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The Bazaar.

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

VOLUME II.—No. 45.]

QUEBEC, THURSDAY, FEBRUARY 5, 1846.

[WHOLE NUMBER 97.]

"LOOK BEYOND."

When thy bosom swells with joy,
Pleasures all thy hours employ,
When thy heart is free from sorrow,
Careless of each coming morrow,
When bright flowers are round thee strown,
Hope's fair mantle o'er thee thrown,
"Look beyond!" these scenes so gay,
Fleeting, soon they pass away.

When thy brow with care is clouded,
Youth's fond dreams in darkness shrouded,
When the light is faded—gone—
That around thy path-way shone,
When thine eye is dimmed with tears,
Sad thy spirit, filled with fears,
"Look beyond!" this world of wo,
Peace and joy can God bestow.

When the loved that now are thine,
Leave thee for a brighter clime,
When the grave—the bier—the pall
From thy gaze hath taken all,
When thy lonely heart doth mourn,
Hours that never can return,
"Look beyond!" the silent tomb,
Christ hath scattered far its gloom.

When thy days are finished here,
Death's dark valley drawing near,
When thy feeble frame decays,
Faintly fall life's flickering rays,
When bright angels o'er thee bend,
Home thy spirit to attend,
"Look beyond!" the parting hour,
Trust thy Saviour's grace and power.

Ep. Recorder.

THE PROTESTANT EPISCOPAL CHURCH IN SCOTLAND.

Letter from the Right Reverend the Lord Bishop of Cashel to the Right Rev. David Low, LL. D., Bishop of Moray.

I think, Right Rev. Sir, that I have sufficiently replied to the letter which you addressed to me, and which you have lately published, but I will take this opportunity of writing a letter addressed to me by the Right Rev. the Bishop of Edinburgh. He seems to say that a person not residing in Scotland cannot have a sufficient knowledge of the actual state of things in Scotland, such as would justify him in charging the members of the Scotch Episcopal Church with an affinity with Tractarianism. I would beg to remind Bishop Terrot, that published statements are as open to non-residents as to residents, and it is from these I form my judgements. The altered formularies of the Scotch Episcopal Church, though not drawn up at "the present moment," do at "the present moment" give great encouragement to the Tractarian movement in England. All the changes from the English services are in the same direction towards Romish doctrine as the movements now being made by the Tractarians. Their present formularies make them allies to those who are fond of representing the Reformation as one of the greatest evils that ever took place in England. And I think I am authorized in charging the Scotch Episcopal Church, as a corporate body, with giving encouragement "at the present moment" to the Tractarian movement, when the edition of 1838 of the Communion Office has the very objectionable words, *and may become the Holy, &c.*, which are not to be found in a former edition of 1801; and in the canons of 1838, the Episcopal Church of Scotland has made a move in perfect unison with the Tractarians, by expunging the word "Protestant," which occurs seventeen times in the canons of 1828, and does not occur once in those of 1838. This surely is throwing the weight of her countenance into the scale of the Tractarians.

But I can also bring forward the language of official publications which express the sympathy of those in authority in the Scotch Episcopal Church with the great originators and leaders of that movement towards Rome. I would refer, in the first place, to a Charge delivered to the Episcopal clergy of the city and district of Glasgow, May 4, 1812, by the Right Rev. M. Russell.

He refers with approbation to Dr. Pusey's letter to the Archbishop of Canterbury, but states that the Scottish Episcopalians did not need the introduction of those principles which Dr. Pusey advocated, because they were already sufficiently imbued with them, and he proceeds thus to express himself:—"In Scotland, belief in the Holy Catholic Church has not only been professed, together with the other articles of the Creed, but the institution has been venerated as that ordinance of God, by which and through which the means of grace are conveyed to the faithful, and perpetuated from age to age, for the ultimate welfare of the whole human race.

"Such being the circumstances of our ecclesiastical body, we are not open to the influence of any temporary movement from without. The waves of that sea which has been put in motion elsewhere do not reach us; and therefore, all insinuations that we have adopted views, or admitted impressions from learned persons in another section of the Church, are totally without foundation. Such teaching was not needed here: our native clergy required not the light which it is meant to convey; and our people, generally speaking, had not so far forgotten the instruction received in their youth as to render a revival necessary from any other quarter, however respectable.

"As to the doctrines which have been revived or recommended in the South, it becomes me not to give any opinion. Considered simply as principles of the doctrines of Christ, I find not that they have been condemned by any who, by learning and research, have qualified themselves to pronounce a judgment. Some strange opinions have, no doubt, been

associated with the elucidation of orthodox views; and unwise practices, there is reason to fear, have been founded upon them by young men, whose zeal in a new path has greatly exceeded their discretion. A wise and learned head has remarked, that upon the great mass of the people the revival of obsolete usages has the same disadvantageous effect as the introduction of positive novelties; a truth to which the ardent and inexperienced cannot pay too much attention. But still I am satisfied that, under the overruling providence of God, real and substantial good will result from this apparent evil. The rapidity with which the notions alluded to have spread, and the eagerness with which they have been received in many quarters, where no motives but good ones can be supposed to have operated, show, at least, a consciousness of some defect; and though, in several instances, dangerous speculations may have been countenanced, and foolish ceremonies introduced, there is no doubt that important conclusions have at the same time been established, which will ultimately lead to clearer views, both as to the constitution, and proper authority of the Church. Already I perceive that the chaff begins to be separated from the wheat; that the dross is cast aside and the precious metal retained; and, in due time, we may piously trust the evil will altogether disappear, and an important benefit remain behind. But neither with the good nor the evil have we, in these parts, any direct concern."

We have here a bishop of the Scotch Episcopal Church not only declaring his belief, that real and substantial good will result from the Tractarian movement, but asserting that the Scotch Episcopal Church will not be affected by the Tractarian movement in England, because that independent of, and antecedent to, their teaching, they had made rapid strides in that direction.

But I can produce another publication, *A Sermon Preached before the Bishop and Clergy of the Diocese of Aberdeen, in Synod Assembled, on the 7th Day of August, 1811,* by the Rev. P. Cheyne, Minister of St. John's, Aberdeen. I have before me the second edition, and not a voice has been raised in the diocese, or in any part of the Church, against the sentiments put forward, either in the sermon as originally delivered, or in the notes afterwards appended. The bishop and clergy, the author informs us, unanimously requested the publication of the sermon, and they have allowed it to go forth, both text and notes, as expressing their sentiments. We may, therefore, look into this publication as indicating the existing principles of the Scotch Episcopal Church; and, if I mistake not, it affords evidence by which a person not residing in Scotland may yet come to the conclusion, that she is throwing the weight of her influence into the scale of the unsound members of the Church of England. In the sermon we find the following passage:—

"Though in one grand point of Catholic doctrine she has kept and witnessed the truth, in other respects she has been contented with the discordant utterances of a mixed theology, and perhaps boasted of the comprehensive laxity which tolerated the extremes of Catholic truth on the one hand, and Protestant heresy on the other."

Here we have the Tractarian cant of Catholic truth and Protestant heresy. A note appended explains more fully the author's meaning, an extract from which I subjoin:—

"The doctrine which our Church has witnessed is the most sacred one of the Eucharist. She attained it with difficulty, and at the risk, as it seemed in human judgment, of annihilation, and after a severe struggle brought up her Liturgy to the primitive and Catholic standard. That office henceforth became the test of the faithfulness of her witness, and she has not been so steadfast in maintaining it as could have been wished. There has been a too great facility exhibited on several occasions, in giving up to prejudice, or to hasten the attainment of objects of unquestionable importance, perhaps, but which it might have been better to wait for in faith, than to accelerate at the risk of weakening the Church's testimony for primitive truth. Whether this was not done to a considerable extent at the time when the so-called English chapels were united to the Church, it would perhaps be invidious to enquire. There does seem to have been fully as much of human expediency as ecclesiastical principle in the terms on which that union was accomplished, and the consequence has been, that the authorities of the Church stand in a false position towards many of the congregations which are nominally subject to them. But even the reservation then made in favour of the "primary authority" of the Scottish Office, has materially weakened since. One might ask, what has become of it in many of our churches in which it was used within the last twenty years? By what canonical act of legitimate authority has it been laid aside? Why, again, has it not followed the extension of the Church? Many new congregations have been established of late years; in how many of them is the 'Communion Office' of the Church used according to the 'Twenty-first Canon'? That canon secures the use of the English office to all congregations 'where it had been previously in use'—previously, i. e. to the union referred to. But that permission extended to no congregations formed subsequently; they are subject to the general rule, and ought to have the Eucharist administered by the 'authorized service.' No new congregation has a right to choose which service shall be adopted; the contrary has indeed been asserted and acted upon, but it is quite inconsistent with the terms of the canon.

The only imaginable exception are congregations of native English or Irish, who according to the practice of the Church, may be permitted the use of their own rites. The Church has been involved in inextricable embarrassments by the vacillating course adopted in this matter. Not the least of these embarrassments is the admission of inconsistent doctrines upon this, the most awful of all subjects. Yet is it not so? Are not inconsistent doctrines taught and tolerated among us? No doctrines can be conceived more inconsistent than that which inculcates belief in the real presence of Christ in the Eucharist, and that which rejects it as Popery, and teaches us that he is no more present there than he is anywhere else, where two or three are gathered together for prayer. Or again, what can be more inconsistent than the doctrine of the sacrifice and the direct denial of it? or the belief of its propitiatory nature, and the unqualified condemnation of it? Yet these 'discordant utterances' are heard on every side; and though one set of these doctrines is plainly and confessedly anti-Catholic, it takes refuge under the indefinite and halting testimony of the English Liturgy, and there finds it; and is not this to speak with 'stammering lips'?"

