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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 IV.—No. 23.]

QUEBEC, THURSDAY, SEPTEMBER 2, 1847.

[WHOLE NUMBER 179

A NAME IN THE SAND.

Alone I walked the ocean strand,
A pebbly shell was in my hand,
I stooped and wrote upon the sand
My name, the year, the day,
As onward from the spot I passed,
One lingering look I fondly cast;
A wave came rolling high and fast
And washed my lines away.

"And so, methought, 'twill shortly be
With every mark on earth from me!"
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time; and been to be no more;
Of me—my day—the name I bore,
To leave no track or trace.

And yet with him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name;
Of all this mortal part has wrought—
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

HANNAH F. GOULD.

SCRIPTURAL EDUCATION FOR IRELAND.

Letter from the Right Rev. Robert Daly, D.D., Lord Bishop of Cashed, to the Right Hon. Lord John Russell.

My Lord—The importance of the subject on which I take the liberty of addressing your Lordship, will plead my excuse for intruding on your time and attention; it is the education of a portion of her Majesty's subjects.

Education is a subject of primary and universal importance, at all times and in all places, worthy of the most serious attention.

It is a source of much gratification that it has now at length received serious consideration, in some degree commensurate with its importance. It is most gratifying to those who desire the real welfare of mankind to see, that your Lordship, and the statesmen connected with you, have opened your eyes to the necessity of taking a part in the advancement and diffusion of education, and have boldly put forward the almost self-evident maxim, that it is better for a country to provide for the prevention of crime by the education of the inhabitants, than for the punishment of it, when committed by an ignorant and degraded population.

In this enlightened sentiment I most fully concur, and for its bold and public declaration I feel grateful. It was with real pleasure that the true friends of the country read the declaration, that it is her Majesty's wish that the youth of this kingdom should be religiously brought up, and that the rights of conscience should be respected.

We in Ireland felt an interest in your educational movement, and as well as many in England, were prepared to expect a proposition for a combined system of education, in some respects similar to that of the National Board in our country.

There are not wanting those who, indulging in theory on the subject, rather than being acquainted with it practically, would have wished for such a system, and they could dilate with much plausibility on the beauty of bringing together persons of all denominations in harmony and good will. But you and your colleagues have had wisdom enough to see through the deceit, and to be convinced of the impracticability and evil of such a system.

In bringing forth your scheme for England, you have abandoned, nay you have denounced, the principle of combined education, and have adapted and defended the system of separate education.

The friends of Scriptural education in Ireland have watched your proceedings with much interest, and in proportion as they had formed a high opinion of your Lordship's character for honesty and fair dealing, were full of expectation and hope. We heard from your mouth, and that of your colleagues, the very language with which we ourselves had condemned the system of the National Board and its attempts at combined education, and which we had used in favour of a separate grant for Scriptural education.

We had made the objection against attempting to force combined education—we had denounced it as impracticable—we had condemned it as requiring a sacrifice of all religion. You borrowed the argument from us—you took almost the very words out of our mouths; and we surely had reason to hope that when in principle you were brought over to our opinions on the subject, you would not refuse us the benefit in practice.

I would remind your Lordship of the language which you and your colleagues are reported to have used.

Lord Lansdowne said—"It would be extremely desirable, indeed, to have all sects educated under the one roof, as was suggested (from Lord Beaumont.) But he would ask the noble Lord whether, from his own experience, he judged that such a scheme would be a practicable one?"

Your Lordship is reported to have argued the question between combined and separate education more at large, and to have expressed yourself thus:—

"Sir, with regard to this question, we were called upon in 1839, and also at the present time, to consider whether we should attempt to spread over the country some general system which might agree with the system on which those schools are governed, or with the schools established by the British or Foreign Society, or the schools established by any of the dissenting sects in the country, which we might think preferable. We thought it would be unwise, in 1839, and we think so also at the present time. We do not think that practically the attempt would have succeeded; it must have ended in failure, and so far from advancing we are of opinion that we would have retarded education by such a system. In 1839, we said that with regard to the National Schools in connexion with the Church, they should act according to their own views—that we should not interfere with the religious instruction given in those schools in any other way than insisting that the inspectors, who were appointed by the Privy Council, under the sanction and approval of the Archbishop of Canterbury, should belong to the Church, and should report upon the religious education given in the schools. With respect to other schools, we then stated, that we should

not make any inquiry into the state of religious education—that we should not interfere with the course of religious instruction given in them, but we required that the inspector should report generally upon the efficiency of the school. These were rules we adopted, in 1839, with respect to the building of schools, and which we adopt now with respect to the education of masters and pupil teachers."

But Sir George Grey stated more simply and clearly the principles of the two systems, and has condemned the one and approved the other. He has drawn a picture which is in fact a favourable picture of the system of the National Board, and then he has pronounced a decisive judgment against it.

"The noble lord (Lord Morpeth) had said that there were three courses open to government, but he thought there were only two. He did not believe it would be possible for any government to propose that education of the people should be placed entirely in the hands of the established church; the two courses then open to the government were, the course proposed by the honourable and learned member for Bath, and the course that had been adopted. The one was to establish entirely a new system of education, disregarding the divisions of the country upon matters of religion, disregarding the schools established in connexion with different denominations, and endeavouring to bring all the children together into one system of education, by which they could grow up in harmony, peace, and good will. Such a plan would be impracticable; it would meet with no cordial acceptance by any one denomination of Christians, or by that house. He agreed with the hon. member for Nottingham that the earnest religious feeling of the people of this country would oppose an absolute bar to combined education, because it could be only effected by the exclusion of all religion.—He knew that all did not intend to exclude religion from their schools, but thought it might be introduced through different religious teachers; such a proposition would not, however, diminish one iota of the opposition. Then, what was the other plan, proposed and acted on by the government? The principle on which the measure, if he might so term it, was framed, was not to establish any new system, but to improve the present schools—the government proposed to raise the character of the education that is given in existing schools, and improve the position of, and raise the standard of, the schoolmasters. What had been done during the last few years, since parliament had agreed to grant money for the purposes of education? Those grants had been applied for the purpose of building schools in connexion with the various denominations, and that being the case, the government thought it time to consider how the character and quality of education might be raised in those schools without endeavouring to supersede the existing agent at work in any of them."

I ask your Lordship, in the face of the public, and the face of justice-loving England, can you find the words of the noble lord (Lord Morpeth) to prove them to be sound, and act upon them in England, and then act upon the very opposite in Ireland?"

1700 of the clergy of the Established Church in Ireland were only a little in advance of you; they were before-hand in approving the system you have adopted in England, and condemning that which you are now become wise enough to condemn. 1700 of the clergy can adopt the very words of Sir G. Grey, "To establish an entirely new system of education, disregarding the divisions in the country upon matters of religion—disregarding the schools established in connexion with different denominations, and endeavouring to bring all the children together into one system of education, by which they would grow up in harmony, peace, and good will.—Such a plan would be impracticable; it would meet with no cordial acceptance by any one denomination of Christians, or by that house. The earnest religious feeling of the people of this country would oppose an absolute bar to combined education, because it could be only effected by the exclusion of all religion." These words of Sir G. Grey express better than any words which I could select, the principles which have influenced, and do influence, 1700 of the Irish clergy; and I ask you to say, is it common justice to consider it a crime in them to say in Ireland what you have felt yourself constrained by right reason to say in England? Are you to put these 1700 men under a ban, because they spoke, before you did, the very language which you now speak? because they had wisdom to see what you and other statesmen had not seen; and because they had principle to maintain what you now know to be the wisest and best, when it was against their interest to do it? And will you make those men the objects of your favour, who were either mistaken or weak enough to approve what you now have declared to be impracticable, or being wise enough to see, as well as their brethren, the evil of the system, were unprincipled enough to join it at the nod of those in power? I thought this was impossible. When I read the strong plain language of you and your colleagues, I felt it was impossible that you could say one thing with regard to Ireland and another with regard to England; and I did expect that you would have sanctioned separate education in Ireland; and when you do not contemplate it as practicable or desirable to force members of the Established Church and Dissenters, to be educated at the same school, you would not try to force Protestants and Roman Catholics to be educated together, though it can only be effected by the exclusion of all religion.

You justify your decision by saying, that "the revenue of the established church in Ireland appears to me sufficient not only for the support of the benefited clergy, but also for the encouragement and maintenance of a scriptural system of education."

I feel assured, my Lord, that a thinking public will never give your Lordship credit for the honesty that has generally been ascribed to your Lordship, in thus putting your refusal upon this ground.

His Grace the Lord Primate of Ireland has stated the simple fact, that the income of the parochial clergy, even if duly received, would not afford to each of them an average sum of £200 per annum. Your Lordship would not say that this income is sufficient—not only to maintain a gentleman and his family, as clergyman of a parish, but to maintain within it a scriptural system of education. I was for nearly thirty years rector of a parish, the income

of which was originally £100 per annum; when the bill for the relief of the clergy passed, and substituted a rent-charge in the place of the tithes, I was relieved of twenty-five per cent., and had £300 per annum. There were five schools in that parish; three maintained by the landed proprietors, and two entirely at my own expense. I would ask was the income of this parish sufficient to support the clergyman, and maintain the schools? Had I had no other income the schools must have fallen to the ground. But I dismiss this part of the case, because there are facts enough to prove that a supposed sufficiency of the funds of the established church is not the real ground for refusing a grant.

