought to escape the avenger, were gathered together; and thus the rise of modern towns resembled the rise of ancient ones, and many a European city had an origin like that of Rome. "Many fled thither from the countries round about; those who had shed blood, and fled from the vengeance of the avenger of blood—those who were driven out from their own homes by their enemies, and even men of low degree who had run away from their lords. Thus the city became full of people." Such was the commencement of the proud patrician families of Rome, and in like manner originated many a wealthy and noble family of merchants in modern times.

Till the ninth century, the people of Germany lived in open towns, or villages, under their feudal lords; but, at that period, the privilege of having walls began to be allowed. Hamburg was built, at that time, by Charlemagne, and was so distinguished; in the following century, a few more walled towns appeared on the banks of the Rhine and Danube, but their commerce was low and feeble. A charter was granted to Magdeburg, A. D. 910, "to build and fortify their city, and exercise municipal law therein;" but the most northern parts of Germany could not boast of any towns till a later period. The first which was erected on the shores of the Baltic was Lubek, which was founded A. D. 1140, by Adolphus count of Holstein.

In the Netherlands, the towns were in advance of those in Germany. In the tenth century, Thiel contained no less than fifty-five churches, from which it may be concluded that the population was very large. The people then had learned the art of draining their lands, and by the formation of dykes, they recovered from the

waters extensive portions of territory. Habits of industry, union, and reciprocal justice were thus cherished, and the seeds of their subsequent commercial greatness sprang up in these Flemish communities. Their woollen manufactures enabled them to trade with France, and thus to acquire considerable wealth, while their own population was clothed in good apparel. Baldwin, count of Flanders, established annual fairs, or markets in the cities of his dominion, without demanding any tolls of the merchants who trafficked there. It was some time, however, before any of these towns could boast of much that was imposing in their appearance. The houses, in the ninth century, were made of wallings of reeds, or twigs, which, as trade advanced, gave way, no doubt, to habitations of a better order. But wood long remained the chief material in the construction of edifices, even of the superior order. As late as the eleventh century, buildings of stone were rare; and the parish church and the city bridges were commonly of timber.

The noble cathedral of Tournay, bearing evident traces of resemblance to the Byzantine architecture, is, however, a proof that, at an early period, there were edifices to be found in the Netherlands of great magnificence. It is interesting to look at these communities in their earlier history, located on the borders of vast forests, and in the midst of wide-spread marshes, contending with the difficulties of their situation, patiently laying the foundations of commercial greatness and renown, and teaching posterity what can be accomplished by earnest, enterprising industry.

Some of the cities of the Netherlands were subject to episcopal jurisdiction, and the bishops of Liege, Utrecht, and Tournay, are distinguished in the annals of the middle ages; but other cities were subject to the counts of the province in which they were situated. Yet, at an early period, the shrewd people of that commercial country banded together for mutual protection and assistance, under the forms of guilds, or fraternities, which prepared for the municipal corporations of later times; and in the case of the Frisians, or people of Friesland, they secured for themselves very considerable rights in the ninth century. These rights consisted in the freedom of every order of citizens, the possession of property, the privilege of trial by their own judges, a narrow limitation of military service, and an hereditary title to feudal estates, in direct line, on payment of certain dues. These rights formed the *Blagen Charta* of the Frislanders, and gave them a proud distinction among their neighbours.

With regard to the cities of France, Mr. Hallam remarks: "Every town, except within the royal domain, was subject to some lord. In episcopal cities, the bishop possessed a considerable authority, and in many there was a class of resident nobility. It is probable that the proportion of freemen was always greater than in the country; some sort of retail trade and even of manufacture, must have existed in the midst of the middle ages; and consequently, some little capital was required for their exercise. Nor is it so easy to oppress a collected body as the dispersed and dissipated cultivators of the soil; probably, therefore, the condition of the towns was, at all times, by far the more tolerable servitude, and they might enjoy several immunities by usage before the date of those charters which gave them sanction. In Provence, where the feudal star shone with a less powerful ray, the cities, though not independently governed, were more flourishing than the French. Marseilles, in the beginning of the twelfth age, was able to equip powerful navies, and to share in the wars of Genoa and Pisa against the Saracens of Sardinia."

If Paris is to be taken as a sample of the towns of France, before the twelfth century, they must have been in a deplorable condition of filth and wretchedness. The swine were accustomed to wallow in the streets of this metropolis, until a prince of the blood was thrown from his horse, in consequence of a sow running between the legs of the animal. To prevent the recurrence of such accidents, an order was issued to prohibit the swinish multitude from infesting the public thoroughfares of the city. But the monks of St. Antony remonstrated at this—the pigs of their monastery having had, from time immemorial, the privilege of frequenting, at liberty, every part of the towns, of feeding on such scraps and offal as they could find, and of reposing on the choice beds of mire which covered certain spots in the great highway. The monks were not to be resisted; and at length there was granted to the swine of their convent, the exclusive privilege of roaming about the Parisian streets without molestation, provided only, that the said swine went forth on their peregrinations with bells tied about their necks.

ADVICE ON ENTERING COLLEGE.

Lord Chancellor Eldon, to his grandson, Lord Encombe, May 1824.

My very dear John,

I hope that this will find you quite well, and settled in comfort in academical life, and that you find your rooms and accommodations satisfactory. You are now, my dearest John, in perhaps the most critical period of your life. To me it is a most precious consolation, that you go forth to the University, with a disposition, principles, and judgment, so formed and regulated by the care antecedently thrown around you in the course of your education, that, with the blessing of God, those who dearly love you may confidently hope, that, whilst you remain there, you will never lose sight of this incontestible truth, that if your time is not well spent there, it cannot but be ill employed. The management of time in the University cannot be attended with indifferent consequences: it must produce either great, important, lasting benefits, or create evils which will be severely felt in all that is to come in after-life.

The society in the University always consists of great numbers; and it can never be too strongly stated to you, that much, very much, depends upon a judicious selection of your associates, and more especially of those who are to enjoy your confidence and intimacy. Providence has been pleased to call you to a station in life which is too likely to bring around you, for their own ends and purposes, and not

Hallam.

† Macpherson's Annals of Commerce.

• 1 Tim. v. 6. † 3 Cor. vi. 10. ‡ 1 Pet. i. 13.

• 1 Cor. vii. 20. † Heb. ii. D. ‡ Phil. i. 21.

• Germania, xvi.

† Hallam's Middle Ages, c. ix, p. 1.

‡ Guizot, Civilization of Europe, Lect. 7.

§ Arnold's History of Rome, vol. i. p. 7.

|| Anderson's History of Commerce.

for your good, many whom you cannot too resolutely keep at a distance from you.

The proper companions at Oxford are your books, and such students as love books, having, also, their minds stored with sound moral and religious principles.

Of the books I need say nothing. I have seen enough to know that you agree with him who has told us, *Delectant domi, non impediunt foris*. The quantity of attention to books must indeed be so regulated as to admit of a due attention to health—the devotion of a just and reasonable portion of time to that bodily exercise which is as necessary to mental as to bodily health. Addison, I think, somewhere observes, very justly, that the morning and evening walk of a person whose mind is well stored with great truths may, in the eye of Heaven, have all the qualities of a morning and evening sacrifice.

As to students, observe closely and for some time, before you establish intimacies, how they employ their time, and whether their language and conduct demonstrate that their principles are those of industrious, well-disposed, honourable, moral, and religious young men. Be civil to all—be intimate only with such.

In the opportunities which you will have of attending a chapel, in which the service of our Established Church is constantly and beautifully performed, you will be furnished with constant reminiscences of the great duties of religion. In mentioning, as often as I have mentioned, religion, don't suppose that I recommend or approve that morose, canting, or fanatical temper, which is formed by principles which lead men to forget, that the great and merciful Being, who is the object of our adoration, has so formed us as to make it incumbent upon us to remember that we have great duties to execute here among our fellow-men. We can never be justified in supposing that we are doing our duty to God, whilst we are neglecting, or incapacitating ourselves for, the discharge of our duties to our neighbours in this life. A truly religious temper is a cheerful temper. Of true religion it is most true that "her ways are ways of pleasantness."

Excuse me, my ever dear John, for the communication of this advice. I have, I thank God, reason to believe, that all I can suggest to you, you will probably have suggested to yourself. The intemperance, however, of my affection for you, and my anxiety about you, is such, that I could not restrain myself from thus addressing you, under the conviction, certainly, that the next three years, well spent, will secure to you, in future, happiness, credit, and honour; ill spent, would render you miserable in yourself and honoured by none. You may depend upon my affection and sense of duty, for the most kind and liberal treatment throughout this important period, in which and after which I convince myself that you will richly deserve that treatment.

WANT OF MISSIONARIES TO THE HEATHEN.

From a letter addressed by the Bishop of Bombay to the Society for the Propagation of the Gospel.