"And can the Church which has not vigour to suppress doctrines inconsistent with her own holiest service, be a sufficient guide to the truth? Is it not too plain that she succumbs to that fundamental position of all heresy—that every one has a right to judge for himself according to what he thinks to be in Scripture? There is not, perhaps, any form of discordant teaching prevalent in the Church of England which does not find a place among us, though, perhaps, we have hardly yet attained the same intensity of Lutheranism, which reigns triumphant in one numerous section of that Church. We do not the less thankfully acknowledge our deep indebtedness to that Church, though we may trace many of the evils under which we labour to her influence. We derive from her immense and incalculable good—the riches of the apostolic gift, and the evil came along with it; and unhappily, we have shown ourselves far more ready to fall in with the laxity of her practice and the indefiniteness of her teaching, than to imitate the vigour and earnestness with which many of her noblest sons have laboured for the restoration of Catholic truth, in token, we humbly trust, that their holy mother will soon arise and shake herself from the dust."

Again, upon confession—
"Most persons admit that confidential communication with a clergyman is sometimes necessary. So far they witness to the need of confession; but on very low grounds. It is not merely confidence that is implied. Confession, to answer its end, must be made not simply to one who is trustworthy or skillful, but to the priest as God's minister, intrusted with the dispensation of heavenly grace, the power to remit and to retain sins; speaking and acting in Christ's name ministerially, certainly, yet effectually, where there is no barrier; not externally only, but inwardly in the soul, and in the world unseen. Confession, in its use and efficacy, is founded in the belief of the sacramental character of the Church—that she is the depository, viz., of Divine gifts—the temple through which he approaches each of us individually, dispensing his invisible grace through his ordinances and through his ministers. Till this be recognized, there is no common ground on which the question can be argued."

Here, then, we have a clergyman of the Episcopal Church, approved by his bishop and clergy, declaring his holding the very essence of Tractarian doctrine, and we have the diocese of Aberdeen, in assenting to him, throwing the weight of their countenance into the scale of the Tractarians. For one statement, in which I fully agree, I thank the Rev. author, that the doctrines of our two Churches are quite inconsistent; and he blames his Church for not having vigour to suppress doctrines inconsistent with her own "holiest service." I believe with him that the doctrine of the Scotch Communion Office is quite inconsistent with that of our service; no intelligent, thinking man can honestly join in both. I say then again, what I said in my first letter, that if providential circumstances took me to Scotland, I should go to the chapel of the Church of England minister, where I could receive the sacrament of the Supper of the Lord, according to the form of the Church of England, and not to the chapel of the Scotch Episcopal Church, where I should find a service which puts forward doctrines which are, according to the opinion of Mr. Cheyne, as well as myself, inconsistent with the doctrines of my Church. I find then in Mr. Cheyne an unobjectionable witness of the Tractarian principles of himself and of his Church. I can, however, give another short extract from his publication. In page xiii. of the preface, I find the following in the notes:—

"I cannot admit that the Thirty-nine Articles are an ultimate document of appeal on the Eucharist, or any other doctrine. Our appeal is from them, if need be, to the catholic Liturgy, which is anterior to them in point of time, and superior in point of authority; and with respect to us in Scotland, the 'Communion Office' is our rule of doctrine on the Eucharist, supreme in authority over all other formularies. These are all, however, perfectly consistent with each other in catholic sense."

"If to acknowledge obligations to the teaching of such men as Dr. Pusey and Mr. Newman indicate a tendency to Romanism, I most gladly admit it. In common with thou-

sands who owe unto them 'their own selves besides,' I have derived the greatest possible benefit from their writings, and therefore feel the deepest sympathy in their trials. It would be unthankfulness in the highest degree not to express it particularly, now that they are so relentlessly persecuted."

By the authorities which I have adduced, I have fully justified my charge that the Scotch Episcopal Church has thrown the weight of her countenance into the scale of the unsound members of the Church of England, or in other words, in the present controversy, appears on the side of the Tractarians; and I have disproved Bishop Terrot's assertion, that he doubts whether a single clerical member of their Church would throw the weight of his countenance into their scale.

There is one point more in Bishop Terrot's letter which demands remark. He thinks it a very strong argument in favour of the Scotch Episcopal Church, that I stand alone against the testimony of so many bishops of the Church of England and Ireland. I beg to say, that whilst the question at issue must stand upon its own merits, independent of the number or rank of the persons who may adopt one side or the other, the exalted prelates, whose letters are quoted in favour of the Scotch Episcopal Church, appear to have had their attention directed to but one side of the question,—that of discipline and Episcopal authority; the important point of doctrine appears not to have been before them, and they have not given their opinion on a mixed question of Episcopal authority on the one hand, and false doctrine on the other; and having weighed both, they have not declared that which side of the scale they inclined; nor has any one bishop given his opinion, or acted as if it was his opinion, that the minister excommunicated by the Scotch bishop is cut off from the Church of Christ, or even separated from the Church of England. When an English or Irish bishop shall prohibit an English Presbyterian, excommunicated by a Scotch bishop, from officiating in his diocese, then he will have expressed an opinion favourable to the pretensions of the Scotch Episcopal Church, upon an investigation of the whole question.

It is true that in a certain aspect of the question I stand alone, because I alone have been appealed to (I am sure I cannot say why) by one of the Scotch Bishops. But I know I do not stand alone in holding as well as in expressing the opinion I have put forward. I know there are others, who, if appealed to, could not in conscience give any other opinion, but such as I have given, and who do think that the doctrinal error of the Scotch Communion Office, is a sufficient reason for not holding communion with that Church, even though separation from her should involve the undesirable absence of Episcopal superintendence and control; and whenever the case of the Scotch Episcopal Church, not satisfied with our Prayer-book, but thirsting after what she calls "Catholic doctrines," but which Church of England men well call "Romish doctrines," shall fairly come before the English Church—when the two inconsistent Liturgies shall be produced—when the condemnation of ours shall be marked by the introduction of theirs, I have no doubt what verdict will be given by all members of the Church of England, except those who have been trained in the school of Mr. Newman, are moving after him towards Rome, and would find in the un- Anglican doctrines of the Scotch Communion Office a convenient stage in that direction.

I find, I think, in our Church two things, for which I love her, SCRIPTURAL TRUTH, and SCRIPTURAL ORDER. I love her for both; but when I shall find these two separated, and I shall be obliged to choose whether I will hold to the truth and give up the order, or hold to the order and give up the truth, I shall feel myself bound to hold to the truth.

If my own Episcopal Church should turn away from the truth—should declare the doctrine of her Communion Service to be un-catholic, and should introduce a service that speaks more like Transubstantiation than ever was spoken by any Church but the Church of Rome, I should feel myself bound to protest against her heresy, and to separate from her communion, though that separation should involve the undesirable absence of Episcopal superintendence and control. How much more must I sympathize with Church of England men in Scotland, who upon the same ground separate themselves from a Church which has no hereditary claim to their submission—which is not the Church of their fathers, and had not been the cradle of their youth. If asked my opinion, I must say, "Come out from her and be separate."

But I cannot close without a word that may tend to peace, and to a happy union with the Church of England.

I would call on you, Right Rev. Sir, and the other bishops, with their clergy, to meet together, and casting off their unfortunate deviations from our common standard, conform to the Liturgy of the Church of England—speak her language. Let us walk by the same rule, let us mind the same things.

And may the great Head of the Church pour down upon us all, abundance of the one and the same Spirit, to lead us into all truth, and make us abound in every good work.—I have the honour to be, Right Rev. Sir, your obedient humble servant,

ROBERT CASHEL, &c.

Right Rev. David Low,
Bishop of Moray, &c.

Jesus is the Way by his example, the Truth by his word, and the Life by his grace. Out of this Way there is nothing but wandering; without this Truth nothing but error; and without this Life nothing but death—Queensland.

THE LAW UPON LOTTERIES.

From "Report of Cases Argued and Determined in the Court [S.C.] of Lower Canada, by GEORGE OKILL STEWART, Esquire."

ISAAC ROUSSE, *Eparte.*

A writ of Habeas Corpus was issued directed to the keeper of the common goal of this district to produce the body of Isaac Rousse, and by the return it appeared that this individual was imprisoned under a commitment upon a conviction before two justices for selling tickets in and belonging to a foreign lottery.

The prisoner having been heard by his counsel, the following opinion was given by SEWELL, Ch. J. The point submitted is distinct and single. If the statutes 9th, Geo. I. c. 19, and 6th Geo. II. c. 35, form a part of the criminal law of this province, there has been no assumption of jurisdiction on the part of the magistrates by whom the prisoner has been convicted of selling tickets "in and belonging to a foreign lottery," and consequently the prisoner must be remanded; for the question whether the conviction was regular, as to the course of proceedings had in obtaining it, must be settled by certiorari.