I shall trouble you with my reason for this conviction. If you really considered the revenue of the Established Church sufficient, you would have so organised the National Board that the members of the Established Church should be left to their own sufficient resources, and not allowed through that channel to obtain public funds; whereas the members of the Established Church may have abundant funds from the National Board if they will only abandon their Protestant principles. When I was rector of the parish of Powis-courty, I could have had abundant funds if I would have excluded the Holy Scriptures from the schools in school hours. Had I asked for funds, saying I would add my name as approving the un-Protestant principle of the National Board, I should never have received from your Lordship, or those connected with you, the answer you gave to the Lord Primate, that you considered the revenue of the Established Church sufficient for the maintenance of a Scriptural education. You would have granted the money if I would have granted the principle.

Again—if it was really a view of the revenues of the church which induced you to withhold a grant, you would not consider it a merit in those clergymen who, in spite of their sufficient funds, get support for their schools from the National Board; and you would not consider it a crime in those clergymen, who, keeping aloof from the National Board, support their school out of private funds. Your practice contradicts your assertion. It is the avowed principle of your government to extend your patronage to those clergymen, and these only, who join the National Board, and, by so doing, get a share of the public funds. Those that will pursue a system of combined education, which you say is impracticable—those who will engage in a system which you say necessarily excludes religion—those who will draw upon the public funds, though, you say, they have sufficient funds themselves—these are the objects of your patronage, whatever other failings they may have, either of commission or omission; whilst those who will not do so are excluded from your patronage, whatever else may be their merits. I will not dwell upon the disqualification or want of qualification of those that have been recommended to you by their taking a share of the public funds, as I should not will give a sample of the way in which your rule prevents you from employing the patronage of the church in advancing those that would be profitable to her, and creditable to you.

Amongst the persons connected with your government in Ireland there is no person who stands higher in public estimation than the present Chancellor, Right Hon. M. Brady. He has earned the good opinion and respect of persons of every class and every party, and it would be admitted at once that any member of his family would, through him, have a claim upon your Lordship's patronage, if he was himself not unworthy of it. Now the Chancellor has a brother, whom I have had the pleasure of knowing since he was in College—his character in the church is not less excellent than that of his brother at the bar. He served a curacy in the diocese of Cork, made himself acquainted with the language of the people, and was entirely devoted to his work. It was not extraordinary that an application should have been made to your Lordship's government for preferment for such a man so connected. An application was made, his character acknowledged, and his claims admitted, and he was offered preferment—and he was not told that in the parish intended for him he was to consider the revenue not only sufficient to support him and his wife and family but also to maintain a system of scriptural education there; but he was told that it was an indispensable condition of his preferment that he should join the National Board, and have his school supported by its funds on its principles. This in conscience he could not do, and he was told that the excellent brother of the distinguished Chancellor might remain a curate, and support his wife and children upon a curate's salary.

Will you, after this, expect the public to believe your Lordship to be honest in putting forward the sufficient revenue of the church as a reason for not giving a grant for the education of the Protestants in Ireland? No, my Lord, it is no matter of money—it is a matter of principle. In England you wisely wished to improve and increase the education of the people, and you rightly proposed to supply public money in order to attain a public good. In Ireland you do not desire the improved and increased education of the Protestants, and therefore you refuse the money. You would give an unlimited sum of money to un-Protestants the Protestants of Ireland—to make them join the Roman Catholics in their very worst error, and that which is the support of all their other errors, that of taking the Scriptures out of the hands of the people. If the Protestants submit to this un-Protestant principle you will never tell them that the revenue of the Established Church is sufficient, not only for the support of the clergy, but for the maintenance of a scriptural system of education. How can you then expect that you shall be considered honest in this reason for your refusal?

But you mention another reason:—"The great majority of the people of Ireland being Roman Catholics, I should not think it advisable to make a provision for education, from which their children were excluded, either by law or by regulation."

I cannot conceive that the thinking public will consider your Lordship more honest in this assigned reason than in the former; and the evidence against you, in this case also, is taken from your own acts.

I would premise that the Church of England schools in Ireland, to which you refuse to give aid

have no rules to exclude Roman Catholics, have no regulations as in the Church of England schools in England, requiring all the children to be instructed in the formularies of our Church. They give peculiar Church of England instruction to the children of the Church only; and if the Roman Catholics are excluded from the schools, it is simply by the regulation which requires the Scriptures to be read by all the children. They exclude themselves on a point of the regulations requiring the Bible to be read in every school; just as the Protestants exclude themselves from the schools of the National Board, because the Scriptures are not read by the children in the school hours. There are considerations of expediency in both cases, which prevent a combined education of Protestants and Roman Catholics. In England the Roman Catholics, a small minority, ask for a grant for separate education; you have professed yourself willing to grant it; you have not said to them, "The great majority of the people of England being Protestants, I should not think it advisable to make a provision for education, from which their children were excluded, either by law or regulation." But in Ireland the minority ask for a grant for education, and you refuse them upon a principle which you have repudiated in England. The cases are literally parallel; you act one way in England, and another way in Ireland. I ask your Lordship is this fair dealing? Is this honest? The only difference is, as far as this principle is concerned, the minority in England is Roman Catholic—the minority in Ireland is Protestant. The minority in England seek education in a system which you have sworn to be superstitious and idolatrous; and you have professed yourself ready to grant their petition. The minority in Ireland seek education in what you profess to believe to be true and profitable; and to justify your refusal, you put forward a principle which you yourself violate in favour of those in error.

Pause and consider what you are doing. If a Roman Catholic minister should agree to grant separate education to the Roman Catholic minority in England, and then when asked to do the same for the Protestant in Ireland, should refuse to do it, and gave as his reason, as you have done, because they are a minority, what would be said of his equal-handed justice? And is it less unfair dealing, because the minister professes to be a Protestant?

I can, my Lord, feel for the difficulty of your situation; you cannot tell your real reasons, and yet you must give some reason; you have really nothing that you can say, and yet you must say something. Pardon, my Lord, my plainness of speech: is there not cause? You insult that Word of God, which I value. You inflict an injury upon the class of persons to which I belong. You ill use that church, of which I am an overseer, and I cannot be silent.

I have the honour to be, my Lord, your Lordship's obedient humble servant.
ROBERT CASHEL, &c.
Waterford June 1847.

GLEANINGS FROM CHARLES SIMON.

The Closing Scene, Continued.

Early the next morning (Monday Oct. 21) when I arrived, I found him just raised up, after passing a quiet night; I told him I had, as usual, on the previous evening addressed a large number of Undergraduates, and had ventured to repeat to them some of those great leading principles he had preached to sustain and gladden the soul in the last hours of weakness. "Yes," said he, "it is to the principles I look. It is upon the broad grand principles of the Gospel that I repose—it is not upon any particular promise here or there—any little portions of the world, which some people seem to take comfort from; but I wish to look at the grand whole—at the vast scheme of redemption as from eternity to eternity. . . . Indeed to say the truth, what may be called my spiritual exercises have lately been at rather a low ebb; and I may make another confession to you (smiling), my bodily exercises also of late have been at a low ebb." I observed, "Very probably the one may have been partly the cause of the other." "Yes," he continued; "but however that may be, I wish to point out this distinction in my case—that I am not solicitous so much about this feeling or that, or this state or that, as upon keeping before me the grand purposes of Jehovah from eternity to eternity. Now I might wish to be able to go out to that good work—so also in my soul. I might wish to be able to go forth and survey all the glories of heaven and the blessedness of that place;—there might however be something in all that to be suspected. But in taking the great revelation of Himself which God has given us, here I rest upon Him, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain, but I am kept by Him who changes not, and so I remain. . . . (I quoted the passage, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed.") "Yes! that is the true view of the matter, as it appears to me. For after all what are a man's thoughts before Him? It cannot depend upon a few poor, broken, pulling words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of Himself, and there I rest." He then added, smiling as he used to do, when making some strong statement upon any point, about which he himself had not the slightest doubt; "I may be wrong in my view—though I think I am not;" then very solemnly and slowly, "But, however, this I know, that I am a poor lost and vile sinner; yea! the chief of sinners, and the greatest monument of God's mercy; and I know, I cannot be wrong here."

The following day he revived considerably, and actually occupied himself in making arrangements respecting the sermons to be preached in November at St. Mary's. On Wednesday, however, he was so decidedly thrown back, that all thoughts about further exertions for the public were at once laid aside. When he had determined no longer to use any of the means, which had been resorted to in the hope of prolonging his life (feeling they were now profitless) he said to his nurse, "You cannot but say that up to this time I have submitted patiently, willingly, cheerfully, to every wish of Dr. Haviland; I have not made one objection, have I?" he then added, "I did it all for the Lord's sake."

because, if it had been his will to prolong my life, I was willing to use any means; but now I feel (and this he said with great emphasis) that the decree is gone forth; from this hour I am a dying man; death is far sweeter than life under such circumstances. I will now wait patiently for my dismissal. All that could possibly be done for me, has been done; of that I am fully persuaded and satisfied—tell Dr. Haviland so."

During the greater part of Thursday (Oct. 27), his whole mind seemed absorbed in perfecting a scheme for four sermons upon his favourite passage in Eph. iii. 18 19. "That you may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." His thoughts had early been employed upon the subject, and before I arrived he had dictated the outlines of the four sermons under the following heads:

"First, What it is to know Christ in all the immeasurable dimensions of his love;

"Secondly, The effect of this in filling us with all the fulness of God;

"(Here under two distinct and separate heads must be contained:—

"(1.) What is that fulness in God of which there must be a corresponding fulness in us; and

"(2.) How the comprehending of the love of Christ will of necessity operate to the production of it in us.