Our Committee feel that it is very important to meet as soon as possible the wishes of those who have so liberally come forward to promote the labours of Missionaries in their own immediate neighbourhoods. We shall be thankful to see Missionaries located in all the stations which give the necessary guarantee, as soon as suitable persons can be found. Will you, therefore, request the Parent Committee to look out for Missionaries, one for Malhagum, and another for Rajkote. You will, I am sure, excuse my saying that they must be men who feel a deep sense of the value of immortal souls, who are zealous especially to promote the salvation of the heathen: men of the spirit of the apostolic Swartz, self-denying, patient in labour, although for a time there may be little prospect of any fruit of their labours; willing to relinquish the comforts of much European intercourse; of many of the, I will not say elegancies, but conveniences of Europeans: they should be men of prudence, and especially have a facility of acquiring the language of the people, and of throwing their minds into the train of thought of the natives: I may say, that they should almost aim to throw off the European in order to adapt themselves to the native mind and social habits. Most of our countrymen are too stiff to acquire free intercourse with the natives, or to make natives of the middle classes feel at ease in their intercourse with us. I do not think a Missionary should be a man aiming to become a literary character, as, in such case, there are many things in India to draw off his attention from his proper work. He should, of course, have a tolerable facility in acquiring languages, i. e. one native language, which will enable him to labour amongst the people. But the great requirements are love to souls, zeal, devotion, perseverance in patient labour amongst the people of his own district, a man who will usually be found in his native schools, or surrounded with natives rather than in European society. The inclination to go into European society should be viewed as a snare to be watched against, to be prayed against and mortified. The love of Christ should be his constraining motive, leading to imitate Him who for our sakes became poor. I dwell upon these particulars because they should, if possible, be ascertained before a Missionary leaves his own country, and the want of them should not be found out when he is amongst the heathen."

A HUNDRED AND FORTY-THREE YEARS AGO.—The scrutiny of a Churchman is made now-a-days by a few upstart, paltry terms and usages: of which, with my best eyes, I never could see the least hint or mention in all the canons, rubrics, rituals, nor any public, authentic instruments of the Church whatsoever, (and I think I am reasonably well read in them all), and the whole world knows we hold no unwritten traditions, but use this as one of our best pleas against the Papists, that we deal above board, and let every one fairly see in black and white to what they must conform. Now, these new marks of Church membership, which serve as tests or criterions to find out a fanatic wolf in sheep's clothing, are these which follow:—

"1. To call the communion-table an altar, which supposes a sacrifice: and I never heard of any outward sacrifice among Christians but that of the mass.

"2. Conformably to this term, to make a profound reverence or congee to or toward it; which, by the way, is far more reasonable in the Church of Rome, for they have something to plead in its defence, viz., that they have their God before them in the pix, as a present object of their devotion: I have been very inquisitive about the true rise and reason of this practice, but how or when it came up I could never get an account, nor, indeed, any other but this, from the most learned and judicious of my acquaintance, that 'tis a laudable custom.

"3. To turn their faces towards the east when they repeat the Creed, and many towards they perform other parts of their devotion; for which, the only precedent I can meet with are those twenty-five men, whom the Prophet Ezekiel caught (Ezek. viii. 16); and I think he does not much commend them

for it,—with their backs toward the temple of the Lord, and their faces toward the east? but they had some reason on their side, for it seems they were worshipping the sun.

"4. Upon pain of fanaticism to call the Christian Sabbath by no other but the old heathenish name of Sunday, and accordingly, to make as heathenish a use of it: to scruple no visits, journeys, diversions, &c., but to end it at noon: for a Sabbatarian ('tis well known) is of all others the rankest fanatic.

"5. Of late, to vilify the memory of King William, and throw all the dirt upon him they can, (of which I have, to my sorrow, too abundant proof,) yet I take him to be the best friend the Church of England has had for at least fifty years before, perhaps since the Conquest; notwithstanding that perilous innovation, not in the Church, but in his own chapel, (as sure he might do what he would in his own,) of having the Litany and other prayers rather said than sung.

"Now, I don't think myself bound to regard every new whim, at least till the public imprimatur be set to it. If some persons advance new notions of a middle state, and prayers for the dead; and others make fine apostrophes to saints (which some would be ready to call prayers), and then, to bring their own conceits into vogue, cry, The Church! the Church! I can't pretend myself bound, by virtue of canonical obedience, to follow the cry. I owe obedience to my lawful superiors, both in Church and State (so nothing sinful be enjoined); but still I have so much wit as to distinguish between Divine and human; between canon and canon; and that of Scripture and that of Convocation; and to pay the just and proper deference to each; and not to give unto Caesar, nor St. Peter neither, the things that are God's."—Sermon by the Rev. W. Hiss, one of the Ministers of St. Catherine's by the Tower, preached before the Society for the Reformation of Manners, March 27, 1704. Third Edition.

The Berean.

QUEBEC, THURSDAY, FEB. 25, 1847.

The tendency of those institutions, imitative of monasticism, which have of late found favour with some in the Church at home, having recently been developed by the defection of some of the associated, to the Church of Rome, the attention of the *Episcopal Recorder* has been directed to the countenance given to such perilous attempts in our sister Church in the States. We subjoin an article on the subject from its columns.

The following extract from Bishop Doane's correspondence, as published in 'The Missionary' of last week, has a reference to the same 'St. Nazarius' from 'a sort of Monastery' connected with which, three candidates for the Church of Rome went off in one day. The 'Clergy House' spoken of by Bishop Doane's correspondent is to be of the same character, and doubtless may be expected similar results.

"You will have seen the Bishop of London's Charge. . . . The latter part, concerning Daily Prayers, is most consolatory; and, I trust, will do great good. . . . The matter of the new Church in London, in which he has interested himself, is again thriving; Lord Morpeth (as Commissioner of the Woods and Forests, having charge of all the property of the Crown,) having consented to sell Margaret Chapel, leaving the responsibility, for the doctrine taught, to the Bishop. . . . This, as you know, the last government refused to do.—Our plans are not yet matured, as we have not yet acquired any of the neighbouring property.—We hope to do so; and then to build a Clergy House upon the site, in which Priests, more or fewer, may live in common, and have frequent services at all hours. London sadly wants a centre of Catholic feeling. There is a great deal of scintillating good in it. The number of daily services, especially at the West End, is very consolatory; and such institutions as the Sisterhood of Mercy are a good beginning. If there can be some nucleus of decided and unmitigated high practice, it will keep the rest together. It is very pleasing to find the Bishop so co-operative.

"Church building is going on most prosperously in the district of St. Saviour's at Leeds. The money collected at the Offertory, has grown to be a sum, for which they meditate a Church. Butterfield is to build it. An anonymous person will also build and endow a Church, to cost £20,000. The works are advancing rapidly at St. Augustine's, Canterbury. We hope the Chapel will be consecrated, and the College opened, in Easter week. How does St. Mary's Hall thrive? And the Church, at Burlington?"

"We perceive, also, by the 'True Catholic' for February, that two Presbyters of Maryland, Dr. Spencer, and Mr. McKenney, have determined to devote their lives and property to the founding an Institution which shall afford the Church, the means of training candidates for orders. It is to be an institution in which the principles of Nashotah and Valle Crucis, shall be carried out."

"We sincerely hope that those engaged in this plan of operations may be enabled to protect themselves against the evils to which it is most assuredly exposed. For ourselves, we cannot doubt that the sudden development of such a system in the U. States, serves both to indicate and to aid the onward progress of our tractarian friends. They seem to us to be moved by a force which resembles the diurnal revolution of the earth. It is unfelt by those who are the subjects of it, and yet it is both rapid and resistless; and although only to be noted by relative changes of position, it carries with it all the certainty of a law of nature. Furthermore, although the day may be now bright around them, yet let them not be deceived by that circumstance; they are hurrying on (though unconscious of it) into night. Those of them whose course shall not be arrested (and only Omnipotence can do this) are in danger of soon exchanging the enlightened for the darkened hemisphere of the Church. This suggestion may seem harsh, but experience warrants it. At any rate it is kindly meant; let them receive it kindly, and reflect upon it wisely."

To this article we must add an expression of our mortification that a design, in itself highly attractive to men peculiarly situated, should thus become the subject of necessary, unavoidable suspicion. We remember the time when the first intelligence respecting the formation of Clergy-Houses spoke pleasingly to our judgment and affections. We thought of brethren, at an advanced age, or in reduced health, and destitute of the family-bond, dwelling together in unity—intent upon their own improvement and the exercise of kindly feelings towards

one another, and towards as many as, under their circumstances, might yet be benefited by their services. The possibility of connecting, with such a retreat, the exercise of a salutary influence upon those preparing for the more self-denying branches of ministerial service—such as the foreign missionary field—did not entirely escape us; and we fancied to ourselves a Collegiate establishment of widely extended usefulness, answering that design which some of the existing Colleges of ancient foundation signally fail to fulfil: the training of youth in the fear of God as the primary object, and secondarily in the awakening of their mental powers to well-applied activity for future service, at home or abroad. We thought, the maintenance of scriptural doctrine and the cultivation of personal religion in the inmates might be promoted by the peculiar constitution of the society; and the idea of Protestant monasticism had not, thus understood, any thing suspicious in it to our mind. It is with shame and grief that we feel ourselves compelled to suspect the designs of those who advocate such establishments now, when we see them seize upon just every thing to which they can give an application favourable to the restoration of ancient corruptions, and destructive of evangelical freedom and purity. Their "decided and unmitigated high practice" is just a device for bringing our scriptural form of worship down to the vain repetition in which monks delude themselves and others into a vain belief of sanctity and abstraction from the world; and the pretence of a "co-operative" disposition in the Bishop of London speaks ill for the morality of those principles which the said practice is to become instrumental in inculcating. We trust that it is a wholly unwarranted use of His Lordship's name when he is described as privately co-operating with Tractarians whom in public he has to denounce. His disavowal of any sanction from him to Mr. Menro's "Harrow Weald" training school cannot be forgotten; and we certainly should be sorry to admit a belief that he favours, in secret, those romanizing novelties, against which he protests by official declaration.