By the 11th, Geo. III. c. 85, the criminal law of England is declared to be the law of this province, "as well in the description and quality of the offence as in the mode of prosecution and trial." A great portion of that law is of universal application and that portion is in force in this province: but other portions are merely municipal and of local importance only, and these are not in force. The line between them, in the absence of positive enactments, must be drawn by the legal discretion of the judges as cases arise and call for decision, and "the inquiry," says Sir WILLIAM GRANT in the case of the *Attorney-General v. Stewart* at the rolls, will depend upon this consideration, whether it be a law of local policy, adapted solely to the country in which it was made, or a general regulation, equally applicable in any country in which the law of England obtains. (a) Now gaming, from its tendency to corrupt the morals of the people, is considered by the law of England to be an offence. "Taken in any light," says Sir WILLIAM BLACKSTONE, "it is an offence of the most alarming nature," (b) and all lotteries, as a species of gaming, are declared by the 10th and 11th Will. III. c. 17, to be public nuisances. The statutes, therefore, which have been passed, prohibiting the establishment of offices for the sale of tickets and chances in foreign lotteries, and the sale of such tickets and chances, I cannot but consider as general regulations in furtherance of the laws against gaming, and as applicable in this province to the state and condition of the inhabitants as in England. The statute 6th, Geo. II. c. 35, after stating that the statute 9th, Geo. I. c. 19, has been found inadequate, enacts, "That if any person shall sell any ticket in any foreign lottery, and shall be convicted of the said offence before two or more justices of the peace, the person so convicted shall, for every such offence, forfeit the sum of £200, and be committed to the county goal, there to remain without bail or mainprize for the space of one whole year, and from thence until the said sum of £200, so forfeited as aforesaid, shall be fully paid and satisfied." And the return to this habeas corpus is a commitment of the prisoner upon conviction, before two justices, of the offence above stated.

It has been argued that the conviction is not a criminal matter, but I cannot agree in this. By the mutiny act it is enacted, "that a soldier shall not be liable to be taken out of His Majesty's service by any process or execution whatsoever other than for some criminal matter." In the case of *The King v. Bowen*, the defendant on a charge of bastardy, was committed for refusing to enter into a recognizance to indemnify the parish, and the question before the court of King's Bench was whether this was a commitment for a criminal matter, and the court held that it was, because incontinence is a crime, though cognizable only in the ecclesiastical courts. (c) The present appears to me to be a stronger case than *Bowen's*, for here, to sell tickets in a foreign lottery is, by statute, declared to be an offence punishable by fine and imprisonment and cognizable before a criminal jurisdiction of two justices of the peace from whose judgment an appeal lies to the Court of Quarter Session. If I err in the opinion I entertain on this case, I have the satisfaction of knowing that it may be brought before the court of King's Bench where my error may be corrected.

Let the prisoner be remanded.

Extract from Act for the prevention of gaming, 12 Geo. II. c. 28. Evans' Collection of Statutes.

If any person or persons shall after the twenty-fourth day of June one thousand seven hundred and thirty-nine erect, set up, continue, or keep any office or place under the denomination of a sale or sales of houses, land, advowsons, presentations to livings, plate, jewels, ships, goods, or other things by way of lottery, or by lots, tickets, numbers, or figures, cards, or dice; or shall make, print, advertise, or publish, or cause to be printed, advertised or published, proposals or schemes for advancing small sums of money by several persons amounting in the whole to large sums; to be divided among them by chances of the prizes in some public lottery or lotteries established or allowed by Act of Parliament, or shall deliver out, or cause, or procure to be delivered out tickets to the persons advancing such sums, to entitle them to a share of the money so

(a) 2 Merivale's R. 151. (b) 4 Comm. 171. (c) 5 Term. R. 156. lb. vol. 2. p. 211. The King v. Archer.

advanced according to such proposals or schemes; or shall expose to sale any houses, lands, advowsons, presentations to livings, plate, jewels, ships, or other goods by any game, method, or device whatsoever depending upon or to be determined by any lot or drawing, whether it be out of a box or wheel or by cards or dice or by any machine, engine, or device of chance of any kind whatsoever; such person or persons and every or either of them shall, upon being convicted thereof before any one justice of the peace for any county, riding, or division, or before the mayor or other justice or justices of the peace for any city or town corporate upon the oath or oaths of one or more credible witness or witnesses (which said oaths the said justices of the peace and mayor are hereby authorized, empowered, and required to administer) or upon the view of such justice or justices of the peace, or upon the confession of the party or parties accused; shall forfeit and lose the sum of two hundred pounds to be levied by distress and sale of the offender's goods, by warrant under the hands and seals of one or more justice or justices of the peace of such county or riding, division, city, or town where the offence shall be committed.

The Berean.

QUEBEC, THURSDAY, FEB. 5, 1846.

While proceeding to act upon the announcement in our last number, that we would insert the Lord Bishop of Cashel's letter, it struck us that, as we did not intend to publish the second from the Bishop of Moray, it would be as well to omit that part of His Lordship's reply which is immediately directed against the same. We have acted in accordance with that suggestion of our mind, and now only notice that the two prominent points on which the Scottish Bishop advances claims the validity of which is denied by the Irish Prelate, are these: Whether the Scottish Episcopal Church is in canonical and legal communion with the established Churches of England and Ireland—and whether the Scotch Bishops have an absolute right, inherent in the nature of episcopacy, without any regard to the truth or error of their doctrine, or the subordination of all persons who profess episcopacy within a certain district. We have no hesitation in saying that we consider the Bishop of Cashel to have very greatly the advantage both in argument and in command of temper.

Our Correspondent MORALITY has opened a subject which had been put on our list of Agenda recently at the suggestion of a Clerical friend, and which we recognise as demanding the immediate attention of the public. It seems unaccountable, indeed, that the practice of getting up lotteries, raffles, and similar devices for substituting the chances of a throw of dice, or the blind drawing of a lot, for the exercise of skill and the application of industry, should have been so long tolerated with the publicity given to it through the advertising columns of the periodical press: still more unaccountable, perhaps, that it has sometimes been resorted to, if we are rightly informed, as a means of serving the cause of professed charity, by raffling for articles at bazaars for purposes of benevolence!

With the object of throwing light upon the legal aspect of the question, a gentleman versed in the law has been so kind as to point out to us two articles for insertion which will be found on our first page. In a decision of the late CHIEF JUSTICE SEWELL it is laid down that the English law respecting lotteries is in force in this Province, on the consideration that it is "not a law of local policy, adapted solely to the country in which it was made, but a general regulation equally applicable in any country in which the law of England obtains." The tendency of lotteries, as a species of gaming, to corrupt the morals of the people, makes them "an offence of the most alarming nature," and a "public nuisance." And the law imposes not only upon the getting up of a lottery, whether foreign or domestic, nor upon the getting it advertised, but even upon the advertising itself a fine of £200—the amount to go to the poor, of whom there are plenty. Now it certainly seems to us that in a great measure the remedy to this crying evil lies in the hands of our dispensers of justice—and guardians of public safety. And if they have hitherto been slow to see their duty and the deteriorating effect which the neglect of it has upon the morals of the community—the jeopardy in which it places the character of the inexperienced and the peace of families with whom these are connected—perhaps a recent melancholy event may produce conviction and lead to a course of action consistent with it. The excitement of raffles and lotteries bears the closest relation to the propensities nurtured at those dens of iniquity, the gambling-houses. That these establishments for encouraging profligacy and dishonesty, for ruining the prospects of individuals and bringing calamity upon families, should be commonly known and yet tolerated by the authorities, cannot perhaps surprise, as long as the publication of advertisements for lotteries and raffles calls forth no censure.

Even if there were no legal enactment against games of chance, the moral aspect of the question would require the strenuous endeavours of the true lover of his country to

discourage them, and to keep every one whom he can influence out of the meshes of so treacherous a net for catching the unwary and training them for crime. No consideration of any kind ought to be sufficient to sanction so dangerous a method of raising money. Before the minds of our people, especially the young with their fiery temperaments and irregular imaginations, success in life ought ever to stand connected with right conduct in life and the blessing of God upon it—not with the throw of dice and the coming-up of a fortunate lot, the gain of one individual without exertion or claim of right on his part, to the loss and disappointment of ninety-nine others. May we not ask parents to banish the dice-box from their domestic circle—not to leave it in their children's hands as a play-thing, if they would be sorry to see it in their hands, hereafter, as the instrument of their ruin and disgrace. On the other hand, every facility should be afforded to the useful exertion of mental and physical faculties: the use of tools—the drawing-pencil and the paint-box—application to profitable reading—these might be made the means of that relaxation which mind and body need, and which ought never to be sought at the risk of correct principle. This matter is doubly important, from the strong feeling which exists in favour of early hours for the closing of shops. No right-minded employer will feel otherwise than willing that those who are useful assistants to him in daily business should be released from their occupation at so reasonable an hour as to give them opportunity for relaxation and improvement. But what is the probability of attaining these desirable ends, while the temptations are so many for the gay and thoughtless to seek relaxation in the dens set up or haunted by those on the watch to corrupt their principles, and form them into tools for criminal enterprises, and at last into victims of their guilt? We trust that a subject of such vital bearing upon the best interests of the population will not be allowed to pass from under consideration: that those of mature minds, sound principles, and deserved influence in the community will unite in a determination to discountenance every resort to blind chance, and in the support of those laws which the wisdom of legislatures in days long passed by has enacted and which the present day of brighter light and accumulated experience ought to find us willing to carry into full effect for the immediate safety of our property and the furtherance of the nation's wealth and godliness.