"These two must form two distinct sermons)

"Thirdly, The immense importance of making this subject one of most earnest and incessant prayer."

Immediately on my arrival he begged the paper containing these outlines to be put into my hands; and then requested me to take down the divisions which he had prepared during the night for the last of these discourses.

In dictating these outlines he manifested his usual clearness and precision of mind; correcting and improving the divisions as more appropriate words suggested themselves. These minor details are noticed here as illustrating the cast of his mind to the very last, and as showing how that, which had been the principal and successful study of his life, had become a habit, which brought unspeakable delight to him and was literally his occupation in death. So intensely were his thoughts fixed on the distribution and illustration of this glorious theme, that he declared he thought no higher honour could be conferred on him, than to be permitted to prepare a set of discourses upon it; and added, "This is the grandest subject I can conceive of for a course of Sermons;—I should think a life well spent, even out of heaven, to write and deliver four Sermons upon it in a manner worthy of it."

His nights about this time were generally very restless, and he would employ himself in meditating on such portions of Scripture as particularly displayed the love and immutability and sovereignty of God, or as pointed to the sense of sin, and our need for the Meetings in behalf of the Society for the Conversion of the Jews, and for the Anniversary Sermons at his Church; his thoughts soon became engrossed with this great subject, to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to "its immense importance," and prepared to compose an address to be read to the Undergraduates at their Meeting on the following Monday. Being afraid he might not remember the texts, which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small Bible, and directing her where to find them, he desired her to read them out, and then mark them down; saying with great emphasis, "Take care of these texts; they are gold every one of them." He then dictated the following:

"I wish to show you what grounds we have for humiliation, in that we have been so unlike to God in our regard towards his fallen people. See Jer. vii. 7: "I have given the dearly beloved of my soul into the hand of her enemies;" and again Rom. xii. 28: "as touching the election, they are beloved for the fathers' sakes."—And to bring you into a conformity to God in relation towards them, so far as it respects your efforts for their welfare, and your joy in their prosperity, see Ezek. xxxvi. 22—24, "The fore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."—And again Jer. xxxii. 41, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." And lastly, see Zeph. iii. 17, "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get her praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity, before your eyes, saith the Lord."

To be Continued.

JOURNEY IN NEW ENGLAND.

From Correspondent of the Southern Churchman. Leaving Andover, I went to visit the College of Maine, at Brunswick. This has now about 150 students. Dr. Woods is the President, whom you know as the translator of Keany's Theology. The Professors are considered able in their departments. The College is now building a Chapel of stone, altogether unique in character in this country, and after a design of Upland's. It has two towers, of 130 feet in height, and is more than 100 feet in length. They have already spent \$25,000 upon it, and as much more will be needed to finish it."

subscription of \$50,000 has just been completed for the College.

The Congregational church in this place is a Gothic cruciform structure after Ujoh's design, and is the most perfect specimen of the kind in the interior I have yet seen.

There is here an exceedingly neat Episcopal church, also after Ujoh's design, which has been erected at a cost of \$3,000. Mr. Pales is the Rector, and I was glad to learn from him that the Church was prospering here as well as could be expected under the circumstances.

In my last I spoke, I think, of the Diocese of Maine. This Diocese, having now the Canonical number of Clergy, is about to proceed to the election of a Bishop, it having hitherto been under the charge of Bishop Henshaw.

The soil of Maine is rather ungenial for Episcopacy at present, but it is to be hoped that with a Bishop of its own, the obstacles, which have hitherto hindered the prospects of our Church, will be overcome.

I was pleased to observe in my short journey, that throughout the North beyond New York, a Bible, presented by the American or some local Bible Society, was to be found in every room of the Hotels, and several on the tables of every steam boat, and from time to time persons would be seen devoutly reading them.

Our readers have probably taken notice, that the time originally appointed for the Sale to be held in aid of the funds for erecting a new Church at Pointe Levi has been altered, and next Wednesday and Thursday are the days on which the same is to take place.

It is very encouraging to find that the QUEBEC PROVIDENT AND SAVINGS BANK exhibits, at the close of only the third month of its operations, so favourable a statement as we perceive in the advertisement found in another column.

It is pleasing to find occasionally a fellow-traveller to a better country journeying with you. In occupying the same carriage for a few minutes passing from the steamboat landing in New York to an hotel, I found one in my companion from a casual remark in passing the magnificent Trinity Church, which seems to lift up itself to heaven in its vastness, and its gray spire shooting upwards far above the din of business.

In casually attending the morning and evening service of the Advent church in Boston, and that of Trinity in New York, I found very few present—scarcely 20, all counted in the former.

There might be some reason for the daily service in times of ignorance, and in convents and colleges, but we doubt the expediency of it now. Too often it will form a substitute for private and family devotion, and in many cases generate a superstition and enthusiastic devotion. We do not wonder at the attractions it holds out to susceptible minds, the dim religious light, the "repose" of the whole scene, the clergyman in white without the chancel—the chanting of the Psalms for the day by the most delightful instrumental and vocal music—all these have their charms for the enthusiastic and devoutly disposed.

There is a perfect mania just now at the North, not by any means confined to our Church, but to be found equally in others, for Gothic architecture. The church must be cruciform, and in a Unitarian chapel in Boston I saw the Sedilia, or seats inserted in the wall of the chancel. It is almost universally the case that in all the new churches the pulpit and reading desk are without the chancel—the pulpit generally on the left, and the chancel disproportionately small. They are built very much on the Romish plan. What all this avails, and whether it is not a sign of the times, I will not undertake to say.

The Berean.

QUEBEC, THURSDAY, SEPT. 2, 1847.

The following Circular has been addressed to the Clergy of this Diocese having pastoral charge: "Quebec, 14th August, 1847."

REVEREND SIR, I have to request the favour of you to preach the ANNUAL SERMON for the Diocesan Church Society, towards the relief of the Widows and Orphan Children of Clergymen, who have served within the Diocese, on SUNDAY, 19th Sep-

tember next. And I may perhaps not improperly mention, that there is now among us, the large family of a most exemplary and most devoted Clergyman, left wholly unprovided for by his recent death, which was caused by his contracting the prevailing malady in the discharge of his official labours.

"I am, Your affectionate Brother, (signed) "G. J. MONTREAL."

We believe that the object which is to be recommended to the liberality of Church-members on the occasion thus designated has generally been viewed by them with sympathy and approbation; and it has met with a measure of support sufficient for the demands hitherto made upon the funds so far accumulated.

But the affecting case to which the Circular alludes will present a claim for which the income now derived from the fund is wholly inadequate; and the unlooked-for demand appeals forcibly to the members of the Church for an unusual flow of liberality, in order that the Church Society may find itself in a position to discharge towards the widow and the fatherless, whom the providence of God has thrown upon their care, the office of keeping the cruse of oil from failing, and the barrel of meal that it may not waste.

The utmost offering of temporal substance that individuals may throw into the treasury will bear no comparison to the heavier trial which has been laid upon those from whom the husband—the father—has been removed, and who are too sad and sorrowing.

The Church of England in this Diocese has been honoured to see her Clergy, but not encouraged by their Diocesan's example, to employ the good of good at different stations, where the paralyzing malady has rendered service unusually scarce. Valuable lives have been sacrificed, and others are yet in jeopardy; but the members of the Church surely do not wish that the service, though it has proved so costly, should have been shrunk from. They will pray fervently for the preservation of those who have contracted the disease, or who are still engaged in ministerial services at the sick-beds of our suffering immigrants; but they will thank God for the dutifulness and good-will with which the call to this arduous duty has been obeyed. And the part which it devolves upon them to perform, consequent upon deaths which have taken place, they will, it is hoped, discharge with a willing mind and an open hand: a favourable token, it may be acknowledged, has already been given in this parish.

We deeply regret to have to state that the Rev. W. DAWES, is now very ill with disease contracted in his attendance on the sick immigrants at St. John's, where a considerable number were detained by the refusal of the Lake Champlain steamers to give them a passage into the United States. Sheds were of necessity erected for those who had it not in their power to retrace their steps, and fever and dysentery spread among them.

The Rev. A. V. WHITTEN returned on Tuesday last, after a season of ministerial labours at the Quarantine Station, Grosse Isle. The Rev. RICHARD ANDERSON, whose departure for that sphere of labour was mentioned in our last number but one, and whom Mr. Whitten went to set free to return to his mission, has applied for the Bishop's leave to continue somewhat longer in attendance upon the suffering and destitute at the Quarantine Station. God has preserved him in health, made his ministrations acceptable with the people, and given him a willingness to bear the risk and trials of a protracted service among them. His Lordship, we believe, has willingly acceded to the application; and Mr. Anderson continued at Grosse Isle, in perfect health, by the last advices.