The intense interest now felt in the suffering multitude of our fellow subjects has renewed a wish, which was expressed to us some time ago, that a Sermon preached on a Sacrament Sunday, at the Cathedral, with reference to the calamity which at that time led to the observance of a Day of Humiliation in the Churches of the Establishment throughout Ireland, might be communicated in print. We have therefore asked for our Reverend brother's manuscript for use in our columns, and have now the pleasure of laying the Sermon before our readers. With great satisfaction we refer to particulars given in our columns, respecting the effectual response made throughout this city, and in other parts of the Province, to the call for help to the famineing. In the United States, also, a spirit of liberality is manifested. The measures taken by the Government at home may be hoped to be adapted to the exigency of the case; and we think there is now a reasonable prospect, not only of food being supplied for present need, but of a course of improvements commencing in Ireland which will beneficially act upon the prosperity of that country in general.

TRINITY CHURCH, AND ST. JUDE'S CHURCH, NEW YORK.—A pamphlet has been published, stating the complaint of the newly formed parish of St. Jude in the city of New York, against the Corporation of Trinity Church which has in trust an enormous fund for the purposes of the Prot. Ep. Church in New York, but on some ground or other refuses to assist the parish of St. Jude. The Boston *Christian Witness* writes on the subject as follows:—

"Of the case detailed in this pamphlet, we know nothing except what is here stated.—We have no doubt that, as matters have been managed, the Church at large would be quite as well off without that fund as with it.

"If the estate now in possession of Trinity parish belongs to the Episcopal Church of New York, the sooner it is placed in their hands, the better, otherwise we care not how soon it reverts to the heirs.

"A great church fund is generally a great church curse,—prone with mischief of one kind or another. Let churches be built without debt, and then let every generation in its turn sustain the expense of supporting the services. It is no kindness to posterity, to provide them with money which they have not earned and do not value, wherewith to support the ordinances of religion; they are neither more godly nor more charitable for such a bequest. An attempt is to be made, we understand, this winter, to obtain an act from the legislature of New York, by which this fund will be transferred to the parishes of the Episcopal Church in New York city. We sincerely hope that this attempt to put this immense property to a good use will be successful."

Using the world as not abusing it.—It is stated in one of our eastern exchanges that with the view of founding a Literary Institution in Wisconsin, Mr. Amos Lawrence, a wealthy merchant of Boston, Mass., has offered to give the sum of Twenty Thousand Dollars, in money, provided a like amount, in land or money, be contributed there. The sum required will doubtless be immediately raised, and the Institution will be called "The Lawrence Institution."—*Western Episcopalian*.

JOSEPH JOHN GURNEY, a member of the Society of Friends, who has been so long before the world in the character of a philanthropist, died at Norwich on Monday, 4th January.

We are requested to give notice that the ANNUAL SERMON in aid of the general designs of the INCORPORATED CHURCH SOCIETY will be preached in the Cathedral Church, in the morning of Sunday next, the 28th inst.

DIocese of NOVA SCOTIA.—The Parish Church of St. Stephen's, Chester, which has been newly painted and its interior accommodations otherwise completed, was re-opened for Divine Service on Sunday the 7th inst.

On Wednesday evening the 10th inst. the annual meeting of the Chester branch of the D. C. S. took place in the new school house. Notwithstanding the inclemency of the weather a respectable num-

ber of Parishioners attended. Most of the old members paid up their subscriptions, and about twenty new members were added.—*Halifax Times*.

YOUTH'S CABINET.—We introduced, into the 4th page of our last number, a piece from the January number of this publication which had just come to hand, and contains some other very interesting pieces of Juvenile reading, and handsome embellishments. We do not feel that we can quite approve of the reference to the various Concerts which are going. As conducted, their tendency is at all events questionable.

R. W. Lay is Agent at Montreal.

We have great pleasure in inserting the following letter from the Bishop of Pennsylvania to the Clergy and Laity of his diocese:

"My Dear Brethren,—You have doubtless been made acquainted with the sorrowful tidings of famine and sore distress which are now reaching us from different parts of Europe, but especially, and above all, from unhappy Ireland—the visitation is at once so extraordinary and so heart-rending as to call for special prayer to the God of all mercy, and also for special liberality on the part of all those who would do good as they have opportunity. Permit me, then, affectionately to recommend that the Clergy of this Diocese present the case of these afflicted sufferers—especially that of the famineing poor of Ireland, to the consideration of their respective congregations, and that a contribution be made in each church, on some early day, towards their relief. Should this recommendation be complied with, I would suggest the morning of the first Sunday in March (being the 2nd Sunday in Lent) as the time when this appeal shall be made, and when the offerings of those who would draw down on themselves, their families and their Church, the blessings of many that are ready to perish—shall be presented.

"The sums contributed can be forwarded to Thos. Rebins, Esq., Treasurer of the Convention Fund, who, after due consultation, will make such disposition of them as will be likely to secure the earliest and largest measure of relief.

"ALONZO POTTER, Bishop of the Prot. Ep. Ch. in Pennsylvania." Reading, Feb. 8, 1847.

COLLECTION FOR THE SUFFERERS IN IRELAND AND SCOTLAND.

The gentlemen appointed as collectors in the different wards and suburbs &c., met on Friday last, when the following return was handed in, which is highly creditable to the charitable feelings of the citizens of Quebec.

St. Peter's Ward,	£796 17 9
St. Lewis Ward,	541 3 10
Palace Ward,	412 13 7
St. Roch Ward,	350 17 5
Chapelain Ward,	238 3 4
St. John and St. Lewis Squares,	173 5 0
Tull-gate to Pointe a Pizone,	148 10 5
Beauport District,	89 6 4
Cotes above Pointe a Pizone,	59 0 0
St. Eoy Road,	28 11 0
Bechemin and New Liverpool,	25 12 6
Little River,	50 16 3
Charlesburg,	17 0 0
Point Levy, (no return)	
£2901 0 2	

At a meeting of the General Committee on the following day, it was resolved that bills of exchange to the amount of £2,000 (to be purchased by the Treasurer and remitted in the proportions directed at the general meeting, and that a communication be addressed to the Archbishops in Ireland requesting, in pursuance of what the committee believe to be a prevailing feeling among those present at the public meeting, to place the amount remitted in the hands of any legally constituted Board of Relief by whom the distribution of it may be made for the benefit of the sufferers generally, without distinction of party, sect, or creed, and informing them also that the collections having only begun on the 13th instant are not yet completed, and that a further remittance may be expected."

The names of the subscribers to the above are to be published.

RELIEF ASSOCIATION for the Destitute Peasantry of IRELAND, and towards the Relief of the sufferers in the HIGHLANDS & ISLANDS OF SCOTLAND.

Amount advertised,	£272 3 4
John Munn, Esq.,	25 0 0
Geo. C. Hale, Esq.,	20 0 0
Wm. Petry, Esq.,	15 0 0
James Douglas, Esq., M. D.,	12 0 0
Lord Bishop of Montreal, 2nd contr.,	7 10 0
The Rev. A. W. Mountain,	2 10 0
Contribution from the Lord Bishop's Servants,	1 0 0
James Hunt, Esq.,	10 0 0
The Revd. Mr. Chudeston, collection in St. Peter's Chapel,	7 3 11
W. J. C. Benson, Esq.,	5 5 0
Miss George,	4 0 0
Henry Davidson, Esq.,	2 10 0
A. C. Buchanan, Esq.,	2 10 0
Geo. M. Douglas, Esq., M. D.,	2 10 0
T. Trizgo, Esq.,	2 0 0
W. White, Esq.,	2 0 0
John Racy, Esq., M. D., 2nd contr.,	1 5 0
Miss Racy,	1 5 0
Mrs. W. Poston,	1 5 0
Contributions per Dr. Douglas,	1 4 6
Wm. Booth, Esq.,	1 0 0
A friend, per J. Hale, Esq.,	0 12 3
A friend per Mrs. Staunton,	0 10 2
A friend,	0 10 0
Andrew Smith,	0 5 0
James Begg,	0 5 0
Contributions per Sir H. J. C.,	0 7 6
£402 11 8	

Remitted Bills of Bank of B. N. A. to Messrs. Latouche & Co., Dublin, and the Lord Provost of Edinburgh.

H. J. CALDWELL, JEFFERY HALE, C. F. STAUNTON, M. D. Quebec, 23rd Feby. 1847.

It will be observed that the Subscription List of the Collectors appointed at the Public Meeting is not yet closed; and we understand that such is also the case with the List of Sir H. J. Caldwell and his associates.

Dr. STAUNTON, R. A., begs to acknowledge the receipt of Two Pounds Ten Shillings Sterling for the Relief of the destitute Poor in Donegal, Ireland, and Two Pounds Ten Shillings Sterling for the same in Ariflose, both from Lieut. Colonel Orr, R. E.

COLLECTION FOR ACHILL.

Previously acknowledged,	£9 0 4
Since received,	
T. Trizgo, Esq.,	0 10 0
Miss H. S., Cobourg,	0 15 0
Children's contribution, earned by self-dential,	0 10 0
F. W. Gates, Esq., Montreal,	1 5 0
£12 0 4	

C. H. GATES.

To the Editor of the Berean.

Sir,—I have observed with much satisfaction that the citizens of Montreal are exerting themselves to erect a memorial in honour of our late respected governor, Lord Metcalfe. To cherish the remembrance of so good and truly great a man I have no doubt the citizens of Quebec would gladly add their *quo*; and I beg, through the medium of your journal, to suggest a suitable course for them to adopt. In Jamaica, where Lord Metcalfe also rendered himself deservedly popular, I understand that, besides erecting a marble statue, the inhabitants subscribed a large sum with which they founded a dispensary bearing his name. Now can any thing be more proper for the citizens of Quebec, who wish to do honour to the virtues of our former Governor, than to subscribe a sum of money sufficient to found a GENERAL HOSPITAL, to be called the METCALFE HOSPITAL; which would serve as a lasting memorial of him who is gone, and at the same time prove an ornament and permanent benefit to our city?