THE REV. HUGH McNEIL ON DISSENT.—Dissenters, considered simply as such, are not to be blamed for their present position. They were born and brought up in it. They do not occupy the inheritance bequeathed to them by their fathers. Their forefathers who first dissented were not exclusively, or, as I think, principally in fault. For whatever may be said against them, and deservedly, for allowing the non-essential things of dress, and discipline, and forms of worship to induce them to break off from a Church whose fundamental doctrines and only sacraments they held and acknowledged to be scriptural: more, in my judgment, and more deservedly, may be said against the government of that Church who proposed and passed the Act of Uniformity. The true healing measure on the side of the Church of England, which if met by a corresponding movement on the side of Dissenters, would, if any thing could, lead to real and permanent Christian union in England, would be the repeal, or, if not the entire repeal yet, certainly, a very decided modification of that Act. As matters stand, however, though I think Dissenters have sustained great loss in many of the features of the primitive model which belong to the Church of England, still I think those among them, who as collective bodies or Churches have retained true apostolical doctrine, and Christ's ordinances in all things which his commandment has rendered imperative, have retained everything essential to genuine Christianity and individual salvation. With such views, which are not new to you, my brethren, it is manifest that it is not by repugnance towards Dissenters as such that I am kept aloof from the proposed Alliance. I may here add, that at various periods of my life, I have had affectionate intimacy with Christian Dissenters.

THE REV. CHANCELLOR RAIKES ON DISSENT.—“Could we but suppose a case, where Dissent should be content with the spiritual liberty it enjoyed, and should not be anxious for the advancement of a separate interest, or clamorous for equality of privilege; and where the Established Church should be sound in the faith, and yet considerate of the prejudices of those who differed; where power should not be abused on one side, nor liberty on the other; where the Church should not so presume on its temporal advantages as to forget its spiritual character; and Dissent should not so forget its spiritual privilege as to be coveting temporal advancement; where Ephraim should not envy Judah, and Judah should not vex Ephraim; but each should rejoice in its own specific opportunities of doing good, and wish for nothing more than what was legally belonging to it; in such a case, though there would be dissent, there need be no division. A feeling of Christian love might link together those who were not separated by jealousy and suspicion. Confidence might exist, where there was no doubt as to the motives by which each were actuated; and the healthy tone of religion in such a community, would be proved by the power with which it rose above the ordinary weaknesses of our nature. “We ask, again, do such objects appear wholly utopian? May they not be well laboured for in the use of such means as are at present presented to our readers?”

“We ask, again, do such objects appear wholly utopian? May they not be well laboured for in the use of such means as are at present presented to our readers?”

LORD'S DAY OBSERVANCE.—Archdeacon Henry Williams writes, with reference to the late conflict between the British force and the New Zealanders: “On the Lord's day before last the troops were engaged as on other days, and firing at the Pah the whole day. Of course they had no service. The natives in the Pah held their service, and did not return a single shot during the whole day. These are striking facts.” He adds: “The loss on the part of the military is attributed, by the natives, to this circumstance.” It is much to be regretted that the natives should have had any occasion given them for making such reflections.

CONVERTS FROM ROME.—While Rome certainly has had occasion afforded it, lately, of boasting of accessions to its ranks from among professing Protestants, it appears that Protestantism might show lists of its gains too, if it were its wont to boast of numbers. The *Dublin Warder* counts up twenty-six priests of the Church of Rome who have become Protestants, besides three Clergymen of the Church of England who were Romanists, and nine other individuals who have left Rome for Protestantism. The time within which these conversions have taken place, is not, however, mentioned.

GERMAN CATHOLIC CHURCH.—A correspondent of the *Continental Echo* gives a list of 174 places in Germany and Prussia where congregations of the German Catholic, or German Apostolical Church have been formed; and 20 more places where they would be formed at once, if political hinderances did not prevent it. Among the latter is Treves! No wonder that the imposture which has been acted there has disgusted individuals with the Church that sanctions it; and no greater wonder that there is influence enough there, to make the formation of a dissenting congregation dangerous.

ECCLESIASTICAL.

Diocese of Quebec.
 THE LORD BISHOP OF MONTREAL returned to town on Saturday last, having held Confrontations, since that of 323 candidates at Montreal mentioned in our last number, at Sorel, where 45 candidates were confirmed.
 Rivière du Loup } 7 “ “ “
 en haut, “ “ “ “
 Lake Maskinonge, 5 “ “ “ “
 Three Rivers, ... 20 “ “ “ “

INCORPORATED CHURCH SOCIETY.
 Payments made to the Treasurer at Quebec, on account of the Incorporated Church Society in the month of January, 1846.
 Jan. 1—Rev. R. Anderson, moiety of subscription in his District to 31st Dec. 1845. £1 17 6
 “ 7—Megantic District Association per Rev. R. R. Burrage, 1 17 6
 “ 19—Annual Subscription July 1845, J. Von Exter. 1 5 0
 “ 26—Ditto 2 years to July '46, A. Gillespie. 2 10 0
 £10 10 0

Fund for Widows and Orphans of the Clergy.
 Jan. 1—Collection at Upper Ireland, per Rev. R. Anderson, 0 9 3
 “ 5—Collection at Rivière du Loup, per Rev. N. Guerout, 1 13 11
 “ —Collection at Brandon, per ditto. 0 10 0
 “ 26—Collection at Gaspé Basin, per Rev. W. Arnold. 0 18 10
 £3 12 0½

T. TRIGGE, Treasr. C. Socy. Quebec, 2d Feby. 1846.

Diocese of Toronto.
INCORPORATED CHURCH SOCIETY.
 At the Society's Monthly Meeting held on the 7th of January, the Treasurer's statement of accounts showed a balance of £613 12. Receipts during the month:—

Sales in the Depository.	94 2 6½
Cecil Mortimer, Esq., balance due on books supplied by the Diocesan Committee of S. P. C. K.	5 2 4
Toronto Parochial Association.	16 0 0
Life subscription of Hon. W. H. Draper.	12 10 0
Widows and Orphans' fund collection.	36 8 0½
£164 2 11	

The payments during the same period have been—

£ s. d.	
Sundry payments as per audit 3d Dec., 1845.	126 8 9½
The Rev. J. Mockridge, his allowance to 31st Decr 1845.	4 12 7
The Rev. F. Tremayne.	13 17 9
£144 19 1½	

On the recommendation of the Standing Committee, the payment of the following accounts was ordered:—
 R. Cuthbert—Stock £4 3 8 Expenses 6 6 5 10 10 1
 Bibles bought for the use of the Provincial Penitentiary. 21 17 6
 Duty paid on books from New York. 8 5 3
 Petty cash. 2 6 10½
 Thomas Champion, salary. 10 8 4
 Boy's wages. 1 13 4
 £55 1 4½

The sum £5 18. was granted for the purpose of paying the Rev. F. A. O'Meara's expenses of the second of two visits made by him to the Indians at the Sault St. Marie. £50 s'g. were allowed towards the maintenance of a Travelling Missionary in the Simcoe District. The fourth of the four annual Sermons to be preached in aid of the Society's funds was agreed to be applied to form a fund for the support of Students in Theology, to be placed at the disposal of the Lord Bishop for that purpose. Payment ordered of £16 2s. 5d. to the Treasurer of

the Thornhill Parochial Association for local purposes, and transfer of £20 towards salary of the Trav. Missionary for the Home and Simcoe Districts—the total of £36 2s. 4d. being 7ths of the funds paid to the Treasurer by that Association, so appropriated by the Thornhill Committee.—Condensed from the *Church.*

ST. PAUL'S CHURCH, KINGSTON.
 SUMMERHILL, Jan. 21, 1846.

Rev. and dear Sir:—Having observed in the report of the proceedings of the Midland and Victoria District Branch of the Incorporated Church Society, that it is intended “to dedicate the Church now building in Kingston to St. Paul.” I request you will do me the favour to state if the Building Committee to which you are Secretary, and who are exclusively charged with the concerns of that intended church, have authorized the Church Society to make this declaration; and if not, whether it is the intention of the Building Committee, as representing the subscribers for its erection, to permit this church to be so dedicated.

Having been the humble instrument in bringing the subject of the building of this and St. James's Church before the Protestant Episcopal community of Kingston, and, although a stranger, feeling the deepest anxiety and interest as to everything connected with them, I trust I may stand excused for the liberty thus taken in addressing you upon a matter which, although it is designated by the Reverend Editor of *The Church* newspaper as “straining at a gnat,” is, in my opinion, of the highest importance, where ambiguity and the language of human tradition is adopted and pertinaciously adhered to, in preference to the plain and unequivocal directions of Scripture.

I am, Rev. and dear Sir, yours faithfully,
 P. B. DEBLAQUIERE,
 To the Reverend the Secretary of the Building Committee of St. Paul's Church, Kingston.