The number of Protestant patients in Hospital at Grosse Isle on Tuesday was upwards of 250. They continue, we are sorry to learn, scattered among the vastly preponderating number of patients of the Roman Catholic faith, thereby increasing the labour of our Missionaries, keeping from the poor sufferers the comfort of companionship with those holding their own faith, and exposing them to the perverting influences which are not sparingly used by the members of the Church of Rome. We learn, from the Witness, that a separation, the desirableness of which we suggested some weeks ago with reference to the sick in the Quebec Emigrant Sheds, has been effected by the Commissioners at Montreal. After describing the "proselytizing" which has taken place at the Emigrant Hospitals in that city,—stating nothing that we are at all surprised at,—the Editor gives this gratifying intelligence: "The state of things, which we have briefly attempted to describe, and more especially considerations of mutual convenience, led the Medical Commissioners who have sole charge of the Hospitals, to effect a separation between the Roman Catholics and the Protestants, putting the latter into separate wards, Nos. 1, and 2, where they may be visited by ministers and Scripture readers, without the interruption arising from the neighbourhood of Romanists." The number of Protestants, out of 1300 patients, at Montreal, seems to be 150. In the Quebec Hospital, there being a large number of Mariners, the proportion of Protestants would be found much larger than that: perhaps one-fourth of the whole number. We have been quite prepared to be told, though not to be convinced, that such a separation could not be effected; we do not expect now that we could even be told that the thing which has been found feasible at Montreal could not be brought to pass in Quebec and at Grosse Isle: that some inconvenience would attend the first introduction of the measure, we are quite ready to grant; but we are so old-fashioned as to place great confidence in the saying "Where there is a will, there is a way;" and the calculation of inconvenience to be encountered will of course

be much influenced by the estimate formed of the evil which requires a remedy, and the benefit for which we are pleading.

THE VIENNESE CHILDREN.—An American writer, Mrs. Child, winds up a glowing description of the performance of these interesting strangers, with the following remark, which seems to imply that "reflection" was successfully kept out of action while she wrote the former part of the article:

"It is the reflecting mind fears for them the future effect of being thus early accustomed to excitement. But they are the children of poor labouring people in Europe, and would have had far less joy, and perhaps quite as little safety, if they had been left in their original position. It is a comfort to know that Madame Weiss, the German matron who superintends them, is extremely careful of their health, happiness and morals."

The sentiment is appropriate to the land of the writer's birth, which cherishes slavery as one of its institutions. For, precisely the same plea has all along been advanced by the American dealer in African slaves that is here put forth to justify the separation of these children from their homes, their parents, brothers, and sisters: the kidnapper was the instrument of introducing the negro to a state of much greater "safety", and of opening to him sources of far brighter "joy" than belonged to the state from which he was dragged to bring gain to his white master. But oh! the poor African himself was so insensible to these benefits that if ever he could, he would run away from them; and some of them drowned, hanged, or starved themselves to death, in order to get out of that state of "joy" and "safety" prepared for them by the slave-driver.

We have to acknowledge ourselves indebted by the receipt of "A Charge delivered by the Lord Bishop of Toronto, 1847;" and also "Visitation Sermon, by the Rev. Arthur Palmer, A. B., Rector of Guelph."

Our readers have probably taken notice, that the time originally appointed for the Sale to be held in aid of the funds for erecting a new Church at Pointe Levi has been altered, and next Wednesday and Thursday are the days on which the same is to take place. It will be recollected that the Clergyman in charge of that Mission (Rev. J. TORRANCE) has for some time been incapacitated from active exertions, through the severe illness contracted by him in attending upon the sick at the Quarantine Station; and it must be hoped that the object so near his heart, and so much to be desired in view of the growing importance of Pointe Levi, will not be permitted to suffer from the unavoidable absence of personal solicitation on his part with those whose means enable them to aid with liberal contributions.

It is very encouraging to find that the QUEBEC PROVIDENT AND SAVINGS BANK exhibits, at the close of only the third month of its operations, so favourable a statement as we perceive in the advertisement found in another column. The success which has so far attended this benevolent enterprise speaks well for the management of the institution, even as it does for the disposition of our population to avail themselves of the benefit offered to them; and justifies a persuasion that habits of thrift and economy will be speedily inculcated in our cities and villages.

SANATORY REFORM PREPARATORY TO MORAL REFORM.—Indeed there is little that can be done towards improving the morals of the people until some of these physical evils shall be effectually removed. We ask too much of any one, and particularly of the young, when we charge them to retain their purity of heart, their regard for decency of manners and propriety of conduct, while compelled to associate in close connection with characters by whom the common decencies of life are neither observed nor valued. We ask too much of human nature, and especially of the unhealthy, the over-worked, and the feeble in constitution of either mind or body, when we require them to retain their strict mastery over their tempers, passions, dishonest or selfish propensities, when pressed on every hand, irritated, tempted, or wronged by the tempers, passions, dishonest or selfish propensities of others—pressed, too, without the possibility of escape, at all times, and all seasons, in sickness, in sorrow, in want, and in shame—without a hiding-place, without a shelter, except what has to be struggled for at the risk of dispossession—without food, except what is grudging, envious, and sometimes stolen, by those who are more hungry than themselves—grievously from sheer destitution, and spiteful from the very soreness of unmitigated suffering—yet crowded together as in a pest-house, the injured and the injurer, the hated and the hater. Oh! we know not the acuteness, the frequency, and the bitterness of those trials with which the poor are so sorely beset, or we should be more pitiful to their faults, and more attentive to their strong claims upon our efforts to relieve them at least from some of their physical disqualifications for becoming better citizens, and more contented and peaceable members of society.—Mrs. Ellis.

THE JESUITS' ESTATES.—It appears that the Roman Catholic Clergy presented a petition to the Governor General, in June last, for the surrender of the above property; to which the following reply from Mr. Secretary Daly, dated 22nd July, has been received by the Rev. Ch. F. Cazeau, Secretary to the R. C. Archbishop of Quebec.

"Sir,—In your two-fold capacity of subscriber to the petition of the Catholic Clergy of the dioceses of Quebec and Montreal, requesting the appropriation of the Estates of the formerly-existing order of Jesuits, to the accomplishment of the objects to which they were originally devoted, and as Secretary to the Archbishop of Quebec, which gives you the means and opportunity of easy communication with the Reverend subscribers to the said petition, I have the honour, by command of the Governor-General, to forward to you His Excellency's answer to the said petition.

"His Excellency enjoins me to point out to you that the Legislature has formally appropriated the revenues of the Jesuits' estates to educational purposes, and that these revenues, consequently, cannot be divested therefrom into the hands of the clergy of the Church of Rome without the previous sanction both of the Crown and the Legislature; and His Excellency is of opinion that this is an object which it is neither expedient nor desirable to endeavour to attain.

"Under these circumstances, His Excellency finds it impossible to adopt any measures towards fulfilling the desire of the petitioners."

British Statesmen and Legislators may justly wonder at themselves when they meet with these

repeated appeals to their gullibility. It is actually considered, by the Hierarchy of the Church of Rome, an enterprise not destitute of hope, to attempt the recovery of the Jesuits' Estates for the purpose of restoring and endowing afresh that conspiracy against states, princes, morals, and liberty which the disciples of Loyola successfully worked, until the indignation of princes and nations—not Protestants, let it be remembered, but those of their own faith: French, Spanish, Portuguese &c. and finally Pope Clement xiv. himself—rose against their usurpation and resolved to sweep them from the face of the earth. A British Colonial administration and Legislature are solicited to furnish the Church of Rome with a princely estate for the revivification of that insidious society—for it is purely ridiculous to pretend that the property would not be handed over to the order if once that estate were placed under the control of the R. Catholic Church in Canada—which act would have to be confirmed by the Protestant Sovereign of Great Britain with the advice of her responsible ministers, and under the acquiescence of the Imperial Parliament. It is thought possible, by the Petitioners referred to in Mr. Secretary Daly's letter, that such an attempt might succeed! What ideas they must have been led to form of British Statesmen and Legislators!

DANIEL O'CONNELL, WHERE IS HE?—Immediately on the great agitator's demise, his Chaplain, Dr. Milroy, pronounced him in heaven. But that was rather hasty; higher authorities have thought, it might not be amiss to let a little uncertainty hang over that. An address of condolence to his son Mr. John O'Connell, from the R. Catholic "Clergy of the Dioceses of Waterford and Lismore," signed on their behalf by their Bishop, N. Foran, speaks thus warily on the subject:

"We sympathise with all the family so honoured and so sorrowed by their connexion with him; and while we pray for him, if in the inscrutable judgment of the Most High, he should still need purification, we shall more earnestly pray for you, and for those his heart rested on, that you may not fall short of his hopes, that you may be faithful to his precepts and example, and that you may add, if possible, to the glory of his name by bringing to completion, on his principles and by the agency he established, the work for which he deemed his life not too great a sacrifice."

But the Abbot of Mount Melleray gives a more explicit statement how busily he and his friars have been at work to liberate the Liberator. He writes to the Rev. James Murphy, Denmark Street, Dublin, thus:

"Mount Melleray Abbey, June 6, 1847.

"My dear Mr. Murphy,—It will gratify you to learn that last Tuesday we had a solemn service for the repose of his dear soul; besides which, every priest in the house offered the holy sacrifice for him the same morning. Immediately I got the news in the preceding week I said mass for him myself, set the brethren praying most fervently, and gave them two communications for the same intention. So you see, my dear father, we were not the last to think of our beloved Liberator's wants, now that he cannot help himself. To strive enviously to set his great soul free for its flight to God is glorious and Divine, as well as just retribution for his herculean and magnificent labours to strike the fetters of slavery from our limbs. He opened a vista for us into the sunny regions of freedom, and I trust that our combined works of love have freed, or will shortly free, his path to the enduring liberty of the glorified children of God.

"Believe me, my dear father, yours affectionately, &c."