The project of establishing so useful and desirable an institution was warmly taken up some two years since, but was again allowed to drop: the necessity for a General Hospital is very great and admitted on all hands; and will probably be more felt than ever during the approaching season; the present, then, affords a convenient opportunity for effecting two commendable objects which, it is to be hoped, will not be allowed to pass away unimproved.

[We entirely agree with our Correspondent's proposal. Those who entertain the purest admiration of the late Lord Metcalfe, do so for his disinterested, boundless munificence towards objects of benevolence, no less than for his eminence as a statesman; and they will feel that the most suitable memorial of him would be one, transmitting his name to posterity in connection with relief to the suffering. His memory would be as sure to be cherished by that means as by the erection of statues and obelisks; and as to the relative importance to this community, no one can fail to admit that a Hospital would be of vastly greater benefit than a handsome piece of statuary.

Those who are in the habit of visiting the poor and miserable, know the difficulty felt with regard to provision for the sick in pauper circumstances. We have a Marine and Emigrant Hospital; but many cases occur, of most distressing disease, which are not admissible in that institution: there is the Hotel Dieu, but it is not unreasonable to pronounce it an *ad hoc* institution without admitting the serious objections founded upon facts which have occurred—that remedy which consigns the Protestant in his dying hours to the care of those whose conscientious belief is, that his soul would be rescued from destruction by the abandonment of his faith and the adoption of theirs, can not give satisfaction to any one who entertains a concern for the patient's soul as well as for his body. The Clergy and we believe we may also say, the Medical Profession would hail the establishment of a Hospital; and it is a subject of surprise that, when the movement for that purpose was set on foot to which our Correspondent adverts, two years ago, it should have been allowed thus to die away without producing any result.

Even independently of the question about a memorial to Lord Metcalfe, the establishment of a Hospital is an object which this community ought to take into serious and early consideration. We may, here, refer to the success which has attended efforts to this effect elsewhere. We have been struck with the accounts now and then given in the Kingston papers of the efforts successfully made there. A Ladies' Committee, we believe, commenced the work, and they began small; their work prospered, and the indigent sick at Kingston has now where to go for that care and attention which, were it not for such an institution, it would be impossible for him to procure. We do not know why a few right-minded individuals might not succeed here also, by beginning small, if for a great attempt the means should not be furnished.—Ed.]

THE MORNING CHRONICLE.—A prospectus has been issued of a new paper, under the above title, which Messrs. R. Middleton and C. St. Michel, both employed in the office of the Quebec Gazette, propose to publish on the 1st of May next. It is to be issued daily in summer and tri-weekly in winter, on a sheet of royal, and the subscription £1.

TO CORRESPONDENTS.—Received Pamphlet from R, and letter; paper sent.

PAYMENTS RECEIVED: From the Hon. Edw. Hale, No. 105 to 208. Mr. P. Watson, No. 105 to 208.

Local and Political Intelligence.

On Tuesday morning an express arrived in town from Boston, via the Townships, bringing on a copy of Willmer & Smith's paper of the 4th February, brought by the steamship Cambria. The news is not of political importance, but is interesting in a commercial point of view: breadstuffs have receded again in price; the remaining duty on corn is removed, and the navigation laws are suspended. In the first week of the session of Parliament, Lord John Russell brought forward the Ministerial measures for the relief and improvement of Ireland; which are very comprehensive. "Money is to be advanced for seed for the next crops. Loans will be made to such of the Irish landlords as wish to improve their waste lands; or the lands will be bought by Government at a fixed price. In cases, however, where the landlords will neither improve nor sell powers will be taken by the Government to buy at a valuation. For the reclamation of waste lands a million sterling is to be advanced. The land so purchased will be resold in small lots, for the purpose of creating a yeoman proprietor, whose status will fill up the existing void between the peasant and the present race of landlords. Drainage is to be extensively carried out. These may be considered the prominent features of the scheme. The temporary projects of relief are a new Poor Law; relief committees to administer funds, and superintending the distribution of food without exacting work in return; giving out-door relief at the poorhouses to the aged and infirm paupers; and other measures calculated to mitigate the severity of the present

visitation? The statement of Lord John Russell was very favourably received by the House of Commons, and by the Irish landlords, who are not only to have twenty-two years to repay, at a small rate of interest, whatever sums they require from the Government, but half only of the present expense incurred in the productive works is to be borne by them; the other half is to be borne by the nation generally.

The Royal Assent was given to the Corn and Navigation bills on the 26th Jan'y, in the House of Lords.

On the second night of the session, the 20th, Lord John Russell declared that the law for regulating the use of sugar in breweries would be permanent.

This is a bill to encourage the use of sugar in distilleries and breweries, instead of grain: the duty must first be paid on the sugar when taken out of bond, but is afterwards returned in the shape of drawback on the spirits or beer, by which a considerable saving will be effected. Large quantities of sugar have been taken for consumption, and an increase of price was the consequence; but it afterwards declined again, owing to the large supplies brought forward.

The Montpensier marriage was discussed in the House of Lords. In reply to a question respecting letters of marque, under the Mexican flag, Lord Palmerston stated, in the House of Commons, on the authority of the Mexican Charge d'Affaires, that no person in England had been authorized to issue such letters. Foreign subjects abroad, the noble lord added, were not amenable to be treated as pirates for being engaged in such an enterprise.

The timber trade, says the European Times, is now in a quiet position.

The accounts from the manufacturing districts are unsatisfactory.

The iron market is not so brisk.

The state of our commercial and monetary affairs since the sailing of the last steamer has been one of extreme peculiarity and interest. The large drains upon the Bank of England to meet the demands caused by the extensive importations of grain, produce, and all other sorts of provisions into these kingdoms, has induced the governors to raise their rate of interest to 4 per cent. This circumstance, combined with others, to which allusion is made, has caused business generally to be dull; but symptoms of improvement are beginning to manifest themselves, which lead to the expectation that ere long it may recover some of the ground lost, and once again assume a healthy and satisfactory position.

The drain for bullion continues heavy on the Bank, and will, perhaps, continue so for a short time longer. The 'Cambria' takes out hardly less than two millions, chiefly in silver; but it is understood in the first mercantile circles that the Bank are quite resolved to raise still higher the present rate, if appearances should warrant the directors to do so.

EMIGRATIONS FROM LIVERPOOL.—We are informed that the number of emigrants, principally from the sister isle, who are almost daily taking their departure from this country for various parts of America, in the numerous packet-ships leaving this port, is scarcely credible, considering the advanced state of the season. Few steamers from Ireland arrive without their decks being crowded by poor people, clad in rags, leaving their wretched country, to seek in a land of abundance, that subsistence denied them at home. The various agents, we know, have listened to many a tale of sorrow from half-finished, heart-broken, and spiritless poor creatures of both sexes, seeking an abatement in the usual rate of passage; and to the honour of some of our emigration agents, whom we could name, the appeal has not always been in vain.—Liverpool Journal.

LONDON, Jan'y 17th.—The revenue returns exhibit in every respect a most satisfactory comparison with the corresponding returns of last year. But they exhibit nothing calculated in any way to remove the gloomy forebodings which are entertained as to the ultimate effect of the extraordinary expenditure which has for some months been going on in Ireland, and which it would appear we must lay our account to see still much extended. It is a fact, moreover, which it is essential to bear in mind, that the items of increase are the regular and substantial sources on which the revenue relies; while the items of decrease, with the exception of stamps, are all of a mere casual and accidental character.—Spectator.

We have before us a list of no less than 37 government vessels engaged in the conveyance of provisions to the famishing populations of Ireland and Scotland—viz:

Table with 3 columns: Name, Number, Tons. Lists vessels like Ireland at present, Scotland ditto, Ordered on service, To be appropriated, and Totals.

Of which 28 will be steam vessels, whose collective horse power is about 7,000, and the united complements of the whole number will be about 3,000 officers and men.

A 'Relief Fund' for Ireland, is being raised in England. Under the exertions of Messrs. Rothschild and others, it may be reasonably anticipated that hundreds upon hundreds of pounds sterling will be soon added to the Relief Fund. Amongst the subscriptions we find the following:—

Table of donations to the Relief Fund, listing names like The Queen, Prince Albert, The Duchess of Gloucester, etc., and their respective amounts.

Subscriptions of £200 have been received from Sir Robert Peel and several other gentlemen, and we feel assured that a sum worthy the occasion and of the people will be speedily collected.—Sun.

BEET ROOT BREAN.—The Gardner's Chronicle, in noticing the recent successful experiment of the Right Hon. T. J. Kennedy, in manufacturing bread from a mixture of wheat flour and red beet root, in equal quantities, states that the beet is superior to the potato in nourishment, in the proportion of 102 to 433; and, in general utility, in the proportion of 830 to 3180.

PENSIONERS FOR LITERARY SERVICES.—Her Majesty, by a warrant of the 31st of October, 1846, has granted a pension of £50 a year to Margaret Turnbull, widow of the late James Turnbull, in consequence of the literary merits of her brother, the late Dr. Leyden; and by another warrant of a like date, a pension of £50 a year to Mrs. Fanny Gurwood, in consequence of the literary merits of her husband, the late Colonel Gurwood.

The Turkish Government has had several varieties of cotton seeds, and men competent to super-

intend their culture, recently brought from America, for the purpose of trying the experiment of cultivating the American varieties of cotton in the different provinces of the empire, in which every kind of climate exists.