KINGSTON, Jan. 23, 1846.
 MY DEAR SIR:—In reply to your communication of the 21st inst., addressed to me as Secretary of the Building Committee of St. Paul's Church, I have to say, that no connection exists or has existed, between the Church Society and the Building Committee of St. Paul's Church; and that as regards the expression to which you attach so much importance, no influence has been exerted to procure its insertion in the Report of the Church Society of the Midland and Victoria Districts.

I would moreover say, that when the church in Queen-street, now in progress of erection, is completed, the Lord Bishop of the Diocese will consecrate it to the exclusive worship of Almighty God, by the name of St. Paul, according to the form usual on such occasions. Believe me, my dear Sir, yours faithfully,
 W. M. HENCHER,
 Secretary of the Building Committee of St. Paul's Church.

The News.

To the Editor of the Berean.
 SIR,—I find that both you and your contemporary of “The Church” have copied an article from the *Cornwall Observer* which states that “the Lord Bishop of Toronto has appointed the Rev. H. Patton of Kemptonville to the Rectory of Cornwall.” I can readily conceive that you considered the fact of Mr. Patton's appointment as the matter of interest to the public, and were not concerned to examine the terms in which that fact was announced;—but I would respectfully suggest that the loose statement which you have endorsed may increase the existing misapprehension as to the amount of patronage possessed by the Colonial Bishops. Might it not be well to rectify the error into which you have fallen, and to inform your readers that the Bishop of Toronto could not have appointed Mr. Patton, for the very simple reason that the appointment does not rest with the Bishop? That His Lordship may have used his influence with the Government in Mr. Patton's behalf is very probable; more than this he could not have done.

I remain,
 Your obedt. Servant,
 G. M.

[We thank our Correspondent for setting us right; he has correctly conceived the manner in which the piece of intelligence found its way into our columns.—En.]

To the Editor of the Berean.
 Allow me to call your attention, as well as that of the proper authorities, to the existence of an evil which seems to be fast gaining ground in our community, and which, if not checked in due time, threatens the most serious consequences. I allude to the prevalence of a gambling spirit, as displayed in the numerous lotteries, raffles, &c. which have lately taken place or which are still to come off. I am happy to say that in Quebec we have had but one or two instances of the kind; but in Montreal they have become very frequent. In looking over some of the journals of that city I see advertised at the present time; a long list of prizes in some lottery of the United States, with a tempting title to attract unwary persons; then a notice of a raffle of a number of engravings, where every ticket will receive a prize of more or less value; then follows one from a house largely engaged in the manufacture and sale of musical instruments, where the value of the prizes is set down at £312; and, in addition, I observe a notice of a lottery by another establishment engaged in the same trade which says that, “having a heavy stock on hand, the proprietors have determined to try and get off, by means of a lottery, goods in their line to the amount of £375.” In the first place, look at the injury which this way of disposing of stock does to regular, steady-going tradesmen. Who would go and give £60 or £70 for a piano-forte or a harp, at a shop, when by a throw of the

dice he may become possessor of the instrument for two or three pounds! If this practice is allowed to continue, other tradesmen must in self-defence get up similar attractive schemes, and there will be nothing but gambling, with all the evils attendant upon it.

My purpose, Mr. Editor, is not to expatiate upon the mischievous and ruinous tendency of lotteries and every thing connected with them, under whatever name put forward. These evils are too well known by experience; as a proof of which it is sufficient to mention that in England lotteries have long since been suppressed by the law, and declared “public nuisances.” In the United States too, at least in a majority of the States, lotteries are prohibited. My purpose is merely to draw public attention to the illegality of these schemes; so that proper remedies may be applied to check the insidious disease before it has spread any farther. My impression is that every one of these lotteries, raffles, &c. are illegal, and would subject the persons concerned in them to prosecution and a penalty. And I can only account for the impunity which has hitherto attended these projects by supposing that the Crown-officers, as long as the evil was so trifling, did not think it worth while to interfere. Can you inform me, Mr. Editor, of the law upon this important subject? Are not lotteries absolutely illegal?

MORALITY.
 Quebec, Jany. 1846.

To the Editor of the Berean.
 SIR,—The subject of a very pertinent letter of your correspondent “Layman” appears to demand serious and early attention. Under no pretence whatever should that most dangerous of all orders, the “Jesuits,” be suffered to get possession of one foot of land in this country, for as they have proved themselves too mischievous to be allowed to exist as a body in old countries, what evil may not be expected to arise from their crafty machinations in a comparatively young one? By taking a retrospective glance at history as regards this order, we shall find that “The vow of implicit obedience to its General, distinguished it above every other religious fraternity, and the strenuous endeavours to get into the hands of its members the superintendency of all education, as well as the situation of Confessors or Chaplains, especially in families of the higher orders, obtained for it the highest influence.

Literary attainments and pleasing manners, refined and prudent conduct were its letters of recommendation to such places of trust; cunning calculations and laying in wait for circumstances, were its fundamental principles; its morality was self-interest; a prudent distribution of its members, and artful connexion and communication with one another, so as to work together like one man for one grand object, was its universal policy. Every thing was made subservient to the Romish Church and the influence of the papacy. This order, at its most flourishing period, had fourteen hundred colleges, and more than twenty-two thousand members. And what was predicted respecting it by its General, Francis Borgia, has to this day been too truly and accurately realized, namely,

“We have come in like lambs;
 We shall rule like wolves;
 We shall be driven out like dogs;
 We shall be renewed like eagles.”

We ought to thank Almighty God, Sir, that the fourth part of the prophecy is not yet quite fulfilled.

Think, Sir, of the happy home of your youth, the comfortable fireside, the confidential and merry circle around the peaceful hearth in which you delighted, and for which you would in those days joyfully have shed your heart's dearest blood to protect and maintain it sacred—Oh! think, while breathing in that pious home, the sweet atmosphere of true Christian love, which a Saviour's spirit purified, a Saviour's spirit hallowed—and in which as a congenial clime, all the benevolent affections expanded; and now, Sir, picture to yourself that lovely scene, that heaven on earth, reversed, destroyed by the introduction of a visitor designated “Jesuit.” Observe him in his office of Confessor, see his stealthy step gliding from room to room as best suits his evil purposes, sipping the confidence of the father from the son, the mother from her daughter, the brother from the sister. Behold him in possession of every secret of the once free and happy family, at the bedside of the dying father, charged with threatenings to overwhelm if he be refused—glib with promises to smoothe the path of death, if he be obeyed; he has professed to bring ghostly counsel, he has ruined a family—but another possession has been added to his Order.

“Alas, how has sin poisoned every blessing into a curse, and—turned our glory into our shame! The benevolent Creator bestowed the faculty of speech, to enable man, as the High Priest of nature ministering in earth's temple, to offer up acceptable sacrifice of prayer and praise before the throne on high, and to diffuse such piety and peace, such gladness and consolation among the dwelling places of the children of men as would make earth an anticipated heaven. Has it not been by man's depravity perverted into a means of turning earth into an image of hell, and insulting the Almighty with language the most hateful to His ear, rising before his throne, like the foul steam of an abominable and accursed sacrifice defiling the earth, and darkening the heavens, with its black polluted breath?”

Let the last words of the Layman “let us bestir ourselves in time,” be our Tocsin; sound it, Revd. Sir, in the ears of our Clergy, call upon them to blow the trumpet to their several congregations; and if there be not a proper and heart-felt response, you and I at least, Sir, not forgetting our friend the “Layman,” may comfort ourselves in having done our duty.

The Legislature ought to be roused to the enactment of a Law, to prevent that dangerous order from holding, or owning land or other property in this country, either directly or indirectly. The monied man, or great landed proprietor will say “May I not do what I will with mine own?” Most certainly, but not to the subversion of good order and the well being of the

community of which he is a component member, any more than he may destroy his own house by fire to the detriment and probable ruin of the neighbourhood in which he resides.

A WANDERER.

[From part of our correspondent's letter we must conclude that he is well acquainted with the remarkable production of a living French writer, Professor Michelet of the College de France, "Priests, Women, and Families" — and that the fire kindled within him while reading that Roman Catholic's revelations respecting such domestic influence as the re-introduction of the Jesuits threatens.

"Let us not dissemble, but acknowledge to ourselves how things are; there is in our family a sad difference of sentiment, and the most serious of all. We may say to our mothers, wives, and daughters on any of the subjects which from the topics of our conversation with indifferent persons, such as business or the news of the day, but never on the subjects that affect the heart and moral life, such as eternity, religion, the soul, and God. Choose, for instance, the moment when we naturally feel disposed to meditate with our family in common thought some quiet evening at the family table; venture, even there, at your own house, at your own fireside, to say one word about these things."

As regards the enacting of laws to prevent the restoration of the Jesuits, we feel persuaded that the laws as they stand would be sufficient for the purpose, if there were a determination, on the part of "the powers that be," to keep that insidious order out.—[Ed.]

To CORRESPONDENTS.—Received R., letter and pamphlet;—C. B. pamphlet: why not more?—G. W. E. M.;—Journal Ohio Convention was acknowledged in our last by an extract: it does good to see the hand-writing which addressed it;—D. C. G. to GS.

The payment acknowledged by A. A. H. from the Baroness de Longueil in the Bureau of the 15th ult., should have been credited to the Rev. J. A. Allen.

Local and Political Intelligence.

THE OREGON DISPUTE.