It may be useful for members of our Church to bear in mind that this is the kind of thing to which they and their children would be brought back, if the attempt at restoring the practice of prayers for the dead—not undisguisedly made by some within her borders—were to succeed: rich source of revenue and power to the priesthood, and of a treacherous dependence upon the liberating power of their "solemn service" for the soul's repose, on the part of the laity.

The Hon. and Rev. GEORGE SPENCER, brother of the E. J. Spencer, has fallen a victim to typhus fever in attending the poor Irish at the Workhouse of Stone, in Staffordshire. The deceased was formerly a clergyman of the Established Church, and resided to the Church of Rome, a number of years ago.

GERMAN CATHOLIC CHURCH AT NEW YORK.—The appearance in this country of a co-laborer and leader in the movement commenced in Germany by John Ronge, is in itself an event of too much interest to be overlooked by a journal which aims to present every important and interesting phenomenon of the times. We had intended accordingly to lay before the readers of "the Tribune" a complete report of the able discourse in which Mr. Dowlat last evening, for the first time, presented himself before an audience in America, but other engagements unfortunately put it out of our power to do so.

Mr. Dowlat is still a young man, being, as we should judge, under twenty. He speaks with a fluent, earnest and animated eloquence wholly without notes. His German is pure and musical to a degree rarely heard even from educated men, and would astonish those who are apt to consider that most powerful and expressive language as harsh and disagreeable to the ear.

The discourse of last evening was upward of an hour in duration. It was full of brilliant points, vivid expressions, strong bursts of feeling, and keen original and profound thoughts. The speaker not only defined his position and views in regard to religious and political freedom, to the Church and State, but glanced at the condition of things in those respects both in Europe and America. He declared himself no Rationalist but a Christian and a Catholic. On the great power exercised by the existing religious organizations, he dwelt at considerable length, speaking of the Jesuits, whom he alleged to exist among Protestant as well as Catholic bodies, with much severity. His own relation to the Roman Church he did not speak of in any detail, having apparently reserved that subject for some future occasion. He concluded by an appeal to the audience to come forward and join in forming a Free Catholic Congregation in this city.—N. Y. Tribune.

It must be hoped that besides those things which the writer of the above knows how to appreciate, there was in Mr. Dowlat's discourse the main thing—the Gospel, which alone can do sinners good. If there be an extension of "religious and political freedom" the world will gain; but only if souls become free from Satan's bondage will there be any gain to the Church of Christ.

We are sorry that there has been so little of a satisfactory character to report respecting the movements of those called German Catholics, for some time. If it is evangelical truth that Mr. Dowlat offers to those who are to form themselves into a congregation under him, we wish him large success.

ECCLESIASTICAL.

Diocese of Quebec.

Table with columns for INCORPORATED CHURCH SOCIETY, PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY in the month of August 1847, and a list of names and amounts.

T. THORP, Treas. Church Society.

HIS GRACE THE ARCHBISHOP OF CANTERBURY has been pleased, by virtue of a privilege residing in his hands, and exercised in certain special cases, to confer the degree of Doctor of Divinity upon the Rev. GEORGE MACLE, B.A. of Pembroke College, Cambridge, Official of this Diocese, whose residence in Canada has prevented him from taking the intermediate degree of M.A. at the University, which, in the ordinary course, is pre-requisite to the attainment of the degree of D.D.

PARISH OF QUEBEC.—The Rev. G. PLEES, late Missionary at St. Rémi, succeeds the late Rev. W. Chaderton, as Minister of the Chapel of St. Peter.—We understand that the new organ for St. Peter's Chapel arrived on Monday by the Bark Ellen, from Plymouth.

The Rev. J. CORNWALL, late of the Diocese of Guiana, has received a temporary appointment as Assistant in the Parish of Quebec.

GROSSE ISLE.—The Rev. CHARLES MORRIS, Missionary at Port Neuf, went down to Grosse Isle yesterday, to spend some time in performing ministerial services at the Quarantine Station.

DIocese OF TORONTO. ORINATION.—The Lord Bishop of Toronto held a general Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:—

DEACONS.—WALTER STENNETT, B. A. of King's College, Toronto; appointed Assistant Minister of the Church of the Holy Trinity, Toronto, now near completion.

JOHN BELL WOODBELL, Student of the Diocesan Theological College at Cobourg; appointed Travelling Missionary in the Newcastle and Colborne Districts, in conjunction with the duties of Assistant Minister at Cobourg.

CHARLES LEYCESTER INGLIS, B. A. of King's College, Windsor, and lately a Student of the Diocesan Theological College at Cobourg; appointed Travelling Missionary in the Niagara District.

PRESTERS.—REV. HENRY BRUNT, lately Travelling Missionary in the Newcastle and Colborne Districts and Assistant Minister at Cobourg; appointed to a temporary duty as Visiting Missionary in the Newcastle, Colborne, Home, and Simcoe Districts.

REV. GEORGE BEERS, lately Travelling Missionary in the Simcoe District; appointed, temporarily, to the charge of Assistant Minister of the Cathedral Church of St. James, Toronto.

The Candidates were presented by the Ven. the Archdeacon of York, and the oaths administered by the Rev. H. J. Gassett, M.A., Examining Chaplain to the Lord Bishop. A valuable and impressive Sermon on the duties of Ministers was preached by the Rev. W. G. G. from a text Mt. 15, after which the Holy Communion was administered to the Clergy present, and to 78 of the laity of the congregation of St. Peter's Church.—Church.

DIocese OF INDIANA.—The election of a Bishop for this Diocese (see Berean of 5th ult.) seems likely to prove another failure, as two or three previous elections for the same have proved. The Rev. Dr. Bowman (of Pennsylvania, not Virginia as was stated in our former notice) has addressed the following nolo episcopari to those who conveyed to him the intelligence of his election: "LANCASTER, Aug. 2, 1847.

"I have received your official communication informing me of my election as Bishop of the Diocese of Indiana.

"I need not say that the announcement came upon me with all the suddenness of a surprise; and I beg to assure you that I receive it with all the grateful sentiments suited to an honour so unexpected, and I must add, so undeserved.

"And yet, my dear Brethren, I have received your communication with extreme pain; because I cannot persuade myself that I am in any just measure fitted for the difficult and responsible post to which I am invited—and because it grieves me deeply to think of the disappointment and embarrassment which I may occasion by declining.

"But with my present views, what other course is left me? If it were a mere question of personal sacrifices, I hope, by God's grace, I should be able to make them for the Church's sake. But on that head, you have left me no room to object. The provision promised for my support, seems to me generous and ample; and in the assurances you give me of a cordial and hospitable reception everywhere, you forestall every objection that might be urged on the score of personal and domestic comfort.

"My difficulties are of an entirely different character. I have a deep—I believe unconquerable persuasion, that I am not fitted for the station, and that my acceptance of it would result in disappointment to myself, so bitter and humiliating, that I have not courage to contemplate, still less to encounter them. To see the Diocese languishing or suffering from this inefficiency on my part; to find myself in a position to whose duties I should prove unequal, but from which I could not retire, would distress me so acutely, that I cannot consent to place myself where I should run such a hazard.

"In addition to these profound convictions of personal disqualification, must be mentioned, what seems to me a very important fact, viz., that I am entirely unacquainted with Western society and manners—its modes of thought, feeling and action. My life, indeed, has been beyond the common measure secluded one. The last twenty years of it have been passed in a single Parish of no great extent, whilst my natural disposition and habits have kept me from acquiring that knowledge of men and manners, which seems to me nearly indispensable in a Bishop. I have now passed that period of life, when the character loses its pliancy, and when one is no longer able, as in more youthful years, to adapt himself to new scenes, habits and associations. Nor am I conscious of any desire or aspiration towards a wider or more dignified sphere of labor than the humble one which I now occupy—which is quite equal to my abilities and ambition—is endeav-

to me by a thousand recollections of sorrow and of joy, and where my hope is—if it please God—after an obscure, but not wholly useless life, to sleep beside my own dead, in the quiet church-yard which contains their ashes.

"My chief anxiety now is, that my motives in declining the Episcopate of Indiana, may not be misunderstood. I am not conscious of the influence of any, but those which I have expressed. The convictions which I have uttered, however, are deep and settled.

"Nothing therefore remains but to thank your Convention, as I do most heartily, for the honour they have done me—yourself, brethren, for the kind manner in which you have announced their choice to me—to assure you of the lively interest which I shall not cease to feel in your young but hopeful Diocese, and of my deep regret that I should have been, however involuntarily, the cause of a moment's embarrassment to you, and to pray that God may speedily send you a Bishop equal at once to the just expectations of the Diocese, and the great demands of the Episcopate.

"Your friend and brother,
S. BOWMAN.
The Rev. Messrs. CROWES, KILLICKELY,
and HARRISON—Committee, &c.

ACHILLE MISSION.—The undersigned begs to acknowledge the receipt of five shillings from "A Steward" for the above fund.

C. H. GATES.

Quebec, 1 Sep. 1847.

Payment received.—Dr. Daniel Drake, No. 179 to 230.

To Correspondents.—Received Pamphlet from R.—J. P. B. just this morning.

Local and Political Intelligence.

We are indebted to the Morning Chronicle for the following recent news from Europe, which reached Montreal by Telegraph on Tuesday:

"The Steamship Quaker, Husken, arrived at New York yesterday, bringing ten days later news from Europe. Another decline has taken place in every description of produce—the quotations for Flour in Liverpool 25s. a 26s., in London 27s. a 28s., at the latter figure no transactions of note had taken place.