It is reported that Mehemet Ali has manifested a desire to establish a railroad from Suez to Cairo. There is talk of undertaking some works for the improvement of the navigation of the Nile in Nubia. It is said that at the end of next month 20,000 workmen will be employed on this enterprise.

THE OVERLAND MAIL.—An express, in anticipation of the Overland Mail from India, reached London on the 23rd ult. The following is a summary of the news which arrived:—

The Punjab remains tranquil, and the British army, it is said, will march in the course of the present week from Lahore. It is rumoured that it will make a halt some march or two from the capital to watch the immediate results of its retirement, before falling back on Ferozepore. It is probable that for some time to come a strong force will be maintained at our principal frontier stations.

UNITED STATES.—In Congress Mr. Webster has brought forward resolutions against the prosecution of the war for the acquisition of territory, and in favour of treating for peace by a liberal adjustment of claims. The three millions' secret service bill has passed the Senate. The President demands new taxes for the purpose of raising money; and it is said that Treasury notes to a large amount will be issued. There is nothing later of any importance from Mexico.

Collections were being taken up in all parts of the country for the suffering Irish: in the city of New York \$75,000 had been raised.

THE RIVER PLATE.—It is understood that the Marine big has been detained at Spitz at to take out Mr. Mandeville, who is to be charged by Government to proceed to the River Plate to endeavour to settle affairs in that part of the world.

WOODSTOCK, (N. B.) Feb'y 20.—Our Correspondent's letter will apprise our readers that the Executive Council has been filled up by the addition of Messrs. Baillie, Rankin and Hill to the old. The announcement, by Mr. Hazen, of the appointment, led to one of the stormiest scenes that has been witnessed in the House during the present Session. It was deemed an act of injustice, if not a violation of a determination, as far as we can judge from the debate, to give the Council a fair trial.—Gazette.

ASTORIA, February 1, 1847.

EARTHQUAKE AND SPLENDED METEOR.—On the evening of 29th January, about half-past nine, the shock of an Earthquake was very sensibly experienced over the whole of this Country. Many persons felt their dwellings severely shaken, and were awakened from their sleep by the alarming motion of the house.

About three or four minutes after the shock a splendid meteor appeared to the westward, and passed from South to North, exploding about midway between the zenith and horizon—in brightness it rivalled the moon which was shining in full splendour at the time. At the moment of the shock and appearance of the meteor, the atmosphere was clear and serene—the agitation experienced was confined to elevated situations, and little, or perhaps none, felt on the level plain.—Chronicle.

PRINCE EDWARD ISLAND.—The new Colonial building at Charlotte Town, P. E. Island, was opened on the 26th ult. The Building is represented to be a really beautiful and elegant structure, displaying in its interior great taste and adaptation to the various purposes to which its halls and chambers are to be devoted.

The Legislative Session in Prince Edward Island was opened on Tuesday the 26th ult. by His Excellency the Lieutenant Governor, who came down to the Colonial Building in usual state. Jos. Pope, Esq. was chosen Speaker. His Excellency's speech thanks the Assembly for the additional grant made last Session for the relief of the necessitous—states that during the recess Commissioners had been appointed to enquire into all matters connected with the currency—brings to notice the expiration of the law relating to smuggling—recommends the statute labour act, with a view to improve the management of this branch of the public service—wishes that one uniform system could be introduced into the several educational establishments, and cannot pass over the great and important attention given by the masters of the Central Academy to the duties they have to perform—tells the Assembly that the Lunatic Asylum and House of Industry have been completed, partly by voluntary subscription in addition to the Legislative Grant—congratulates upon the steady advancement of the public revenue—assures both Houses of ready co-operation, &c.—Halifax Times.

MONTREAL.—His Excellency the Earl of Elgin has consented to become the Patron of the Mechanics' Institute of Montreal. The Annual Festival of that body took place on Tuesday evening the 16th inst., in the large room of the Bansecours market, which was kindly lent them by the Corporation for that purpose; and went off with much eclat. Lord Elgin and his suite were present, besides a large number of the most respectable citizens. Several addresses were delivered, and many ingenious specimens of mechanical skill exhibited, which excited much attention. Two thousand persons are said to have been present.

J. E. Mills, Esq., Mayor of the City, has presented the Institution with £150, for the purpose of enriching the library. A short time since we announced a donation from His Worship of a like amount to the Firemen's Benevolent Society. His Worship has thus disposed of the whole of his official salary for charitable and benevolent purposes.

The Chief Justice of Montreal, Vallières de St. Real, died at his lodgings in Donegan's Hotel on the 17th inst., aged 60 years. His health had long been in such a precarious state as almost to unfit him for the discharge of the arduous duties of his station; and the melancholy event was not unexpected.

The Montreal Journals complain loudly of the want of proper accommodation for the business of the Courts in the building at present used for that purpose. Since the Court house was burnt down, the Courts have been held in the old jail, a building in every way unsuited; and in consequence of the Court-room being much too small for the numbers obliged to be present, the atmosphere became vitiated to such a degree that the Judges were not able to sit after two o'clock. The Gazette states that the Government are taking measures to provide a suitable building, and recommends the Bonsecours market-house, the locality of which, it states, is not convenient for a market. It will be strange, if two market-houses are purchased by the Government; the sittings of the Legislature being held in the St. Ann's market.

An audacious robbery has been committed near Longueil on the Ottawa, on the person of a Mr. Ludlow from the state of New York. While walking on the ice near that place, on the 11th inst., he was overtaken by three men in a sleigh who invited him to ride with them, to which he consented. After some conversation, one produced a pistol and another a dagger, and compelled him by threats to give up his watch and over a thousand dollars in money, after which they drove off at a rapid rate and he saw no more of them.

A junction has taken place between the Montreal Mining Company and the Canada Company.

We were shown yesterday, a specimen of iron ore from the county of Yaudrenil, which appears to us to be very rich. We are not very learned in these matters, but we think the ore to be what is called 'bog iron ore.' The person on whose property the ore is to be found, is named Lancaster, a native of Cumberland, in England, and who has lived many years in Yaudrenil. He says that he is himself a miner, and that he has ascertained that this ore covers a tract of many miles in extent, and that the principal vein is not more than a foot from the surface.—Courier.

The Montreal Gazette publishes a list of contributions from that city for the suffering Irish and Scotch, amounting to £1,617: 10: and states that many of the lists have not yet come in. In all parts of Canada West vigorous exertions are making for the same laudable object.

QUEBEC GAS COMPANY.—A meeting of stockholders was held on Thursday last, at Payne's Hotel, Hy. Pemberton, Esq., in the chair, when the Company was organized under the above title, and a committee, composed of the following gentlemen, were named to negotiate with the Corporation and to inquire as to the expediency of increasing the capital of this Company for the purpose of supplying Quebec with water as well as gas, and report to an adjourned meeting of the stockholders: Messrs. James McKenzie, Henry Pemberton, R. Symes, R. Cassels, and John Shaw. The whole of the stock has been taken up.

LIGHT HOUSE.—Mr. Jos. Archer of Quebec has undertaken, by contract with the Trinity House, to build a Light-house on Red Island, in the St. Lawrence; and is making preparations to commence the work as soon as possible.

PROVIDENT AND SAVINGS BANK.—We are glad to learn that measures are in contemplation for the immediate establishment of an Institution so much required in Quebec, under the auspices of gentlemen whose moral worth and standing in the community offer every guarantee for the faithful performance of their gratuitous services.

CASUALTIES.—Last week a person named McCabe was found in the street, near Mr. Weston's house at the Cove, in a very exhausted state, and expired almost immediately after being taken into the house. Intemperate habits and exposure to the weather are supposed to have caused his death.—On Tuesday evening, a horse belonging to Mr. Martin, at Pres de Ville, took fright and ran away, severely injuring two men in his course; breaking the leg of one and three ribs of the other. Great care is necessary on the part of drivers of spirited horses, not to leave them at a door unfastened, as is too often the case; and to see that they are properly harnessed and brided. It has lately been decided in London that if a person drives a wild or vicious horse with a bit which is insufficient to restrain him, the owner is liable for any damage which may result in consequence, even if the horse is driven with care and breaks away from control.

THE WEATHER during the past week has been unusually cold for the season; the mercury ranging from zero to 10° below. No snow has fallen, and the roads are well beaten.

P. S.—The English mail of the 4th inst. arrived this morning, having been anticipated 48 hours by the route via Sherbrooke. A private express is to be dispatched at 4 o'clock this afternoon by the merchants.

NAUTICAL INTELLIGENCE.

From Wilmer & Smith's European Times, Feb. 4. Liverpool, Feb. 1.—Marquis of Noranby, M.P., arrived from Quebec; cleared the river St. Lawrence on the 5th, and the Gulf on the 11th December. Experienced very bad weather since leaving the Gulf—17th Jan. lat. 56. lon. 9 spoke the Swift, Prince Edward to Dublin, short of every thing and supplied her with small stores.

Port Talbot, Jan. 26.—The Dominica, Storaek, from Quebec to this port, drove from Mumbles Roads 24th instant, struck on the Green Grounds, unshipped her rudder, and was towed in on the Mumbles Flats.

Southampton, Jan 24th.—A letter received at Lloyd's, from the Admiralty, reports the contract packet Trent having, at Foyal, received on board the crew of the Calcutta of Quebec, which had become waterlogged the 18th of Dec. last, and abandoned in lat. 33 N., lon. 35 W. They were picked up by the Terra Nova, of Greenock, bound for Newfoundland, which landed the crew at Foyal. The Calcutta is supposed to have broken up since, being in a very bad condition.

Shields, Jan. 19.—The Irvine, Raw, from Quebec to Sunderland, in proceeding from here this morning, drove on the sand, where she lay until high water.

Torby, Jan. 26th.—The Ida, Lister, from Quebec to Cork, was abandoned 30th ult., having been on her beams end eight days; three of the crew drowned, the remainder taken off by the Champion, Corbin, for St. John's, Newfoundland, which being short of provisions, transhipped them to the Johann Friedrich, arrived at this port.

BIRTH.

At the Rectory, Three Rivers, on the 18th inst., the lady of the Rev. S. S. Wood, of a son.

DIED.

On Monday, Margaret Agnes, infant daughter of Mr. George Hall, aged 7 months.

At Toronto, on the 2d inst., John, son of the Rev. Wm. Coekran, late of the Red River Settlement, aged 17 years.

At Phillipsburg, County of Missisquoi, on Tuesday evening, the ninth instant, after a short but severe sickness, Ralph Taylor, Esq., in his 54th year. Mr. Taylor was formerly member for Missisquoi, his native county, in the Lower Canada Parliament, and was well known and esteemed both in Montreal and Quebec.

QUEBEC MARKETS. Table with columns for goods (Beef, Mutton, etc.) and prices (s. d.).

PUBLIC DEBENTURES FOR SALE. PERSONS desirous of investing Money at the Legal Interest of the Province, have the opportunity of doing so, at present, in convenient sums, upon application at this Bank. NOAH FREER, Cashier. Quebec Bank, 4th Feb'y, 1847.

FOR SALE, COAL TAR, Pitch, Rosin, 50 bls of each, ALSO, Composition deck spikes, 5 1/2 7 inches, Sheathing Copper and Nails. ATKINSON, USBORNE & CO. Quebec, 11th Feb. 1847.

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

TO LET, THE House No. — Buade Street, Upper Town Market Place, at present occupied by Mr. Wadman. Possession will be given on the first of May. —ALSO,—The following apartments in FREEMAN'S HALL, comprising the first and second flats, with the vaults underneath, and part of the yard and premises in the rear, lately occupied by Mr. FAYVOYE. Possession given on the first of May, or immediately, if required. Apply to GEORGE ALFORD, or the proprietor, GEORGE POZER. Quebec, 7th January, 1847.

PIANOS. IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street. N. B. PIANOS to let. Quebec, 26th November, 1846.

FOR SALE, 150 QUANTALS Merchantable large Table Cod-fish, 127 Barrels Green do. 35 do. Salmon, 53 do. Mackarel, 89 do. Herrings, 6 Kegs Cod Sounds and Tongues, 23 Barrels Cod Oil. —ALSO— 65 Hogsheads Bright Muscovado Sugar, do. do. Bustard do. 20 Boxes Twankay Tea, 15 do. Superior Macaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins. 50 Tinnets River Onelle Butter. 80 Boxes Scheidam Gin. 45 do. English Starcli. 10 do. Fish Blue, 12 do. Composite Candles, 15 do. English Wax Wick do. 55 Dozens Corn Brooms.

His usual assortment of Liquors and Groceries consisting of— Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do. Hollands and English Gin. Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTY, 17 St. Peter St. Quebec 24 Decr. 1846.

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

FALL AND WINTER CLOTHING. HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support. H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per 'Safeguard' and 'Pearl' from London, a general assortment of those articles all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices. No. 12, Palace Street. Quebec, 10th Nov. 1846.

FAMINE IN IRELAND.

Office, 16, Upper Sackville-street, Dublin. DECEMBER 17, 1846.

Irish Relief Association FOR THE DESTITUTE PEASANTRY, Being a re-organization of the Association formed during the period of famine in the West of Ireland, in 1831.

PATRONS: The Duke of Manchester, Lord George Hill, Marquis of Downshire, The Hon. Somerset Maxwell, The Earl of Devon, The Hon. Charles Gore, The Earl of Roden, The Hon. Thos. Vesey, M. P., The Viscount Lorton, G. A. Hamilton, Esq. M. P., Lord Palmerston, Edward Grogan, Esq. M. P. TRUSTEES (five of the above, together with W. D. Latouche, Esq.)

COMMITTEE: Major Adams, Henry C. Hoare, Esq., Richard Armit, W. D. Hull, Esq., Alexander Boyle, Esq., Sir John K. James, Bart., Henry Bewley, Esq., William D. Latouche, Esq., Richard Cane, Esq., Philip J. Marjoribanks, Esq., W. H. Carroll, Esq., Thomas Parrall, Esq., William Edington, Esq., William Traill, Esq., Robt. H. Guinness, Esq., Robert Wilson, Esq., R. S. Guinness, Esq. HONORARY SECRETARIES: Lord George Hill, Rev. C. H. Minchin, Sir Edmund Waller, Bart. Henry John Porter, Esq. TREASURERS: Messrs. Latouche & Co., Dublin.

THE Committee, feeling deeply the increasing amount of destitution which each post announces, would again appeal to public benevolence, and submit a brief statement of their proceedings up to the present date.

A schooner laden with meal, for the supply of Westport and that extensive district, has reached its destination. The expense of this cargo, exclusive of freight, amounts to £12 10s. 6d. A second schooner was despatched last week to Killbegs, with a cargo of meal, whence portions of it will be conveyed by revenue cruisers to the most destitute districts of the Counties of Donegal and Mayo, with the valuable aid and co-operation of the Coast Guard, whose services at the present moment cannot be too highly appreciated. The expense of this cargo, exclusive of freight, amounts to £1,196 5s. These cargoes are to be sold at a rate somewhat under first cost, except in peculiar cases, where it may be necessary that gratuitous aid should be afforded.

Several grants for the purchase of provisions amounting to £1,567 5s. 6d. have been made, chiefly to relief committees in inland districts, where the local resources cannot meet the destitution. Upwards of £200 has been expended in boilers of a large description, with a view of promoting the establishment of Soup Kitchens, and the Committee have received many gratifying communications from various quarters which encourage them to proceed with increased energy in this department of their labours, more especially as they are convinced that under existing difficulties, soup must necessarily constitute a material part of the relief to be afforded.

The amount of funds which have as yet been placed at their disposal is £5,278 15s. When, however, they compare this sum with the numerous and increasing claims for relief which daily come under their notice, they are tempted to exclaim, 'What are these among so many?' but they entertain a hope that the words of Him who once said, in reference to the famishing multitude, 'Give ye them to eat,' will find a ready response, and that the Lord will open the hearts of many, and constrain them to minister to the necessities of their destitute and famishing fellow creatures.

A few extracts from the hundreds of letters received by the Committee from persons of known respectability, will suffice to prove that a painful necessity exists for making this public appeal:— 'I see from day to day, men, women and children, who two months ago were in health and spirits, now reduced to living skeletons, pining to death.'

'On behalf of the starving hundreds around me, I plead not want; no, gentlemen, I plead starvation—a plea that involves life or death. Many have died, many more are dying, and unless immediate relief be procured, what must inevitably be the result? Dysentery has for some time prevailed, and I regret to say that typhus fever is making rapid strides among those suffering creatures.'

'There is uniformity of wretchedness in the parishes along the sea coast. On the list of absolutely destitute persons I have at this moment 1,320, and to meet this mass of want, there is only employment given to seventy-five men upon the public works.'

'Thirty deaths in this week!!!—Fever Hospital over-flowing—many of these died on coming into hospital after getting food—one poor fellow dropped in the hall.'

The committee entered upon the arduous work in which they are now engaged from an earnest desire to do what they could, with the Divine blessing, to alleviate and check, if possible, the progress of a calamity which baffles all description. Their object is simply, to be instrumental in carrying out at this trying moment, an extensive and impartial plan of benevolence throughout Ireland, and they humbly trust that funds adequate to the occasion will not be wanting, to enable them to fulfil the trust they have undertaken.

It is the intention of the Committee to charter a steamer with the provisions as soon as practicable, and arrangements are at present in progress having that object in view.

George A. Hill, Edmund Waller, C. H. Minchin, Henry J. Porter, Hon. Secs. December 17th, 1846.

Contributions will be received by the Trustees, the Committee, and the Honorary Secretaries, at the Office of the Association; by Sir Edmund Borough, Armit & Co.; Messrs. Cane & Co.; Dublin; and by the following Bankers:—The Bank of Ireland and its branches; Latouche & Co., Ball, Doyle and Co.; Messrs. Boyle, Low, Pini and Co., Dublin. Sir R. C. Glynn, Bart., Halifax, Mills and Co.; Messrs. Coutts and Co.; Messrs. Drummond and Co.; Messrs. Herries, Farquhar and Co.; Messrs. Pugel, Bainbridge and Co.; Messrs. Moore and Co.; Messrs. Cox and Co.; Messrs. Barclay, Devan, Tritton and Co., London. The Commercial Bank of Scotland and its branches; Messrs. Hall, West and Co., Brighton, Messrs. Vivian and Kitson, Torquay.

Month's Corner.

BLAISE PASCAL.

"Tell me, father, what is meant by Geometry?" Such were the words of a child of nine years old, one summer evening in the year 1632. They were uttered in a large room in a house in Paris, and addressed to a pale, intelligent looking man in the prime of life. He was seated at a table covered with books, maps, etc., and the shade which deep thought and incessant study had cast over his brow, was dissipated by the well-pleased smile with which he gazed on the upturned face of his little son. It was no common countenance to look on: childish as were the features, mind had stamped them, and a fervent soul looked through those bright young eyes, as the boy anxiously awaited his father's reply.

"Geometry, my child, is the science which considers the extent of bodies: that is to say, their three dimensions—length, breadth, and depth; it teaches how to form figures in a just, precise manner, and to compare them one with another."

"Father," said the child, "I will learn Geometry!"

"Nay, my boy, you are too young and sickly for such a study; you have been all day poring over your books; go now into the garden with your cousin Charles, and have a pleasant game of play this fine evening."

"I don't care for the play-things that amuse Charles, and he does not like my books; let me stay here with you, and tell me if the straight and round lines you often draw are part of Geometry."

The father sighed as he looked at the slight and delicate form and flushed cheek of his son, and taking the little burning hand of his son, and putting aside his books, "Well, Blaise," he answered, "I will take a walk with you myself, and breathe the fresh air, and smell the sweet flowers; but you must ask me no more questions about Geometry."

Such was one of the first manifestations of Blaise Pascal's intellect; the early dawning of that mathematical genius, destined in a few years to astonish Europe, which would probably have achieved wonders in science, rivaling the subsequent discoveries of Newton and Laplace, had he not, while still young, abandoned the pursuit of earthly knowledge, and dedicated all his powers of mind and body to the service of religion and the good of his fellow men.

His father, Etienne Pascal, was a man of talent, well known and esteemed by the literati of the day. Having himself experienced the absorbing nature of mathematical pursuits, he did not wish his son to engage in them until his mind should be matured and his body in greater vigour; and as Blaise did not again mention the word Geometry, and ceased to linger long in the study, his father hoped that balls and hoops had at length chased circles and triangles from his brain. At the end of a long corridor, in Mr. Pascal's house, there was an apartment which was only used as a lumber room, and consequently seldom opened. He one day entered it in search of some article, and what was his surprise to see little Blaise kneeling on the floor, and with a piece of charcoal in his hand busily occupied in drawing triangles, circles, and parallelograms. The child was so much absorbed in his employment that he heeded not the opening of the door, and it was not till his father spoke that he raised his head.

"What are you doing, child?"

"Oh, father, don't be angry; indeed I could not put Geometry out of my mind; every night I used to lie awake, thinking of it; and so I came here to work away at these lines."

Having passed some years in these studies and recreations, he suddenly resolved to devote the remainder of his life to an exposition of the Christian religion. For this purpose he returned to Paris, where, amid the interruptions caused by frequent attacks of illness, he conceived and partly executed a comprehensive work on Christianity, its nature and evidences. This he did not live to complete; but some of its detached fragments, found after his death, were published as his "Thoughts." About this period of his life he published the "Provincial Letters," which have been characterized by competent judges as the most perfect prose work in the French language. They treat of the points in dispute between the Jansenists, whose cause Pascal espoused, and the company of Jesuits. We find in them the pointed and dramatic powers of Molière, mingled with the sublime eloquence of Bossuet. When the latter was asked which book in the world he would choose to have been the author of, he replied, the "Provincial Letters."

Pascal in his thirtieth year already exhibited the symptoms of premature decay. He had been for many years under the care of medical men. Perceiving that the cure of their patient could not be effected, so long as he persisted in the indulgence of his sedentary and studious habits, the physicians advised him to take as much exercise as possible, which would at once strengthen his enfeebled frame, and divert him from his mental fatigue. His fondly loved sister, Madame Perier, one morning in October, 1654, accompanied him in his accustomed drive. The day was lovely, and he seemed to receive strength from the balmy air. He spoke of the folly of national antipathies, and the sin of war. "Fancy," said he, "a Frenchman addressing an Englishman, and asking him, 'Why do you want to kill me?' 'What?' the other answers, 'don't you live at the other side of the water?' My friend, if you lived on this side, I should be an assassin, and it would be most unjust to kill you; but as you live at the other side, I'm a brave fellow and feel quite justified in taking your life."

The gentle and fervent charity of his nature shone forth all the more brilliantly for his bodily sufferings. He gave alms to an extent which appeared fully to his acquaintances. One of

them lectured him one day on his imprudent expenditure, which he affirmed would bring him to poverty. Pascal smiled and quietly replied, "I have often remarked, that however poor a man may be when dying, he always leaves something behind him."

The life of Blaise Pascal drew near its termination. A fatal disease was preying upon him, brought on by the intense working of a mighty soul, enshrined in a feeble body:—"Its shell the spirit wore." A deep shade of gloom and despondency, arising from physical causes, often clouded his mind. But his sufferings were soothed by the fond attentions of his sister. She brought her family to Paris, and, having taken a house near his, devoted herself to him with anxious affection. One day, while still able to walk out, he was accosted in the street by a wretched looking man, holding a little boy by the hand. His countenance showed marks of suffering, and his tale was a sad one. He had been a journeyman shoe-maker, and lived happily with his little ones, inhabiting a small house in the outskirts of Paris. A fire broke out one night; his little dwelling with all that it contained was consumed. He and his family escaped with their lives; but, from exposure to cold and anxiety, his wife and two children fell victims to fever; and he, only just recovered from the same disease, was forced, with his remaining child, to beg a morsel of bread. Pascal's heart was touched by his tale, and, not satisfied with relieving his immediate wants, he took him into his own house, and desired him to make it his home until his health should be re-established, and he should be able to procure work. Some days passed on, and Pascal became rapidly worse: he could with difficulty leave his room, and was forced to discontinue his accustomed walks. His sister's fond cares were indispensable to his comfort: every day she passed in his chamber, ministering to his wants, and learning holy lessons of patience and resignation, springing from love to God and submission to his holy will. The poor shoe-maker also tried by every means in his power to serve his benefactor; and the pleasant laugh and winning ways of his little son George often soothed and cheered Pascal, who dearly loved children.

He had an old female servant who had lived in his house, and had served him faithfully for many years. One morning she entered his room before the hour when Madame Perier generally came, and withdrawing the curtains, she gazed sorrowfully on the wasted form and hectic cheek of her beloved master.

"How do you feel to-day, sir?"

"Not well, Cecile: I passed a sleepless night, but I had sweet thoughts which comforted me."

The old woman proceeded to arrange the room, and her master said—

"Where is little George, Cecile? I have not heard his merry voice this morning?"

"Oh, sir, I wanted to tell you about him, and still, seeing you so poorly, I did not know how to do it; for I am afraid it will flurry you so."

"Speak, speak, Cecile! what has happened to the child?"

"Oh! nothing, sir; but all yesterday he was dull and heavy, and would not eat; his father watched him all night, and early this morning brought the doctor to see him, and he says the child has got the small pox; and when I asked him whether he could not be removed to another house, he said it would risk the boy's life to do so. However, I don't know what we are to do; for we could not endanger Madame Perier and her darling children, for the sake of a beggar's brat."

Pascal thought for a moment. "No, Cecile," he said, "their health must not be risked, nor shall little George be removed. I will go to my sister's; I know her rooms are all occupied, but I am sure she will spare a small one, good enough for me during the short time I shall want it."

Madame Perier soon came, and the arrangement was made according to his wishes. After providing amply for the comfort of the sick boy and his father, he left his quiet house and airy apartment, never to return thither again. With much pain, and suffering greatly from exhaustion, he was borne to his sister's house. There on the 19th of August, 1662, at the age of thirty-nine years, the gentle and holy spirit of Blaise Pascal returned to Him who gave it.—*Protestant Churchman.*

THE FRUIT OF MAN'S AMBITION.

From Reflections at the end of the "Life of Julius Caesar" published by the Religious Tract Society, in the Monthly Series.

In this example of gigantic and terrible depravity, we behold the emptiness and frailty of man's ambition. For five short months of uneasy grandeur, in which his restlessness was kindled to a maddening fever, by the honours lavished on him, Caesar reaped the fruit of years of toil, and it turned to ashes in his mouth. What a lesson to us all! What are we making our chief good? For what are we spending our strength, our time, our money? If it be for any object that centers in self, that is limited by time, that is confined to earth, what words can express our folly? what colours can paint our disappointment? "Vanity of vanities, all is vanity and vexation of spirit." We were not made to live for ourselves—for the shadows of earth—for the trifles of time. We were made that we might be guided by the light of God's truth, fashioned after his image, and satisfied with his favour. If we lose sight of this, we may be rich, famous, or powerful, in our small degree; but we shall not be right nor safe; and it is as contrary to our nature as it is to the word of God that we should be truly happy.

Shall the story of men's lives be told in vain? Let the history of Julius Caesar stamp upon our hearts the lesson taught by Him who, while he was the Son of God, became, as our

Saviour, teacher, example, and Lord, the greatest of men: "What shall it profit a man if he shall gain the whole world, and lose his own soul?" We should fail most seriously in our duty, in portraying the life of Caesar, if we did not take occasion to remember what it is that really constitutes a great man. The world has been blinded by the excess of splendour which surrounds some names. Caesar was a great man. We are not careful to deny, at this moment, that he was the greatest man of that kind.

But is a soldier of necessity in the highest class of human beings? Is ambition the noblest of human motives? Is it the best order of character to meet corruption by corruption, and to conquer force by force?

The greatest man is he who does most good. To do good on a large scale can be the privilege of few; but what only the few can do separately, the many may do by union. We may, therefore, hope that great men are not so rare as they may seem. Wide cornfields wave their ripening treasures where no oak spreads out its boughs as the monarch of the woods. Many a gentle stream waters miles of verdure, giving life and healthful occupation to hundreds of happy men and women, where there is no cataract to allure the travellers from every region to listen to its roar, and to tremble at its sublimity.—It is not want of sensibility to the grandeur of single objects in nature that makes us say that the number and the usefulness of the lesser beauties of our world affect our imagination with a sense of something greater, as well as of something unspeakably more pleasing; and so in looking upon men. Happily the Caesars are but few; happily still would it be if the class to which he belonged had never been known! We know that, in the time to come, our world will have no occupation for such men. "Neither shall they learn war any more." "Neither shall character will not be wanting. Divine wisdom has taught us a weighty truth, in one short sentence: "He that ruleth his spirit is better than he that taketh a city." To be a conqueror requires forethought, arrangement, boldness, patience, courage; but how much more are these qualities required in him who would subdue himself! Here is the secret of true greatness—self-denial and self-control. For want of this, Caesar enslaved the world; but in that world there was no greater slave than Caesar.

How much of human wisdom is there, as well as of Divine authority, in the brief proverb of the Scriptures! This true and solid greatness should be aimed at by every child. Every parent should inculcate it by precept, and commend it by example. It is prudence, it is strength, it is happiness. With this no character can be bitter: without it no character can be great. It lies at the foundation of industry. It opens a sure path to honour. It is the natural effect of believing the great truths of the gospel, which humble us as sinners, and revive us as penitents, that they may encourage us to watch and pray, and quit ourselves like men. Blessed are they who are helped by God's own Spirit to gain this victory: to them the world becomes an easy conquest. How really pitiful is Julius Caesar when compared with the lowliest Christian! We are not so ignorant as to despise the gifts of God in bestowing great talents; but we have the highest authority for looking with more admiration on one talent well used, than on a thousand misapplied. The humble peasant, or mechanic, has a warfare to accomplish—a name to honour—a triumph to gain; and in the lowliest vale of life we know of many who are fighting "a good fight," keeping the faith, finishing their course, to whom "the Lord, the righteous Judge, will give" a crown that fadeeth not. How many a pious mother, how many an affectionate teacher, how many a faithful pastor, or missionary, will then be found to have been wiser than the world's philosophers, and mightier than her heroes!

WAGES FOR LABOUR.

Data furnished to the Albany Cultivator by the London Mark Lane Express.—In England, the average rate of agricultural wages for an able man, with a family, is 9 shillings, or \$1.98 per week. From this is to be deducted cottage rent at 35 cents per week, leaving \$1.63 per week to provide himself with the necessities of life. In France a labourer in the same situation receives \$1.04 per week; in Prussia, 66 cents; in Germany, \$1.02 per week; in Holland and Belgium, \$1.20; in Italy and the Austrian States, \$1.15. It will be remembered that these averages are those of the common labourer—shepherds, carmen, and mechanics, receiving rather more. The food which the wages named above will purchase in the several countries, is stated in the Express as follows:—

In England, the labourer can obtain for his 163 cents, or his week's wages, either 39 lbs. of bread, or 11 1-2 lbs. of meat, 7 1-4 lbs. of butter, 12 3-4 lbs. of cheese, or 174 lbs. of potatoes.

In France, with his 104 cents, he can buy either 46 lbs. of bread, 13 1-2 lbs. of meat, or 261 lbs. of potatoes.

In Prussia, with his 66 cents per week, the labourer can buy either 36 lbs. of bread, 16 lbs. of meat, or 8 3-4 lbs. of butter.

In Germany, with 102 cents he obtains either 43 1-2 lbs. of bread, 18 lbs. of meat, 11 1-2 lbs. of butter, 24 lbs. of cheese, or 54 quarts of beer.

In Holland and Belgium, 120 cents will buy either 58 lbs. of bread, 22 lbs. of beef or 460 lbs. of potatoes.

In Italy and the Austrian States, the labourer, with his 115 cents can buy either 50 lbs. of bread, 22 lbs. of beef, 8 lbs. of butter, 3 lbs. of cheese, or 168 lbs. of potatoes.

This table is interesting, as showing not only the prices of labour in the countries named, but

also the price of bread, meat, butter, cheese, &c. It is true, the bread is stated by the pound instead of grain by the bushel; but, as the flour of a bushel of wheat, say 40 lbs., will make from 63 to 65 lbs. of bread, an estimate may easily be made of the quantity of wheat or flour a man in any of the countries named would receive for a week's work. The labourer in this country, who receives his bushel of wheat a day, or other articles in proportion will readily conceive the meagre fare, and slender chance of "laying by anything," which must attend the foreign agricultural labourer. In all these countries it will be seen the value of provisions is at least as great as here, and in some instances much greater. It is only by the comparisons which such authentic statements enable them to make, that the free labourers, the farmers or mechanics of this country, can fully appreciate the advantages of their position.

[The closing remarks, originally designed for the United States, will in the main apply equally to the labourer in these Provinces.]

THE SUBMARINE TELEGRAPH AT PORTSMOUTH.

We are enabled to supply the following additional particulars respecting the submarine telegraph laid down across our harbour. It is now about three years since the telegraph from the Nine Elms terminus to the terminus at Gosport was first established. Subsequently, from the inconvenience experienced at the Admiralty office here, because of the distance to the telegraph station, the wires were continued from that place to the Royal Clarence-yard. With this addition, however, although the inconvenience was lessened, it was far from being removed, the harbour intervention, leaving a distance of upwards of a mile to the Admiralty's house, unconnected, and notwithstanding the wish of the authorities, both here and in London, that the telegraph should be carried to the dockyard, no attempt has hitherto been made to do so, because it has been considered almost impossible to convey it under water. An offer, indeed, was made to the Admiralty to lay down a telegraph enclosed in cast-iron pipes, which were to be fixed under the water by the aid of diving bells. This scheme, having been found to be impracticable, has been very prudently abandoned. Whatever difficulties may have hitherto impeded the project, the establishment of submarine telegraphs appear now to have been entirely overruled, for the time occupied from the commencement of carrying the telegraph from shore to shore, and transmitting signals, did not occupy a quarter of an hour. The telegraph, which has the appearance of an ordinary rope, was coiled into one of the dockyard boats, one end of it being made fast on shore, and as the boat was pulled across, the telegraphic rope was gradually paid out over the stern, its superior gravity causing it to sink to the bottom immediately. The telegraph consisted of but this line, and, unlike those along the various railways, required no return wires to perfect the circuit. The electric fluid was transmitted from the batteries in the dockyard, through the submerged insulated wire, to the opposite shore, the fluid returning to the negative pole through the water without the aid of any metallic conductor, except a short piece of wire thrown over the dockyard parapet into the water, and connecting it with the batteries. The fact of the water acting as a ready return conductor was established beyond question; for, to test this most thoroughly, repeated experiments were made in the presence of some of the principal dockyard authorities, including the heads of the engineering departments. There can no longer be any doubt that, without reference to distance, the water will act as a return conductor in completing the circuit. It will be recollected that in 1842 Mr. Snow Harris, when proving the efficiency of his lightning conductors in his experiments from this dockyard to the Orestes, exemplified that water would serve to complete the electric circuit. On that occasion, however, the distance traversed by the return current through the water was but trifling, compared with the space accomplished in the present instance. The batteries used were Snace's; and a very delicate and accurate galvanic detector, invented by Mr. Hay, the chymical lecturer of the dockyard, who was present throughout the whole proceedings, was also brought into requisition. Independent of the simplicity of this submarine telegraph, it has an advantage which even the telegraphs on land do not possess,—in the event of accident it can be replaced in ten minutes. The success of the trial here has, we understand, determined the inventors to lay down their completed line across the Channel from England to France, under the sanction of the respective Governments.—*Hampshire Guardian.*

VOTING MACHINE.

A convict in the state of New Jersey has invented a machine for taking the yeas and nays in Legislative Assemblies. It is described in the Trenton News; and if it realizes the statement, it may truly be called a wonderful machine.

"Yesterday we saw for the first time, a most wonderful machine, made for the purpose of saving time in taking the yeas and nays in houses of legislation. The model of this machine has only been completed a day or two, and is not even yet quite ready to be exhibited.

"The machine, when put into use, is to stand at the clerk's table, and from it two wires are to extend to the desk of each member, terminating in two knobs, one of which should be marked yea and the other nay. When the question is to be taken, and it is announced by the chair, the clerk unlocks the machine by touching a spring, and every member pulls one of the knobs attached to his desk. If he wishes to vote yea, he pulls the yea knob—the whole being done simultaneously and in a moment.

"The clerk then turns a small brass crank, part way round, and then figures appear before

him, in the machine, one of which gives the number of yeas, the other the number of nays which have been voted, and the third the aggregate of all the votes taken. At the same time and without any additional movement, the yeas and nays are all distinctly registered on the clerk's catalogue of members, which is printed pretty much in the usual form; the persons voting being marked by a small round hole pricked through the paper.

"All these operations are done with unerring certainty, and the whole should not require more than a single minute. The size of the house or the number of members, will make no difference in the time required. As soon as all the members who wish to vote have pulled their wires, the work is complete. The clerk then has only to turn his crank, and in an instant the number of yeas and nays and the aggregate vote stands before him in large figures, and all that he has to do is to declare the result. His marked register will, at the same time, show how every member has voted.—*Statesman.*

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, 1845.

FOR SALE.

At the Book-Store of G. Stanley, No 4, St. Ann Street, A SERIES OF FAMILY PRAYERS FOR TWO WEEKS, selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price 75d. April 25th, 1845.

Just Received

BY D. CHAMBERLAIN, 20, COLLEGE STREET, A FEW COPIES OF HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth 1s. 6d. plain leather 1s. 9d. but vs. A liberal reduction will be made, if a quantity be ordered.

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 in 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, 23th October, 1845.

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SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 41, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE ASSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and regular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those who are the Managers and Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

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