A French Writer's view of it. Sir,—Perhaps it might not be ill-timed to publish the opinion of a gentleman on the Oregon question who acknowledges himself sufficiently prejudiced against everything English.

M. Duhot de Mafras, attached to the French legation in Mexico, spent the years 1840, 1841, and 1842, in exploring the Californias, as well as the territory in dispute; and the result of his labours is published in four volumes, with a splendid map and illustrations, by order of the King of the French, and under the auspices of Marshal Soult and the Minister for Foreign Affairs.

M. Duhot de Mafras, after weighing the pretensions of the claimants with regard to the right of possession, from discovery, cession by treaty, or occupation, thus emphatically sums up:—

"If we had now to express an opinion upon this important question, we could not, in spite of all our sympathies for the United States, and our deep aversion to the ambitious politics of England, help admitting that justice and reason are this time on her side, and that she has an absolute and exclusive right to the possession of the disputed territory."

I am, Sir, your obedient servant,
W. L.

Albany-street, Tuesday night.
To the Editor of the [London] Times.

THE OREGON QUESTION.—PEACE.—The Committee of the London Peace Society have memorialized Sir R. Peel in favour of settling this question by peaceful rather than by other means, whatever provocation the British Government may receive to adopt a warlike tone and policy. They earnestly deprecate war between the two nations, and urge the propriety of settling the dispute by arbitration.

IMPORTANT DISCOVERY.—Mr. Ham, of Norwich, has discovered a mode of ascertaining with exactness the altitude of the sun in very cloudy weather. To the maritime interest of the world, this discovery is of the greatest importance, as it will enable commanders of vessels to ascertain the latitude and longitude of the ship by "observation" when otherwise they would have to rely upon their dead reckoning.

The Committee of Lloyds have offered Mr. Ham assistance in making known the discovery.

ARCTIC DISCOVERY SHIPS.—The accounts received at the Admiralty respecting the Erebus and Terror were dated on the 26th July, when the discovery ships were in Lat. 74° 48' N.; long. 16° 13' W. The Prince of Wales, whaler, Dunnatt, fell in with them at a distance of about three miles. A boat with several of the officers boarded him. They were all well and in high spirits. The ice was then opening, and there was every prospect of their getting to the westward.

The Canopus, 84, Captain Fairfax Moresby, C. B., is ordered to proceed first to Cork, where she will take on board the 16th Regiment, and convey it to Gibraltar; thence she will go on

to Jamaica, with some troops; then to Bermuda, Halifax, and again to England.

We hear from the coast of Barbary the disastrous intelligence of the loss of the *Pepin*, French-man-of-war steamer of 160 horse power, when 77 persons were drowned. As soon as the news of this misfortune reached Gibraltar, Her Majesty's steam-sloop the *Flamer*, Commander Postle, was sent over to the coast to render every assistance.

One of the most extraordinary instances of rapid express, was furnished on the 22d Dec., by the *Morning Herald*. It contained on that day the American news by the "Cambria," by Special Engine Express, the French King's Speech on the opening of the Chambers, and the *Overland Mail* from India. The latter reached London from Bombay in 28 days, the shortest time on record.

RAILWAYS.—A trial of the principle of the broad and narrow gauges of railways took place on Wednesday and Thursday last, when the great superiority of the broad gauge was testified beyond all doubt, both as regards speed, power of draught, and safety.

Mexico.—An American vessel has lately arrived, bringing important news from this country. Previous accounts intimated that a revolution or change of rulers was expected, under circumstances of considerable interest, although these events have been of such frequent occurrence, during late years, in Mexico, that they almost ceased to attract much notice. General Herera was appointed Dictator to oppose General Paredes, who had declared against the existing government and was approaching to attack the capital with a large force. The last arrival mentions that the soldiers who were to defend the city, had pronounced in favour of Gen. Paredes, and that he had in consequence entered Mexico in triumph and assumed the Government. It is said that Gen. Paredes is determined to try and recover Texas, that he has refused to receive the American minister, Mr. Slidell, who was sent to negotiate for the cession of California, and that one reason why Paredes was successful was, because the former government had shown so much indecision in this matter.

KINGSTON, Jany. 20.—OUR FORTIFICATIONS.—Contracts for the erection of Fortifications at Kingston, have been declared. The following is a list of the sites on which fortifications are intended to be erected, with the names of the Contractors:

Table listing contractors and their details for fortifications at Kingston, including G. Davidson, Murney's Point, J. Crawford, Market Battery, W. Murray, Market Shoal, W. Allan, Perth, Point Frederick, R. Matthews, Cedar Island.

New GOVERNOR GENERAL.—The report mentioned in the last *Berean*, that Lord Cathcart had received the appointment of Governor General over B. N. America, is fully confirmed. The making out of the commission only awaits his Lordship's signature of his acceptance of the important post, and as soon as this can be done and a reply received, the Earl of Cathcart will be formally installed as Governor General. The *Montreal Gazette* adds to the above particulars:

"We understand that Her Majesty's pleasure was signified to his Lordship in terms most complimentary to himself, and which must have been in the highest degree gratifying to his feelings. His Lordship's high character and abilities were acknowledged, and he was assured that the uniting in his person the civil and military authority of the Province was the result of no accidental combination of circumstances, but of a mature and deliberate conviction of his high qualification for the administration of both."

The Official Gazette of Saturday the 31st Jany., contains a copy of the proclamation for the meeting of the Legislature "for the despatch of business," on Friday the 20th March next.

THE LATE GOVERNOR GENERAL.

Here let us pause to pay a tribute of well earned praise to Lord Metcalfe. Never has a servant of the public exerted himself with greater energy or success in the accomplishment of a more thankless task than Lord Metcalfe has done. He has quitted the seat of Government where the most consummate ability and tact were needful in the management of affairs, and at his departure the inhabitants seemed to have but one voice in expressing their respect for his character, and their deep regret at his departure, and the cause that rendered it necessary. To his own country we are sure that he is welcomed back by the cordial sympathy of men of all classes of political opinions, who drop for the moment the points of difference to pay a tribute of respect to the upright and able man, who in India, in Jamaica, in Canada, has laboured so effectually in maintaining our colonial dominion. That a life so valuable to the public service may be long preserved is our sincere and earnest prayer.—*London Morning Chronicle*.

ARTILLERY VERSUS ICE.—The *Montreal Gazette* gives the result of an experiment lately tried in that garrison, as to the effect of cannon-balls upon a mound or fort of ice and snow, consolidated by water. A butt of these materials was formed 60 feet square by 18 high on the river below St. Helen's Island, and four long eighteen pounder guns and two cannonades were directed against it at a distance of 416 yards. "The object of the experiment was partly for practice, and partly to try the capabilities for defence of ice ramparts. The balls, we were informed, buried themselves from ten to twelve feet in the mass without splintering, and a great number were put into it very close together without visibly shattering it, or materially altering the contour of the mass."

SHIP-BUILDING IN AND NEAR QUEBEC.—The *Mercury* of Tuesday gives a statement of the number and tonnage of vessels now building, together with the men employed at the different ship yards in this vicinity. The totals are as follows: 23 vessels of 13,810

tons, or averaging about 620 tons each, in 12 ship-yards where about 1,900 men are employed at wages varying from 3s. to 3s. 6d. per diem for ship-wrights, and 1s. 8d. to 2s. for labourers. In addition to the above, a steamer is building in Mr. Munn's yard for the *People's Line* between Quebec and Montreal which is to be 312 feet long, (31 feet longer than the *Quebec*;) breadth of beam 30 feet, depth of hold 11 feet. Mr. Brunel, a French Canadian, designed her model and is superintending the work. It is expected she will be ready to be launched about June next.

TAVERN LICENSES.—The necessity of a reform in the number of tavern licenses in this city is a matter which has engaged attention for many years, and has been dwelt upon more than once in the presentments of the Grand Jury, though but with little effect. It is notorious that while the number of licensed houses where liquors can be obtained is far greater than the wants of the population justify, unlicensed ones abound and pursue their unlawful traffic. The comforts of strangers and travellers demand a certain number of public-houses for entertainment, but care should be taken that those establishments to which a license is granted are properly provided with the means of receiving visitors, and the number should not exceed the wants of the community. Experience proves that drunkenness is the cause of much of the crime which fills our jails; and, if it does not lead to crime, it generally brings to poverty and disgrace: it follows, as a matter of course, that it is the part of prudence no less than humanity to diminish as much as possible the temptation to such a practice. The Report of the Superintendent of Police in Montreal informs us that during the past year 3,221 persons had been brought up before the Court for being in a state of intoxication: the report of Mr. Russell, Chief of Police in Quebec, made up to the 31st Decr. 1845, states the number of persons "drunk and disorderly, impeding passengers in the streets" to have been 731 males and 42 females, in all 776. As this is probably but a small proportion of the whole number of drunkards, most of whom would not come under the notice of the Police, it is evident that drunkenness prevails here too, to an alarming degree. It is therefore a matter of congratulation to find that the subject has received the attention of the Magistrates of the City; and that their Worship, as will be seen in another column, have determined to take measures for abating the nuisance.

GENERAL RELIEF FUND.—Total amount of contributions received by the Treasurer of the "Fund for the relief of sufferers by the disastrous fires of the 25th of May and 25th of June last," together with a statement of the quarters from which the several amounts have been received;

Table showing contributions to the General Relief Fund from various sources including Quebec (£12,393 0 10), Canada (£32,467 14 9), and other provinces.

Grant from Provincial Government of Canada... 7,000 0 0
do. Nova Scotia... 1,016 13 4
British residents and others in the United States... 963 13 4
Shipmasters and Seamen at the port of Quebec... 232 3 11

Total from Lower Provinces... 2,286 14 2
Contributions in G. Britain... £103,083 11 10
" Ireland... 919 3 3
" Jersey... 550 4 6

Total from all quarters £149,249 7 1

* Large contributions of various kinds of goods received in addition.

MUNICIPAL.—The elections for one councillor each in St. Lewis, St. Peter, Champlain, and Palace wards; three councillors for St. John's and two for St. Roch's Ward commenced on Monday morning and closed on the afternoon of the following day. Below are the names of the candidates who received the majority of votes in their respective wards.

St. Lewis Ward—JAMES DEAN, Palace Ward—GEORGE HALL, St. Peter's Ward—JAMES GILLESPIE, Champlain Ward—J. MACQUE, St. Roch's Ward—JEAN TOURANGEAU and GERMAIN GEAY, St. John's Ward—ULRIC TESSIER, N. F. BILLEAU, and LOUIS PLAMONDON. At a meeting of the City Council held on the 31st ult., upon motion of G. Okill Stuart Esq., seconded by Mr. Rousseau it was unanimously Resolved, that the thanks of the City Council are due to the Honourable René Edouard Caron, for the valuable services which he has rendered the city during the time he has filled the office of Mayor of this city, and for the zeal, ability and fidelity with which his arduous duties

have been discharged;—and the Council cannot suffer him to retire from the office without expressing their deep sense of gratitude for the dignity and impartiality, as well as the courtesy at all times evinced by him in presiding over the sittings of the Council.

An address was also presented to His Worship by the members of the Council, who waited upon him in a body, expressive of their good wishes for Madame Caron and herself, to which a suitable reply was given by His Worship.

The Quebec Fire Assurance Company, as appears by their annual statement, have paid upwards of £62,000 for losses during the past year.

DESPATCH.—The mail which left town on Tuesday afternoon of last week with letters for the steamer at Boston reached Montreal at half past 4 o'clock on the following day. This shows what can be done when an effort is made.

By an order of Council in the official Gazette, Pot and Pearl Ashes and specimens illustrative of Natural History are added to the list of articles exempted from duty, after the first day of June next.

THE ARMY.—11th Foot: Ensign L. Hare to be Lieutenant, without purch. vice Stirke, deceased; Gent. Cadet H. Townsend, from the R. Mil. College, to be Ensign, vice Hare. 60th Foot: Sec. Lieut. H. E. Warren to be First. Lieut. by purch. vice Callaghan, who retires; R. W. Brooke, Gent., to be Sec. Lieut. by purch. vice Warren. Commissariat: Ass. Com. General W. Green to be Deputy Commissary General; Dep. Ass. Com. General J. Skyrme, W. Stanton, to be Assistant Commissaries General. (Selected from the List of Promotions, 30th December.)

QUEBEC, MONTH OF JANUARY, 1846.

Table showing weather conditions in Quebec for January 1846, including dates, temperatures, and descriptions like 'Very fine', 'Windy and snowy', etc.

N. B. Altitudes taken at 6 a. m., in one of the more elevated situations of the Upper Town.

BIRTH. On the 2d inst., Mrs. R. Phipps Barrett, of a daughter. At Edinburgh, on the 28th Decr., the lady of Lt. Col. Eden, A. A. Gen., of a son. At Melbourne, on the 23rd ult. the lady of the Rev. C. B. Fleming, of a son.

DIED. On Friday last, Richard Alvey Sharples, son of J. Sharples, Esq., Supervisor of Cutlers, aged 22 months. At Lennoxville, on the 23rd Jany. Edwin Frederick, son of William and Katharine Lloyd, aged 1 year and 8 months. In Montreal, on the 25th ult. Edmund youngest son of A. H. David, Esq., M. D. aged 14 months. In St. John's, on the 25th ult. of scarlet fever. Charles, son of Mr. Wm. Coote, aged 11 months and 12 days.



A MEETING of the MAGISTRATES of this City, held at the Court House, on the 30th inst., for the purpose of granting Certificates to obtain Tavern Licences for the City and Bailliwe of Quebec, for the ensuing year, the following Resolution was unanimously adopted by their Worship, viz:—

Whereas, it has been found that the number of Taverns has of late years greatly increased, and that many persons who have Trades or other means of earning a livelihood are keepers of Taverns, which Taverns are in many instances without the accommodation by law required.

Resolved,—That after the expiration of the next twelve months, the Magistrates will not grant a certificate to obtain Tavern Licence in the City or Bailliwe of Quebec to any Stevedore or Tradesman.

Ordered,—That this Resolution be inserted in both languages in the public newspapers of this City for one month. Office of the Clerk of the Peace, Quebec, 30th January, 1846.

GOSPEL AID SOCIETY.

THE Annual Sale of the Gospel Aid Society will be held at the House of ASSEMBLY, in the Speaker's Room, on WEDNESDAY the 18th of FEBRUARY and following day.

The Sale to commence at 12 o'clock. Donations may be sent to either of the following Ladies:— Mrs. SCHAW, Mrs. PENNY, Mrs. GATES, Mrs. BROWN, Mrs. S. NEWTON, Mrs. TEMPLE, Mrs. J. A. SEWELL, Mrs. J. ROSS, Miss WURTELE, Miss C. BENT, Miss FLETCHER, Mrs. PENTLAND. E. BURTON, Secretary. Quebec, Jan. 20, 1846.

THE GRAMMAR SCHOOL IN CONNECTION WITH BISHOP'S COLLEGE, TO BE OPENED on the close of the Christmas Holidays, on MONDAY, the 26th instant, under the superintendence of H. Miles, A. M. one of the Professors in the College, from whom, on application, a printed prospectus may be had, detailing the system pursued in this Seminary. Lennoxville, January 16th, 1846.

NOTICE.

PUBLIC NOTICE is hereby given, that from and after this date, 250 Barrels of FLOUR will be sold by Public Auction, at the Stores of Messrs. FORSTHU, WALKER & Co., on every WEDNESDAY in each Week, until further notice.

EDW. H. BOWEN, Secretary. Distribution Committee, 21th January, 1846. N. B.—The Publishers of the Quebec Newspapers are requested to insert the above notice three times in the languages of their respective publications.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

OFFICE OF CROWN LANDS, Montreal, 19th December, 1845.

NOTICE.—To be sold by Public Auction at the Court House, Three Rivers, on TUESDAY, the FOURTH day of AUGUST, one thousand eight hundred and forty-six, at the hour of ELEVEN, in the forenoon:

That Real Estate, known as the Saint Maurice Forges, situated on the River Saint Maurice, District of Three Rivers, Lower Canada, comprising the whole of the Iron Works, Mills, Furnaces, Dwelling Houses, Storehouse, Out Houses, &c. and containing about fifty acres, more or less. The purchaser to have the privilege of buying any additional quantity of the adjoining land, (not exceeding three hundred and fifty acres,) which he may have at the rate of seven shillings and sixpence per acre.

The purchaser will also have the right of taking Iron Ore, during a period of five years, on the ungranted Crown Lands of the Fiefs Saint Etienne and Saint Maurice, known as the lands of the Forges, which right shall cease on any portion of the same from the moment the said portion is sold, granted, or otherwise disposed of by the Government, who, however, shall be liable to no indemnity towards the purchaser for such a cessation of privilege. Also, the right (not exclusive) of purchasing Ore from Grantees of the Crown, or others, on whose property mines may have been reserved to the Crown.

Fifteen days to be allowed the present Lessee to remove his chattels and private property. Possession to be given on the Second day of October, one thousand eight hundred and forty-six.

One-fourth of the purchase money will be required down at the time of sale, the remainder to be paid in three equal annual instalments, with interest. Letters Patent to issue when payment is completed.

Plans of the Property may be seen at this office, D. B. PAPINEAU, C. C. L.

The Canada Gazette will please publish this advertisement, and the other newspapers in Lower Canada, in the language they are printed in once a fortnight till the day of sale. The Chronicle and Gazette, Kingston, and Toronto Herald, will also insert the above.

OFFICE OF LOSSES IN 1837-8, L. C.

WARDROBE OF THE LEGISLATIVE ASSEMBLY, Montreal, December 22, 1845. PUBLIC NOTICE is hereby given that the COMMISSIONERS appointed for inquiry into the LOSSES sustained by Her Majesty's Subjects during the Troubles in Lower Canada of 1837-8, and also arising from and growing out of the same, sit DAILY in the WARDROBE of the LEGISLATIVE ASSEMBLY, in this City, from TEN o'clock, A. M. until THREE, P. M. All claims to be made in writing, and addressed to J. G. BARTHE, Esquire, Secretary to the Commission.

J. G. BARTHE, Sec. Com. on Losses. To be inserted twice a week in all the Public Papers of Lower Canada until further orders.

NOTICE.

THE undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage. DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

Mutual Life Assurance SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, or more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

Poeth's Corner.

"THE WHOLE TRUTH."

As Albert walked slowly along toward home, his reluctance to tell his father exactly how it happened that he had been tardy at school increased.

Just before he came in sight of home, and before he had concluded what to say, he saw his father walking along in a direction towards him.

Albert hesitated a moment, and then said, "Why, as I was going to school, I stopped to help little Willie Hall up."

"Well," said his father, "I am glad that there was no blame about it," and he walked on as if in haste.

Albert had done wrong in naming Willie Hall's accident as the only cause of his being out of school.

So as soon as the time came for the dismissal of the scholars, Albert set out on his way to meet Joseph.

"So I have been thinking," said Albert, "and I will tell him every thing about it, just as soon as he comes home."

"That will be doing right," was the reply, "and then you will feel happy again."

So as soon as his father came in to dinner, Albert carried his good resolution into effect.

THE OTHER QUESTION BROUGHT INTO FIGURES.

I have not had any solution sent me of the question proposed in the last number but one of the Berean, and it serves me right, for I have let a mistake creep into the statement of it which may have puzzled a thoughtful reader greatly, if he did not at once perceive what the omission was.

This nineteenth of the 20lbs in decimals is equal to 1.90476; so much weight the crown ought to have lost in water, if it had been of pure gold.

But if the crown had been of pure silver, at 10.5 specific weight, it ought to have lost 1.01833.

The real crown lost, as we are told, 1.25, and we assume that it was silver that was mixed with the gold.

A crown of gold, 20 lbs in weight, would lose in water (divide 20 by 19.64) 1.01833 lb.

A crown of silver, 20 lbs in weight, would lose in water (20 divided by 10.5) 1.90476 lb.

The real crown lost 1.25 by question. Hence

1.25 { 1.01833 } 0.65476 proportion of gold
{ 1.90476 } 0.23167 " " silver.

sum 0.88643 lb. Hence you now state your question in proportion thus:

As 0.88643 is to 20 :: so 0.65476 is to the quantity of gold contained in the real crown. Answer 14.772.

You may work your second question in proportion thus:

As 0.88643 is to 20 :: so 0.23167 is to the quantity of silver contained in the real crown. Answer 5.228.

Or else you may subtract the 14.772 from 20; the answer will come out the same: 5.228.

This will be enough upon the subject of Hero's crown. The next time I take up the consideration of specific weight, I will treat of a very awful case of deficiency which is stated in the Bible.

HISTORICAL SKETCHES.

VENERABLE BEDE.—This remarkable monk was born in the year 672 at Jarrow, in Northumberland, and was placed for education in the monastery of St. Peter, at Weremouth, when he was only seven years old.

RICHARD HOOKER was born in the year 1553, and received his education at Oxford, where he took his degree as Master of Arts in 1577, and was elected Fellow of his College at the same time.

By his marriage, Hooker lost the fellowship he had in his College, because these places are only held as long as one remains unmarried. He had small means of living and remained three years in great distress.

used his own judgment so exceedingly well in handling this question, he is almost habitually now called the Jumerous Hooker. When he had laid his plan for writing this extensive work, he asked to be removed to some country parish again, where he might have leisure and quietness for completing the task he had set to himself.

PERSECUTION IN SWITZERLAND.

The accounts from the Canton de Vaud continue to be of a very distressing nature. Religious liberty is trampled on the ground; and the lawless mob, encouraged by the Government, who are obliged to lean upon them for support, are rushing into new excesses.

[The decree referred to in the above, orders as follows:]

"Art. I. the religious meetings at the Oratoire, and all other meetings for worship out of the National Church, not authorized by the law, are from this day, and till the present decree be rescinded, forbidden at Lausanne.

"Art. II. In case of disobedience, or resistance to the prohibition mentioned in the 1st Article of the decree, the religious meetings therein alluded to shall be dispersed. In case of need, force will be used, and the parties resisting the orders of the government shall be cited before the tribunals, to be punished according to the Penal Code.

"Art. III. The Council of State is determined to take similar measures in all other parts of the country where they may be required.

"Art. IV. The Préfet* and the Municipality of Lausanne are entrusted with the execution of the present decree.

* The Préfet is the representative of the executive power.

MUNICIPAL REGULATIONS.

Abstract of a "By-law for keeping in repair the roads in this city," passed at a special meeting of the City Council held on the 19th Decr. 1845.

No. 1. Every person owning or occupying or having the management of any house, part of a house, building, lot of ground or part thereof within any part of the City of Quebec, to level the snow in front of the same immediately after every fall thereof, and to fill up and level every cahot, under pain of forfeiting not less than five nor more than forty shillings Cy.

2. Every person owning or occupying as above within the walls of the city or within that part or circuit of the city, commencing at the Western limits of St. Peter's Ward and extending thence over the Lower Town and Champlain St. and its continuation as far as the Toll-gate or limit of the city on that side; and on the other, in St. Roch's ward, over Des Fossés St. from St. Roch's St. as far as Craig St. and over the whole length of Craig St. not to allow the snow or ice to accumulate in front of his premises beyond one foot in depth under pain as above; the same penalty to be incurred for every day during which the snow is allowed to remain after conviction thereof.

3. Persons owning or occupying as above not to allow the snow or ice to accumulate on their houses so as to be dangerous for foot-passengers: upon verbal notice from the Surveyor of High-ways or other person on his behalf, to remove the same within twenty four hours or incur the above penalty.

4. All water courses in the streets to be made outside of and close to the foot-path, not exceeding one foot in width; and all owners or occupants to see that they are so made.

5. Persons cutting snow and ice or making water-courses in the streets to attend to the directions of the Surveyor of High-ways in regard thereof.

6. Persons occupying or owning as above to allow no ashes, soot, dirt, filth, snow or ice, which may have been thrown in the street in front of their premises, to remain.

7. Every proprietor or occupant to remove, on or before the 24th day of April in each year, the snow and ice from half the street in front of his premises or forfeit the same penalty, which is to be repeated for every day the snow is allowed to remain after that period.

8. The snow or ice so removed to be secured in a cart or sleigh so that none of it shall fall in the street.

9. The owner of every such cart or sleigh, not being a cart, to have his name thereon in plain legible characters, under pain of the above penalty.

10. Persons depositing snow, ice or filth in any of the streets to incur the above penalty: all snow and filth removed to be deposited beyond fifty feet north of the wharves at the extremity of the following streets, on the River St. Charles, viz:—Panet street, Ann street, St. Francois street, St. Thomas street, St. Peter street and beyond one hundred feet from the northern extremity of St. Paul's Market wharves, or at such other places as may be hereafter fixed by the Road Committee of the City Council.

11. No person to make an excavation in any street, to effect an entrance by a cellar door into any building, without having the excavation securely covered with a wooden frame, with its surface on a level with the snow and ice.

12. Occupants or proprietors, upon notice from the Road Surveyor, to remove the snow or ice from the foot-paths fronting their premises within twenty four hours.

13. No persons to slide or make any slide upon or in any street, lane or public square, on small sleighs, or with skates; or to play at the game called Hurly, or throw any snow ball, lump of ice, stone or other missile under pain of a fine of five shillings Cy, and imprisonment for thirty days, or until such fine and costs be paid.

14. No person to allow horses to stand in the street without a person in charge under pain of incurring the first mentioned penalty.

15. All horses ridden or driven, harnessed to any winter vehicle, to wear each two good bells under a penalty of ten shillings Cy, for the first offence and twenty shillings for each subsequent one, recoverable as well against the rider or driver as against the proprietor of the horses.

16. The premises in rear of the house No. 25, St. Lewis Street, the property of Mr. William Dobbin, to be fixed and established as the Public Pound for this City, and the said William Dobbin is hereby named Keeper of the said Public Pound agreeably to the Act 6th William IV. Cap. 56.

17. Every peace-officer or police-man who finds horses at large or without a competent person in charge of them is to convey them at once to the Pound, to be there detained until delivered according to law.

18. All Peace-officers and Police-men to enforce the execution of this ordinance and to report all offences against the same to the Surveyor of High-ways, &c.

19. By-Laws and Ordinances respecting the keeping of Roads, Streets and Lanes of this City in repair, and especially those of the nineteenth of June, one thousand eight hundred and forty-one, and of the twentieth December, one thousand eight hundred and forty-four, shall be and the same are hereby repealed.

FOR SALE, ENGLISH Linseed Oil, Imported this season. French Burr Stones, London Bottled Porter, WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

THE Girls' department of the British and Canadian School will re-open on MONDAY, the 6th instant, in a room in the Military Asylum. JEFFERY HALE. Quebec, 2nd Oct. 1845.

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, 29th May, 1845.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF GRIMSTONE'S EYE SNUFF. Patronized by the ROYAL FAMILY or Great Britain. For its efficacy in removing Disorders incident to the EYES AND HEAD.

The FORGERS, 14th Dec., 1844. This Scientific Medical Reviewer made the following critique on Grimstone's Eye Snuff, demonstrating its powerful influence on those delicate organs, the Eye and Ear. Grimstone's Eye Snuff.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid.

MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

MONTREAL TYPE FOUNDRY.

To THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

PRINTING-WORK, OF EVERY DESCRIPTION, BEAUTIFULLY EXECUTED AT THE OFFICE OF THE PRESS, On the most reasonable terms.

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