"The Money Market was extremely tight; the greatest difficulty was experienced in discounting the best papers—money was worth 5 1/2 per cent.

"Failures to the extent of one million three hundred thousand pounds sterling had occurred amongst corn dealers.

"Cotton was a shade lower.

"The Crops had been nearly all housed in safety. The supply of Foreign breadstuffs continued to flow in.

"No political news of importance is mentioned.

"I have no local news of importance to communicate to-day.

"Six o'clock, P. M.
I have just been favoured with a copy of the following slip, published at the Herald Office:—

TEN DAYS LATER FROM ENGLAND.

"Intelligence was yesterday received in town of the arrival at New York, on Sunday last, of the Goodwin steam ship, with dates from Liverpool to the 14th ultimo, she having sailed from that port on Sunday, the 15th ult.

"We find a short summary of the news (received by Telegraph) on the book at the Merchants' Exchange Room. A further decline had taken place in the price of breadstuffs. Flour, in London 27s. a 28s., in Liverpool 25s. a 26s. per barrel. Indian Corn, 26s. a 30s. per quarter. Some large failures are said to have occurred, and money is reported to be greatly in demand,—5 1/2 per cent. being the rate of discount."

"The Relief System.—By a circular of the Relief Commissioners, it appears that, instead of money payments by the Finance Committee for food supplied from the government depots, the Commissary-General will order the direct issue of provisions to Relief Committees in districts near the depots, in lieu of so much money as may be required. The supply is to be temporary, merely to clear off the stores that have been collected at the solicitation of the respective Committees to meet the demand for provisions. The object of the government in thus reducing their stores at the depots is for the purpose of leaving the trade of the country to take its ordinary course. An order has been issued from the Board of Works to discontinue all persons acting under the inspectors, from the 10th inst. [ult.] No claims are to be allowed for works after the 3rd. Thus will the whole enormous acclivity of the last ten months be reduced to its original elements. It is stated that in one of the counties of Connaught £40,000 of the relief money had been unaccounted for.

"The Army.—The head-quarter company (recently arrived from India) and depot of the 9th Foot, will occupy Winchester barracks on the 16th and 17th inst., as will the 62nd Foot, shortly expected home from the same place. The 17th and 33rd regiments, now on their passage from India, will be stationed, the former at Canterbury and the latter at Deal.—The 2nd battalion of 60th Rifles have arrived from Winchester at Gosport, replacing the 2nd Queen's Royal Regt., which left for Athlone, in Ireland, on Monday and two following days.

"The Southern Reporter states that the authorities have directed a certain number of all regiments of infantry to be drilled to artillery practice, so as to be able, in case of emergency, to serve guns of heavy calibre. Parties of two regiments in Cork garrison are now learning drill under the superintendance of artillery non-commissioned officers. The guns used are 32-pounders.

Colonel F. Campbell, who commanded the Royal Artillery the last nine years in Canada and recently returned to Woolwich, has been appointed Director of the Royal Military Repository at Woolwich, and Inspector of Drills, vice Colonel Ruydell, R. A., deceased.

"The French Steamer Missouri, from Cherbourg for New York, was found so unaccountably short of coals, during her passage, that she had to put into Halifax on the 16th ulto, for coals; and the mail-agent came on, with her mails, in the Canadian Steamer Cambria, to Boston.

Mexico.—The previous account of the occupation of the city of Mexico by the United States' Army has proved premature, and the last accounts from the invading force describe Gen. Scott as having intended to move forward from Puebla on the 7th ulto.

A COMPLICATED RELATIONSHIP.—The Kingston News gives the following under its usual head of "Married"—In Kingston, N. H., MARTHA WINSLOW, aged 19, to Col. WM. WILKINSON, aged 67. By the above union, the bridegroom has married his sister's grand daughter, which makes the bride a wife to her great uncle, sister to her grandfather and grand-mother, aunt to her father and mother, and great aunt to her brothers and sisters. She is step-mother to five children, fourteen grand children and one great grand child.

We learn from the Brockville Recorder that the whole of the Stock for the building of the Suspension Bridge across the Niagara River, and near the Falls, has been taken up. The amount appropriated to our side of the line, was subscribed for at Hamilton in one day. £50,000, it is calculated, will complete this great undertaking.

From the same paper we learn that the office of the Telegraph Station at Brockville was opened on the 25th, and communications were held with Montreal, Kingston, Hamilton, &c.—Chronicle.

FIRE AT KINGSTON.—A fire broke out about four o'clock yesterday (25th ult.) afternoon in Wellington street which raged for a short time with most destructive effect. The fire is said to have originated in a pastry-cook shop near the corner of Princess and Wellington Streets, and acquired sufficient body before the alarm was given to defy all attempts to repress it. It spread with terrible rapidity among the adjoining buildings, which were of wood, and some of the oldest structures in Kingston; within an hour some twelve or fifteen shops and dwellings, with an immense array of outbuildings, formed one mass of flame, and between twenty and thirty families were deprived of dwellings, by vast and unremitted exertions on the part of the fire companies and the military, the flames were fortunately prevented from extending across Wellington Street, and were likewise confined on the eastern side of the block. We do not know the names of all the owners by the fire, but they include Messrs. George, Wilkinson, A. Innes, White, Spankie, Gault, and a number of others.—News.

MONTREAL EMERGENCY HOSPITAL.—Number of sick last Monday, 1195. Deaths during the last 24 hours, twenty.

On the 24th instant, His Excellency the Governor-General, accompanied by Lord Alexander Russell and Major Campbell, Private Secretary, visited and inspected a passenger-carriage, built by John Thornton of Montreal, upon Prussia's principle, intended to run upon a wooden road (at the Chateaux, Ottawa River) just completed by Messrs. John Egan, of Aylmer, and Messrs. Anmond & Wright. His Excellency expressed himself much pleased with this first trial of so cheap an introduction of railway travelling, as being eminently well adapted for this country, as well as with the superior workmanship of the carriage itself.—Montreal Herald.

The Hon. H. H. Killaly, who has been superintending the operations of the South Echo Copper Company, and of the Canada Mining Company, arrived in town on Thursday from Lake Huron, bringing with him several barrels of ore from the different localities of these companies. Specimens may be seen at the office of Andrew Sney, Esq., President of the South Echo Copper Company, and David Torrance, Esq., President of the Canada Mining Company, also at that of Messrs. Macdougall and Glass, and we believe at the News Room.—Pilot.

Board of Health.—We have great pleasure in copying from the Chronicle of last Thursday, the following report adopted by the Board at its meeting on Wednesday last week:—

"The Sub-Committee of the Board of Health appointed to consider and report on the several resolutions of the Council passed at their last session, having reference to the establishment of a fever hospital, have the honor to report that having attentively considered the Resolutions and other documents, submitted to the Board of Health, they are of opinion that the establishment of such a hospital, and the superintendance of a fever hospital, forms no portion of their self-imposed duties; and they consist solely in the execution of the several measures passed from time to time by the Council, in the form of By-Laws; and to offer to the Council and others such suggestions as may appear calculated to improve the state of the public health. Under these circumstances, the Sub-Committee cannot but feel thankful that the Council has relieved the Board from an arduous and difficult office, and has seen the propriety of itself establishing a fever hospital; an institution, the management of which will require much care and continued attention, and will involve perhaps an expenditure but little anticipated at the present moment.

"The Sub-Committee regret to notice the marked want of confidence exhibited towards the Board, in the Council's resolution; a feeling strictly in accordance with their every act since the establishment of the Board of Health; but the pressing necessity for immediate and combined action is too urgent to risk any retardation of the Council's operations by an ill-tempered expression of feeling, they recommend therefore that every personal consideration be stilled, and they believe it to be the Board's duty to remain at its post, to be of further service, should an occasion present itself.

"In the meantime, it will be the duty of the Board, in anticipation of delays arising out of this sudden change made by the Council, and which cannot but be foreseen, to reiterate again and again the necessity for prompt and energetic measures on their part, and that of the Health Committee,—to keep the Council aware of any cases of aggravated suffering which may arise from the want of a fever hospital, and in a word, by every means in the power of the Board, to drive them into the measure.

"The Sub-Committee in conclusion, beg at once to express it as their opinion, that should the operations of the Council be retarded for any considerable period, the loss of other lives will be added to the already lengthened catalogue; and they are persuaded that every day's delay will only render more apparent the necessity for an institution which the Board from its very formation has not ceased to urge on all parties, as the best, the safest and most efficacious means of preventing the increase of fever among us.

"The whole humbly submitted,
W. S. SEWELL,
G. HENDERSON,
Jos. LEGARE."

It may be needful to point out the difference between the BOARD OF HEALTH, and the HEALTH COMMITTEE. The former are a body distinct from the Corporation, but established for the purposes set forth in the above report, which are calculated to render them an important auxiliary to the Corporation. The HEALTH COMMITTEE are a Sub-Committee composed of members of the Corporation, consequently none of their time and flesh of their flesh; and if confidence cannot be reposed, by our City Council, in the Board of Health, at all events the Health Committee, who are breathing the very breath of the Council, may be trusted.

The Board of Health have collected fresh facts of the prevalence of disease in the city, which cannot fail to spread, if means are not found for separating those attacked with contagious disease from the healthy part of the community. If we knew how to set about it, we should be really happy in aiding the laudable, though tiresome endeavours of the Board in devising means "to drive" as they express it, the Council into the establishment of a Fever Hospital.

QUARANTINE STATION, GROSSE ISLE.—Statement, from the Morning Chronicle, to the 21st ulto: Number of deaths on the passage, 3399 Do. on board ships after their arrival at quarantine and previous to being put on shore 1218 4647 Number of deaths at the Hospital and tents 2503

Making a total of 7150 From the commencement of the season to the 21st instant, 26,195 cases of sickness had been admitted in the Hospital and Tents at the Station. Number of sick on Saturday last, 1941.

THE ADJUTANT GENERAL OF MILITIA.—The vacancy in this office seems not yet to be filled up; it is supposed that Lieut. Colonel Taché will be appointed to it, and that thus the situation of Deputy Adjutant General for Canada East, now held by that officer, will become vacant. Among the candidates for the office, Lieut. Col. Irvine is prominently mentioned, and his claims are, we believe correctly, set forth in the following terms by a contemporary:—"Mr. Irvine is a Canadian by birth, is perfectly acquainted with the French language, and it will be in the remembrance of most of our readers, commanded a regiment raised for general service in the years 1837, 1838 and 1839. When this corps was disbanded in the month of May, 1840, Lieut. Col. Irvine and the Queen's Volunteers were highly complimented in General Order, by Lieut. Gen. Sir James McDonell, for their energy, discipline and efficiency. Col. Irvine's father was, we believe, for many years a member of the Executive Council of Lower Canada; in addition to this candidate's claims, on the ground of efficient personal and family services to the province, he is held in high esteem by his fellow countrymen generally, and his appointment would, we are persuaded, meet with the cordial approbation not only of the English but the French portion of the community."

The Montreal papers state that Mr. Rabidge and Mr. Rabidge, of the Board of Works, have orders to examine the entrance of the Caprouze river to ascertain its fitness for docks for large ships and lumber, and also to ascertain the propriety of a canal from Lorette to Caprouze river prayed for in the petition of Mr. Scott. They are also to make a further examination of the proposed improvements at the mouth of the river St. Charles and at the Palace landing.—Gazette.

The steamer Lord Sydenham after having undergone a thorough repair and receiving a considerable improvement is again about to take her place in the line between Montreal and this port. Capt. Richardson, well known as a steamboat Commander in Upper Canada, is to take charge of her.—Chronicle.

Fire.—Last night, about 8 o'clock, a fire broke out in Champlain Street, in a boarding-house kept by Mrs. Ramsay, opposite to O'Brien's wharf. Before the fire companies could reach the spot, the flames had communicated to the houses on both sides of the street, which is very narrow in that locality; and notwithstanding the most active exertions, 7 or 8 houses were destroyed before the progress of the fire could be arrested. The following are the names of the parties who were burned out, as far as we have been enabled to ascertain:—

Mrs. Ramsay's Boarding House, owned by Mr. O'Brien, Mr. Kennedy, Shoemaker, residence do. Mr. O'Brien's own residence, a large stone house. A wooden dwelling, situated on the wharf, also his property (inhabited by sundry persons). Mr. Murphy, Stevedore, 2 houses, his own property, in one of which he lived.

The residence of Mr. Bean, Grocer. We believe that nothing was saved from the house where the fire originated. Among the principal sufferers we learn are Messrs. W. O'Brien and Michael Murphy, the former of whom is said to have lost five houses. It is said there was no insurance on any of the property destroyed. The vessels lying at O'Brien's wharf were, at one time, in great danger, and preparations were made for unmooring them, which were afterwards found to be unnecessary.—Chronicle of Monday.

An alarm of Fire was given last evening. The fire broke out in a house in St. Julien Street, St. Louis Suburbs, and was extinguished without much damage. Phosphoric matches, placed in a cupboard, are supposed to have ignited.—Mercury of Tuesday.

SHIPPING NEWS. Arrived, among others: Schrs. Mary Louise, Talbot, Halifax, H. J. Noad & Co.—molasses. Arrow, Ferguson, Cardiff, for Montreal, rail-road iron. Brig Velocity, Anderson, Cuba, J. W. Leaycraft, general cargo. Brig Victoria, Vignoeuil, Halifax, J. W. Leaycraft, sugar, molasses, &c. Bark Ellen, Pittingall, Plymouth, Pemberton, general cargo—150 passengers. Schrs. St. Roch, Blais, Halifax, H. J. Noad & Co.—sugar, &c. Ship Britannia, Hamilton, Liverpool, Symes & Co., general cargo.

PASSENGER VESSELS. Washington, From Liverpool 305 passenger Mecca, Dublin 74 " Juliet, London 268 " Sir H. Pottinger, Belfast 502 " Colomist, New Ross 473 " Bridgetown, Liverpool 352 " M'nerve, Waterford 96 " Royalist, Limerick 167 " Robert Newton, Limerick 201 " Martha, Bremen 229 " Industry, Sligo 148 " Virginia, Liverpool 229 "

BIRTHS. On the 26th ulto., the lady of A. JOSEPH, Esq., of a daughter. At Stevenage, Herts, on the 25th of July, Mrs. W. W. WART, of a son.

MARRIED. On the 28th ult., Mr. R. C. Todd, Artist, of this

City, to Miss Ann Margaret Hill, late of Prince Edward Island.

On Wednesday last week, Mr. CHARLES PHILLIPS, master plumber and glazier, to Miss ELLEN WYSE, both of this city.

DIED. On the morning of the 20th ulto., Mary Telfer White, the beloved wife of N. H. Baird, Esq., Civil Engineer, aged 35 years.

On Tuesday, the 31st ult., Mr. George Milligan, Piano-forte Maker, aged 24 years. Friends and acquaintances are requested to attend his funeral, from his late residence, No. 7, Couillard Street, this day at 4 P. M., without further notice.

At Montreal, on the 27th ultimo, aged 42 years, Clarissa Jones Butler, wife of John Adams Converse, Esq., and daughter of the late Rev. David Butler, of Troy, N. Y.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, the 31st Aug., 1847.

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

POST-OFFICE NOTICE. THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, on SATURDAY the 11th September.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon.

Post-office, Quebec, 1st September, 1847.

QUEBEC PROVIDENT AND SAVINGS BANK. Incorporated by the Act of Parliament, 4 & 5 Victoria, Cap. 32. OFFICE, FREE-MASONS' HALL, ADMIRING THE POST OFFICE.

ABSTRACT. Balance at the credit of Depositors on the 1st July, 1847, £9,135 10 2 Deposited from the 1st July to 31st August inclusive, £15,981 6 2 Withdrawn during same period, 4,709 12 7 Increase in two months, 11,271 13 7

Balance at the credit of Depositors on 31st July, 1847, £20,401 3 9 The Bank is open daily for business from TEN to HALF-PAST TWO o'clock, and on MONDAY and SATURDAY evenings, from SIX to EIGHT o'clock.

Copies of the Rules, and every necessary information furnished, on application at the Bank. C. H. GATES, Cashier. Quebec, 31st Aug. 1847.

MACKEREL, HERRINGS, &c. For Sale at the Subscriber's Stores: 100 B BARRELS MACKEREL, 200 Do. Herrings. ALSO, 500 Boxes Stockdale's Superior Liverpool Soap. J. W. LEAYCRAFT, 26th August, 1847.

WANTED. A GOVERNESS, capable of teaching English, French, Music and Drawing; she must be an elderly lady and a Protestant. For further particulars address Letter Box No. 25, Post-Office, QUEBEC. Quebec, 23d August, 1847.

WANTED. FREIGHT FOR NEW YORK—UNITED STATES. THE fine fast sailing American Bark POMONA, of 377 tons—now daily expected to arrive at this Port from Bremen—will take any Freight offering and have prompt despatch.—Apply to J. W. LEAYCRAFT. Quebec, 4th August, 1847.

FOR SALE, EX MARY & ANN, HENRIETTE, ROCKSHIRE AND CORSAIR. 100 (3 Gall.) Demijohns. Window Glass, assorted sizes. Galvanised Sheet-Iron. Sheet-Zinc, Tin and Canada Plates. Best and Common Bar Iron. Boiler Plates. Chain Cables and Anchors. ALSO, 25,000 best Fire Bricks. C. & W. WURTELE, St. Paul Street. Quebec, 19th August, 1847.

FOR SALE, EX CORSAIR. THIRTY BASKETS BEST ENGLISH CHEESE. G. & W. WURTELE, St. Paul Street. Quebec, 19th Aug. 1847.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

SUPERIOR CHOCOLATE. THE subscriber has received and will constantly have on hand Clark's celebrated Chocolate, comprising— Sweet Milk, flavored with Vanilla, Ditto " plain, Ditto " in sticks for Children. M. G. MOUNTAIN, No. 69, St. John Street. Quebec, 12th August, 1847.

FOR SALE. LIVE OIL in Pipes and Quarters. WELCH & DAVIES. Quebec, 24th June, 1847.

NOW LANDING, FOR SALE BY THE SUBSCRIBERS. WHITE LEAD, Genuine Nos. 1, 2, 3, Dry, Red and White Lead, Red and Yellow Ochre, assorted dry colour, Rose Pink, Chrome Yellow, Turkey Umb er Letharge, and Vandyke Brown, Paints in Oil, assorted colours, Black Lead, Putty and Window Glass. C. & W. WURTELE, St. Paul Street. 3rd June, 1847.

THE EPISCOPAL RECORDER. THIS is a weekly Periodical, published in Philadelphia; and edited by a Clergyman of the Episcopal Church; it has been twenty-four years in circulation, during which period its columns have been zealously, and faithfully, advocated evangelical truth in connection with Episcopal church government; it has been one of the first periodicals found in array against the Tractarian Heresy. Clergymen and the lovers of truth in general will find in it a valuable acquisition to their store of literature. Terms, 15s. per annum exclusive of postage, or 12s. 6d. if paid in advance. Applications addressed to the undersigned, at the B. & C. School, post paid, will receive immediate attention. E. AHERN, Agent. Quebec, August 11th, 1847.

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

FOR SALE. REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

FOR SALE. CASES MUSICAL INSTRUMENTS, ex Robert S. Isabella, from Hamburg. C. & W. WURTELE, St. Paul Street. 8th July, 1847.

COALS! COALS!! FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and d: s: NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, June, 21st 1847.

FOR SALE. PIANO FORTE. Apply to C. & W. WURTELE, St. Paul Street. 8th July, 1847.

BAZAAR. A BAZAAR will be held, (D. V.) on WEDNESDAY and THURSDAY, the 8th and 9th of SEPTEMBER next, at 1 o'clock A. M., by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levi, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed to each article. Admission 1s. 3d., children under 12 years, half price. Mrs. H. N. PATTON, Mrs. D'ARCY, Mrs. TIBBETS, Miss M. CHAPMAN, Mrs. JENNINGS, Miss MACKENZIE, Mrs. ROBERTS, Mrs. TORRANCE. Quebec, 8th July, 1847.

TAILORING ESTABLISHMENT, NO. 12, PALICE STREET. HENRY KNIGHT DEGS leave to return his sincere thanks to 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 use every care and attention to ensure a continuance of their support. H. KNIGHT also invites an inspection of his Stock of West of England Cloths, Cassimeres, Dueskins, Vestings, &c. &c., having just received, per "LADY SEATON," 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. Quebec, June 10th, 1847.

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, of 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.

South's Corner.

MARGARET'S SHILLING, AND THE MISSIONARY BOX.

Margaret was a little girl of ten years old. She went to the School of Industry, where she learned to sew very neatly, and was also taught many other useful things.

When the borders were finished, she took them to the lady, who examined the hemming, and was well satisfied with it; so that she gave her a cake and an apple, beside the shilling that she had promised.

"Now mother," said Margaret, once more, "what shall I do with my shilling? Shall I buy a nice skipping-rope with handles; and a little wax doll for Kitty? Do tell me, mother, how you would lay out the shilling, if you were me?"

Margaret looked grave, and said no more. The mother was a pious woman, who sought to bring up her family in the fear of the Lord; but the little girl was often giddy, and not always willing to do as her good parent wished.

This was Saturday evening; and on the following morning Margaret, as usual, went to the Sunday-school, for her mother took care that she should lose no opportunity of learning the way of eternal life.

When the girls in Margaret's class had done reading, their Teacher began to talk to them about the Missionary Meeting, explaining the purposes for which it was held, and encouraging them all to ask leave of their parents to attend.

"It is very little that you are able to give," said the Teacher: "but God sees the desire of the heart; and if, from love to Him, and a wish to do something for His cause, you deny yourself any trifling gratification, He will look with favour upon the smallest offering that is given for the sake of His dear Son."

While the teacher talked to them, Margaret felt very unhappy; for her conscience was telling her all the time that she had never done anything to help the poor Heathen, though she had spent many a half-penny and penny over some foolish pleasure of her own.

And now you can guess what became of Margaret's shilling. The pious mother thought that her daughter's first earnings could not be better spent than in the Saviour's cause; so the shilling was taken from the cupboard, and carried in Margaret's hand to the Superintendent of her Sunday-School.

ed the next day. And never was Margaret known to regret the skipping-rope, or to wish that her first shilling had been spent in another way.—The Child's Companion.

WILLIAM WIRT AND THE BLIND PREACHER.

The power of religion, in promoting happiness in this life and in disarming death of its terror, has seldom been more beautifully illustrated than in the example of William Wirt, Attorney General of the United States.

While thus living, as he was on one of his professional circuits, as a lawyer, he passed a Sabbath where the celebrated Blind Preacher of Virginia was to preach. Mr. Wirt having no other way to pass the Sabbath, entered the humble Church with the congregation.

Though necessarily called to move in the highest circles of opulence and intellect, and to encounter the temptations with which those circles are ever filled, he humbly, yet fearlessly, sustained his character as a disciple of Jesus Christ, and gave his commanding influence, unreservedly and constantly, for the promotion of piety.

Such are the effects of religion. Infidelity can show no such triumphs. Who will not utter the prayer, "Let me die the death of the righteous, and let my last end be like his?"—American Messenger.

SELF-ACTING FURNITURE.—We have seen advertisements in the newspapers, for some months past, with this heading. We have not the least notion what it means. Can it be that modern ingenuity has invented furniture which helps us to discharge our duties to ourselves and neighbours?

THE DESERT AND THE GARDEN.

One impression has taken me by surprise. I used to wonder—and always did till now—at that stupidity of the Israelites which so angered their leader,—their pining after Egypt, after finding it impossible to live there. It was inconceivable how they could long to go back to a place of such cruel oppression, for the sake of anything it could give.

ling dreariness of the depths of the desert. I can only say, that when it rose up before me in contrast with that nook of the valley, at sunset, I at last understood the surrender of heart and reason on the part of the Israelites, and could sympathise in their forgetfulness of their past woes, in their pining for verdure and streams, for shade and good food, and for a perpetual sight of the adored river, instead of the hateful sands which hemmed them in, whichever way they turned.—People's Journal.

THE FRENCH ROYAL FAMILY.

I will confine myself to the circle collected in the interior of the Tuileries. No conversation is here allowed—no voice, save that of the one most illustrious, is ever heard above a whisper in that gay drawing-room, all decked with blue and orange, beyond the salle du trone, whither the family retire, one and all, after dinner. The Queen and her fair daughters-in-law gather round the circular work-table which occupies the centre of the room, and each of the Princesses takes from the drawer allotted to her the work on which she is engaged.

THE RED RIVER SETTLEMENT.

The Red River Settlement will be a great colony; the soil is very fertile (one of the most important elements of colonisation), its early tillage producing forty returns of wheat; and even after twenty years of tillage, without manure, fallow, or green crop, yielding from fifteen to twenty-five bushels an acre.

GUTTA PERCHA.

The substance known as Gutta Percha, now so extensively used in England, was first brought to notice and introduced from the East Indies, by W. Montgomery, Esq., Assistant Surgeon in the British Army.

the handle of a PARANG (wood chopper) made of a substance which appeared quite new to him. His curiosity was excited, and on enquiry he found it was made of a substance called by the Malays GUTTA PERCHA, and that it could be moulded into any form by simply dipping it into boiling water until it became heated throughout, when it became plastic as clay, and when cold regained unchanged its original hardness and rigidity, equalling, for handles of wood choppers, spokes of either wood or buffalo horn.

The tree producing it is one of the largest of the East Indian forests, growing to the size of three or four feet in diameter. The wood is of no value as timber, but an edible concrete oil is procurable from the fruit and is often used by the natives as food. The method adopted to obtain the gutta percha was to cut down a tree, strip off the bark, collect the milky juice, and pour it into a trough formed by the hollow stem of a plantain leaf.

EXPERIMENTS AT PORTSMOUTH.

Some few weeks since we referred to the fact of the appointment of a committee at Portsmouth for the purpose of determining the best method of securing heavy guns on board ships of war, so as to guard against injury to the deck and bulwarks of the vessel from the enormous recoil of the largest pieces of ordnance.

PETERBORO' AND PORT HOPE RAILROAD.

The question of the possibility, practicability, and outside cost of a Railway to connect the towns of Port Hope and Peterboro', is now pretty decidedly answered in the completion of the survey. The engineer has furnished the President and Directors with an outline report and estimate of the cost per mile.

the mile, or where the same level can be so easily and for so great a distance maintained. The line is highly favourable, the ascent from Port Hope to the summit near Bewdley on Rice Lake, will not exceed 30 feet per mile in any place, and in general will be only 20 feet per mile, the residue of the route northward to Peterboro is almost a perfect level.

THE ESTATE OF A. McNIDER, BANKRUPT.

For Sale by order of the Court, to close this Estate. ONE Share in the Quebec High School, £7 10s paid. The outstanding debts due to this Estate: of which a List can be seen at the office of the undersigned assignee.

RECEIVING FOR SALE.

Best and Common English BAR IRON, Tin and Canada Plates, Boiler Plates, Sheathing and Braziers' Copper, Camp Ovens, Bake Pans, and Sugar Kettles, Sheet Lead and Patent Shot, Blister and Cast Steel, Smith's Bellows and Anvils, Spades and Shovels, Chain Cables and Anchors.

FAMILY RESIDENCE AND FARM.

To be Let or Sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, Midway between Sherbrooke and Lennoxville. THE HOUSE comprises every convenience for a genteel family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Rooms, &c.; 2 large Barns, double Stables, Coach House and very complete Outbuildings.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, 25 26 27 28 29 30 31, Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS AT

New York at 75 Nassau-street, } Mr. F. G. PIER, Brooklyn at 41 Front-street, } Mr. F. G. PIER. Boston: Mr. CHARLES SIMMONS, Washington-St. ADVERTISERS' TERMS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines at 4s first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion.