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The Bazaar.

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

VOLUME V.—No. 2.]

QUEBEC, THURSDAY, APRIL 6, 1848.

[WHOLE NUMBER 210]

THE SWAN SONG.
Grieve not that I die young. Is it not well
To pass away ere life hath lost its brightness?
Till I am no longer, sisters, with the spell
Of love and your kind words. List ye to me:
Here I am blest—but I would be more free;
I would go forth in all my spirit's lightness.
Let me depart!
Ah! who would linger till bright eyes grow dim,
Kind voices mute, and faithful bosoms cold?
Till curving care, and anguish grim,
Cast their dark shadows o'er this fair world;
Till fancy's many-coloured wings are forth,
And all, save the proud spirit, woe's old I
Let me depart!
Thus would I pass away—yielding my soul,
A joyous thank-offering, to him who gave
That soul to be, those starry orbs to roll.
Thus—thus exultingly would I depart,
Song on my lips, ecstasy in my heart—
Sisters—sweet sisters, bear me to my grave.
Let me depart!
Lady Flora Hastings.

THE DOCTRINE OF REPENTANCE.
From the Homily of Repentance and of
Reconciliation unto God.

First, he will have us to return unto God with our whole heart, whereby he doth remove and put away all hypocrisy, lest the same might justly be said unto us: This people draweth near unto me with their mouth, and worship me with their lips; but their heart is far off from me.

Secondly, he requirith a sincere and pure love of goodness, and of the true worshipping and service of God; that is to say, that forsaking all manner of things that are repugnant and contrary unto God's will, we do give our hearts unto him, and the whole strength of our bodies and souls, according to that which is written in the Law: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength. Here therefore nothing is left unto us, that we may give unto the world, and unto the lusts of the flesh. For such that the heart is the fountain of all our works, as many as do with their whole heart turn unto the Lord, do live unto him only. Neither do they yet repent truly, that, halting on both sides, do other whiles obey God, but by and by do think, that laying him aside, it is lawful for them to serve the world and the flesh.

And, because that we are letted by the natural corruption of our own flesh, and the wicked affections of the same, he doth bid us also to return with fasting; not thereby understanding a superstitious abstinence and cloosing of meats, but a true discipline or taming of the flesh, whereby the nourishments of filthy lusts, and of stubborn contumacy and pride, may be withdrawn and plucked away from it.

Whereunto he doth add weeping and mourning which do contain an outward profession of repentance; which is very needful and necessary, so that we may partly set forth the righteousness of God, when by such means we do testify that we deserve punishments at his hands, and partly stop the offence that was openly given unto the weak. This did David see, who, being not content to have heaved and bewailed his sins privately, would publicly in his Psalms declare and set forth the righteousness of God, in punishing sin, and also stay them that might have abused his example to sin the more boldly. Therefore they are farthest from true repentance, that will not confess and acknowledge their sins, nor yet bewail them, but rather do most ungodly glory and rejoice in them. Now lest any man should think, that repentance doth consist in outward weeping and mourning only, he doth rehearse that wherein the chief of the whole matter doth lie, when he saith, Rend your hearts, and not your garments, and turn unto the Lord your God. For the people of the East part of the world were wont to rend their garments, if any thing had happened unto them that seemed intolerable. This thing did hypocrites sometimes counterfeit and follow, as though the whole repentance did stand in such outward gesture. He teacheth them, that another manner of things is required; that is, that they must be contrite in their hearts, that they must utterly detest and abhor sins, and being at defiance with them, return unto the Lord their God, from whom they went away before. For God hath no pleasure in the outward ceremony, but requirith a contrite and humble heart; which he will never despise, as David doth testify. There is therefore none other use to these outward ceremonies, but as far forth as we are stirred up by them, and do serve to the glory of God, and to the edifying of others.

Now doth he add unto this doctrine or exhortation certain goodly reasons, which he doth ground upon the nature and property of God; and whereby he doth teach, that true repentance can never be unprofitable or unfruitful. For, as in all other things men's hearts do quail and faint, if they once perceive that they travail in vain; even so most especially in this matter must we take heed, and beware that we suffer not ourselves to be persuaded that all that we do is but labour lost; for, thereof either sudden desperation doth arise, or a licentious boldness to sin, which at length bringeth unto desperation. Lest any such thing should happen unto them, he doth certify them of the grace and goodness of God, who is always most ready to receive them into favour again, that turn speedily unto him. Which thing he doth prove, with the same titles, whereby with God doth describe and set forth himself unto Moses, speaking on this manner: For he is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil; that is, such a one, as is sorry, for

your afflictions. First, he calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, than to punish. Whereunto this saying of Isaiah the Prophet seemeth to pertain, where he saith, Let the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pity on him; and to our God, for he is very ready to forgive. Secondly he doth attribute unto him mercy, or rather according to the Hebrew word—the bowels of mercies; whereby he signified the natural affections of parents towards their children. Which thing David doth set forth goodly, saying, As a father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth whereof we be made, he remembereth that we are but dust. Thirdly, he saith, that he is slow to anger; that is to say, long-suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindness; for he is that bottomless well of all goodness, who rejoiceth to do good unto us; therefore did he create and make men, that he might have whom he should do good unto, and make partakers of his heavenly riches. Fifthly, He repenteth of the evil; that is to say, he doth call back again and revoke the punishment which he had threatened, when he seeth men repent, turn, and amend.

Whereupon, we do not without a just cause detest and abhor the damnable opinion of them, which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be once come to God, and grafted in his Son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable unto us; there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And that they may give the better colour unto their pestilential and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews, and the second chapter of the Second Epistle of Peter; the considering that in those places the holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto; but of the final falling away from Christ and his Gospel, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his word, do they do crucify and mock him, but to their utter destruction, and therefore fall into desperation, and cannot repent. And that this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures; which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins.

For the probation hereof, we read this; O Israel, saith the Prophet Jeremiah, if thou return, return unto me, saith the Lord; and if thou put away thine abominations out of my sight, then shalt thou not be removed. Again these are Isaiah's words: Let the wicked forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him; and to our God; for he is ready to forgive. And in the Prophet Hosea, the godly exhort one another after this manner: Come, and let us turn again unto the Lord; for he hath smitten us, and he will heal us; he hath wounded us, and he will bind us up again. It is most evident and plain, that these things ought to be understood of them that were with the Lord before, and by their sins and wickedness were gone away from him. For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins;—for there is no righteous man upon the earth that sinneth not; and if we say we have no sin, we deceive ourselves, and the truth is not in us;—yet, if we rise again by repentance, and with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father.

It is written of David, I have found a man according to mine own heart; or I have found David, the son of Jesse, a man according to mine own heart, who will do all things that I will. This is a great commendation of David. It is also most certain, that he did steadfastly believe the promise that was made him touching the Messias, who should come of him touching the flesh; and that by the same faith he was justified and grafted in our Saviour Jesus Christ to come; and yet afterwards he fell horribly, committing most detestable adultery; and damnable murder; and yet as soon as he cried *Peccaati*; I have sinned, unto the Lord, his sin being forgiven, he was received into favour again.

Now will we come unto Peter; of whom no man can doubt that he was grafted in our Saviour Jesus Christ, long before his denial. Which thing may easily be proved by the answer which he did, in his name, and in the name of his fellow Apostles, make unto our Saviour Jesus Christ, when he said unto them, Will ye also go away? Master, saith he, to whom shall we go? Thou hast the words of eternal life; and we

believe and know that thou art that Christ, the Son of the living God. Whereunto may be added the like confession of Peter, where Christ doth give this most infallible testimony; Thou art blessed, Simon, son of Jonas; for neither flesh nor blood hath revealed this unto thee, but my Father which is in heaven. These words are sufficient to prove that Peter was already justified through this his lively faith in the only begotten Son of God, whereof he made so notable and so solemn a confession. But did not he afterwards most cowardly deny his Master, although he had heard of him, Who-soever denieth me before men, I will deny him before my Father? Nevertheless, as soon as with weeping eyes and with a sobbing heart he did acknowledge his offence, and with earnest repentance did flee unto the mercy of God, taking sure hold thereupon, through faith in him whom he had so shamefully denied, his sin was forgiven him, and for a certificate and assurance thereof, the room of his apostleship was not denied unto him. But now mark what doth follow: After the same Holy Apostle had on Whitsunday, with the rest of the Disciples, received the gift of the Holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing the consciences of the faithful into doubt by his example; so that Paul was fain to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospel. Shall we now say, that after this grievous offence, he was utterly excluded and shut out from the grace and mercy of God, and that this his trespass, whereby he was a stumbling-block unto many, was unpardonable? God defend we should say so.

But, as these examples are not brought in, to the end that we should thereby take a boldness to sin, presuming on the mercy and goodness of God, but to the end that if through the frailness of our own flesh and the temptation of the devil, we fall into like sins, we should in no wise despair of the mercy and goodness of God; even so must we beware and take heed, that we do in no wise think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men. Without me ye can do nothing. Again, Of ourselves we are not able as much as to think a good thought. And in another place, It is God that worketh in us both the will and the deed. For this cause, although Jeremiah had said before, If thou return, O Israel, return unto me, saith the Lord; yet afterwards he saith, Turn thou me, O Lord, and I shall be turned; for thou art the Lord my God. And therefore that holy writer and ancient father Ambrose doth plainly affirm, that the turning of the heart unto God is of God; as the Lord himself doth testify by his Prophet, saying, And I will give thee an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. These things being considered, let us earnestly pray unto the living God our heavenly Father, that he will vouchsafe by his Holy Spirit to work a true and unfeigned repentance in us; that after the painful labours and travails of this life, we may live eternally with his Son Jesus Christ; to whom be all praise and glory for ever and ever. Amen.

THE DECISIVE CHANGE.
From Personal Recollections, by Charlotte Elizabeth.

I now arrive at an epoch from which I may date the commencement of all that deserves to be called life, inasmuch as I had hitherto been living without God in the world. My existence was a feverish dream of vain pleasures first, and then of agitations and horrors. My mind was a chaos of useless information, my character a mass of unapplied energies, my heart a waste of unclaimed affections, and my hope an enigma of confused speculations. I had plenty to do, yet felt that I was doing nothing; and there was a growing want in my bosom, a craving after I knew not what; a restless, unsatisfied, unhappy feeling, that seemed in quest of some unknown good. How this was awakened, I know not; it was unaccompanied with any conviction of my own sinfulness, or any doubt of my perfect safety as a child of God. I did not anticipate any satisfaction from change of place; but readily prepared to obey a summons from my husband, to follow him to Ireland, whither he had gone to engage in a law-suit.

At the time I am now to speak of, I was living in perfect seclusion and uninterrupted solitude. Captain—was always in Dublin, and my chief occupation was in hunting out, and transcribing and arranging matters for the professional gentlemen conducting a law-suit, [in which we were interested] from a mass of confused family papers and documents.

It was then I came to the resolution of being a perfect devotee in religion; I thought myself marvellously good; but something of a monastic mania seized me. I determined to emulate the recluses of whom I had often read; to become a sort of Protestant nun; and to fancy my garden, with its high stone walls, and little thicket of apple trees, a convent enclosure. I also settled it with myself to pray three or four times every day, instead of twice; and with great alacrity entered upon this new routine of devotion.

Here God met and arrested me. When I knelt down to pray, the strongest

alarms took hold of my mind. He to whom I had been accustomed to prate with flippant volubility in a set form of heartless words, seemed to my startled mind so exceedingly terrible in unapproachable majesty, and so very angry with me in particular, that I became paralyzed with fear. I strove against this, with characteristic pertinacity: I called to my mind all the common-place assurances respecting the sufficiency of a good intention, and magnified alike my doings and my sufferings. I persuaded myself it was only a holy awe, the effect of distinguished piety and rare humility, and that I was really an object of the Divine complacency in no ordinary degree. Again I essayed to pray, but in vain; I dared not. Then I attributed it to a nervous state of feeling that would wear away by a little abstraction from the subject; but this would not do. To leave off praying was impossible, yet to pray seemed equally so. I well remember that the character in which I chiefly viewed the Lord God was that of an avenger, going forth to smite the first-born of Egypt; and I somehow identified myself with the condemned number. Often, after kneeling a long time, I have laid my face upon my arm and wept most bitterly because I could not, dared not pray.

It was not in my nature to be driven back easily from any path I had entered on; and here the Lord wrought upon me to persevere resolutely. I began to examine myself in order to discover why I was afraid, and taking as my rule the Ten Commandments, I found myself sadly deficient on some points. The tenth affected me as it never had done before. "I had not known lust," because I had not understood the law when it said "Thou shalt not covet." A casual glance at the declaration of St. James—"Whosoever shall keep the whole law, yet offend in one point, he is guilty of all," alarmed me exceedingly; and on a sudden it occurred to me that not only the Ten Commandments, but all the precepts of the New Testament, were binding on a Christian; and I trembled more than ever.

What was to be done? To reform myself, certainly, and become obedient to the whole law. Accordingly I went to work, transcribed all the commands that I felt myself most in the habit of neglecting, and pinned up a dozen or two texts around the room: It required no small effort to enter this apartment and walk round it, reading my mementos. That active schoolmaster had got me fairly under his rod, and dreadful were the writhings of the convicted culprit! I soon, however, took down my texts, fearing lest any one else might see them, and not knowing they were for myself, he exasperated. I then made a little book, wrote down a list of offences, and commenced making a dot over against each, whenever I detected myself in the commission of one. I had become very watchful over my thoughts, and was honest in recording all evil; so my book became a mass of black dots; and the reflection that occurred to me of omissions being sins too, completed the panic of my mind. I flung away my book into the fire, and myself into the abyss of gloomy despair.

How long this miserable state of mind lasted, I do not exactly remember: I think about two weeks. I could not pray. I dared not read the Bible, it bore so very hard upon me. Outwardly I was calm and even cheerful, but within reigned the very blackness of darkness. Death, with which I had so often sported, appeared in my eyes so terrible, that the slightest feeling of illness filled my soul with dismay. I saw no way of escape: I had God's perfect law before my eyes, and a conviction of my own past sinfulness and present helplessness, leaving me wholly without hope. Hitherto, I had never known a day's illness for years: one of God's rich mercies to me, consisted in uninterrupted health, and a wonderful freedom from all nervous affections. I knew almost as little of the sensation of a headache, as I did of that of tight lacing; and now a violent cold, with sore throat, aggravated into a fever by the state of my mind, completely prostrated me. I laid myself down on the sofa one morning and waited to see how my earthly miseries would terminate; too well knowing what must follow the close of a sinner's life. I had lain long when a neighbour, hearing I was ill, sent me some books, just received from Dublin, as a loan, hoping I might find some amusement in them. Listlessly, wretchedly, mechanically, I opened one—it was the memoir of a departed son, written by his father. I read a page, describing the approach of death, and was arrested, by the youth's expression of self-condemnation, his humble acknowledgment of having deserved at the Lord's hand nothing but eternal death. "Ah, poor fellow," said I, "he was like me. How dreadful his end must have been! I will see what he said at last, when on the very brink of the bottomless pit." I resumed the book, and found him in continuation glorifying God, that though he was so guilty and so vile, there was one able to save to the uttermost, who had borne his sins, satisfied divine justice for him, opened the gates of heaven, and now waited to receive his ransomed soul.

The book dropped from my hands. "Oh, what is this? This is what I want, this would save me." Who did this for him? Jesus Christ, certainly; and it must be written in the New Testament. I tried

to jump up and reach my Bible, but was overpowered by the emotion of my mind. I clasped my hands over my eyes, and then the blessed effects of having even a literal knowledge of Scripture were apparent. Memory brought before me, as the Holy Spirit directed it, not here and there a detached text, but whole chapters, as they had long been committed to its safe but hitherto unprofitable keeping. The veil was removed from my heart, and Jesus Christ, as the Alpha and Omega, the sum and substance of every thing, shone out upon me just as he is set forth in the everlasting Gospel. It was the same as if I had been reading, because I knew it so well by rote, only much more rapid, as thought always is. In this there was nothing uncommon, but in the opening of the understanding that I might understand the Scriptures, was the mighty miracle of grace and truth. There I lay, still as death, my hands folded over my eyes, my very soul basking in the pure, calm, holy light that streamed into it through the appointed channel of God's word. Rapture was not what I felt; excitement, enthusiasm, agitation, there was none. I was like a person long enclosed in a dark dungeon, the walls of which had now fallen down, and I looked round on a sunny landscape of calm and glorious beauty. I well remember that the Lord Jesus, in the character of a shepherd, of a star, and above all, as the pearl of great price, seemed revealed to me most beautifully; that he could save every body, I at once saw; that he would save me, never even took the form of a question. Those who have received the Gospel by man's preaching may doubt and cavil. I took it simply from the Bible, in the words that God's wisdom teacheth, and thus I argued—"Jesus Christ came into the world to save sinners: I am a sinner, I want to be saved: he will save me." There is no presumption in taking God at his word: not to do so is very impertinent: I did it, and I was happy.

After some time I rose from the sofa, and walked about; my feelings were delicious. I had found him of whom Moses in the law and the Prophets did write; I had found the very Paschal Lamb, whose blood would be my safeguard from the destroying angel. Oh, how delicious was that particular thought to me! It was one of the first that occurred, and I laughed with gladness. Indeed my feeling was very joyous, and I only wanted somebody to talk to. I had two servants, one a young man, the other a little girl, both papists, and I was loving me with Irish warmth. They were delighted to see me so well and happy on a sudden, and in the evening I bade them come to my room, for I was going to read a beautiful book, and would read it aloud. I began the Gospel of St. Matthew, and read nine chapters to them, their wonder and delight increasing my joy. Whenever I proposed leaving off, they begged for more, and only for my poor throat. I think we should have gone on till day. I prayed with them; and what a night's rest I had! Sleep so sweet, a waking so happy, and a joy so unclouded through the day, what but the Gospel could bestow? Few, very few, have been so privileged as I was, to be left alone with the infallible teaching of God the Holy Ghost, by means of the written word, for many weeks, and so to get a thorough knowledge of the great doctrines of salvation, unclouded by man's vain wisdom. I knew not that in the world there were any that had made the same discovery with myself. Of all the schemes of doctrine I was wholly ignorant, and the only system of theology open to me was God's own. All the faculties of my mind were roused and brightened for my work. I prayed without ceasing, for Divine instruction, and took, without cavilling, what was vouchsafed.

PROTESTANT PATIENTS IN NUNNERY HOSPITALS.

To the Editor of the BYRON'S GAZETTE.
MR. EDITOR,—How far the Clergy are called upon to notice strictures, which a public Journal may see fit to pass upon them, in connection with gratuitous service rendered to sick Emigrants, as an act of Christian Charity, under circumstances of no common peril, I have little difficulty in deciding,—but I shall act in this case somewhat against my convictions, because I am anxious that the public should know the reasons why I have ceased, for some time past, to visit the Nuns' Hospital at Bytown, a duty which you seem to think devolves on the Protestant Clergy.

I have yet, however, to learn that it is part of my duty to enter an establishment (except under very special circumstances of which I claim to be the Judge), controlled solely by a Priest, and Nuns, into which Protestant Emigrants are admitted, as is very plain, for the profit they afford, and the opportunity which they offer for making proselytes. But the possibility of proselytizing, and payment of 15s. per week for such patients; and it would be useless for any Protestant Clergyman to seek for patients in the Nuns' Hospital. As there can therefore be very little charity in the case, I may be allowed in the following remarks to deal with the establishment as one of profit, and as Emigrants are farmed out to its charge, as one, to which, so far, responsibility to the public attaches. Now were I to weigh my sense of duty against my inclinations in respect to my attendance at such an establishment, whilst solely controlled by Priests and Nuns,—I should have no difficulty in deciding that I should be justified in refusing to have any thing to do with it, because it would be the most proper mode of deterring my flock from placing themselves within reach of the objectionable influences and treatment which I have witnessed therein. After having detected and exposed so many attempts at perversion, my presence there would rather convey an impression, that I saw no

danger in placing persons within objectionable and impertinent efforts at making proselytes, than that I protested against them. It may perhaps be said that I ought for every reason to be in constant attendance to prevent such efforts, but what could a daily visit (which I could scarcely afford, unassisted as I am in so extensive a charge) avail, with patients labouring generally under very great prostration of body, accompanied as it always is, more or less, by indecision and imbecility of character, whilst every minute, Nuns, Priests, and domestics, would be warily watching for the opportunity (when my back was turned) of making a disciple, and whilst moments of delirium could be seized upon, as in the cases of Gotech and Doonan, for the administration of baptism, or the last rites of the Roman Catholic Church. It is impossible for any man to contend with such antagonism, and therefore, better is it far, for a Clergyman to protest against—and to condemn these things by his absence, than by his presence to lead any to place themselves or others in contact with a system so fatal in its results.

It will no doubt be in the recollection of the public, that in the summer of last year, I called attention to the mode of working upon the affections and fears of certain sick Protestant Emigrants, who were very improperly placed in that establishment, under arrangements made between the Sisters of Charity and the Government,—that I highly deprecated such an arrangement in a religious point of view, and that I even hired a house on my own responsibility for the accommodation of such persons, but that one of those lawless mobs, for which Bytown is so famous, prevented the entrance of the furniture necessary for its occupation. In that statement a system of proselytizing was shown to exist, as it regarded such persons, insufferable in an Institution supported by public money and creditable in the extreme, nor was it proved otherwise by the attempted apology of the Priest, who replied to it. But toward the latter part of the Emigrant season, cases occurred, in which, when the insinuating kindness of the Nuns and attendants failed of their effect, in inducing Protestants to throw off their religion, shameful neglect and insult was resorted to, accompanied by that modern specific for Typhus fever, the application of a raw-hide, as in the case of Tiernan, whom I removed from the Institution on account of his complaints of ill treatment, and who went down to the grave with such marks of violence on his person.

As there appeared to exist an utter apathy on the part of those who should have prevented such proceedings, I determined, if I saw repetition of them, to bring the case before the public. I regret to say, that I was too soon called upon to do so, by the treatment of Doonan, who having incautiously stated, that in early life he had been a Roman Catholic, but had turned Protestant on his marriage, had no doubt created prejudices against himself. He expressed his wish to see me as his minister. On going to him I found that he also had been grievously lashed with a raw-hide, during the delirium of Typhus, under the plea of intractability. Sorry am I to say, the conduct of the man who did it, was justified in one instance by the assertion, that he could not do otherwise in such a case, and in another, by the plea that it was a preferable plan of coercion to that of tying. This case was brought under the notice of the Grand Jury, who returned a true Bill for assault, against the attendant, and the facts were subsequently established at the Coroner's Inquest held upon the body. This occurred late in October. From that time I have never entered the Nuns' Hospital;—and shall have great difficulty in thinking it was necessary I should do so, for I am unwilling to believe that any Church of England Emigrant could since have been sent there with the knowledge of the Emigrant Agent, because I strongly and frequently expressed objections to such a course of proceeding, more especially on this occasion, and I have yet to learn that such objections were ineffectual.

That the Medical man in attendance upon Emigrants should have committed such an act would create in me no surprise, because it is well known that he is in close alliance with the Nuns' Hospital, and that any thing like collision with them, might lose him their valuable patronage.

If this had not been the case, perhaps his duty to the Emigrants would have on once suggested the justice and necessity of putting a stop to all religious interference with the Protestants, and instead of being compelled to remove Tiernan from the Hospital with his concurrence and consent, on account of the treatment he received, which was more than a tacit admission that there was something wrong in the Establishment, I should have been supported in exacting for the man, proper attention, and freedom from persecution of every description. I do not see upon what principle of consistency a public officer could at once represent, and denounce to the Clergy in the strongest manner, the interference of Nuns and Priests with the dying moments of Protestants,—turn his back upon them when looked to as the only authority who could, and whose duty it was to prevent all proceedings within the walls of the Hospital, tending to the discomfort and annoyance of the patients; be the well known general apologist of the Establishment and its proceedings; and yet presume, to condemn or to make inquiries in any shape, into the conduct of the Clergy for their non-attendance upon such an Institution; whilst he was so decidedly instrumental in driving them from it.

The Medical man was no doubt placed in a delicate position, but a public duty for which he was remunerated, should have prevailed over every private consideration, in cases where the comfort of the sick and dying was involved, and to be consistent, or he should not have made complaints to the Clergy, and with the power in his hands of remedying the evil, turn his back upon them, when his decided commands would have prevented what he professed to think, and represented, as being so objectionable. That the Establishment in question is general I directly deny, since, to be a General Hospital, it must be more, so than in name, or it is a gross imposition upon the public, to give it such a designation. Whilst calling it a General Hospital, you yourself admit that it is particular, because you qualify the term by showing that it is general only, in the admission of all religious denominations. That it is exclusively under the control of Nuns and Priests who have no restraint, and acknowledge no authority but their own, Mr.

reasonably conclude that his appeal to a wicked world to "look unto Christ, and be saved" was no less powerfully energetic than his solemn declaration of a "judgment to come."

PAYMENTS RECEIVED.—Miss Murray, No. 202 to 253; Mrs. Gale, No. 209 to 260; Messrs. Holbeck, Jr., No. 209 to 260; J. S. Clarke, No. 209 to 260; F. H. Andrews, No. 209 to 260; Jas. Sealy, No. 209 to 260.

TO CORRESPONDENTS.—Received C. Y.; C & Co.; also the BEREAN birth-day cake and bouquet on the day of publishing the first number of the fifth volume—for which the kind donor will accept the Editor's best acknowledgments.

Local and Political Intelligence.

The letter-bags from England arrived in this city, by express from Halifax, last Friday morning, and the newspapers on Monday. Some of the news from the Continent of Europe, which was given in the Telegraphic despatch inserted in our last number, seems hardly borne out by the accounts which we read in the papers come to hand.

Her Majesty's Ministers have relinquished the former part of their proposal of raising the Income Tax from 3 to 5 per cent for 2 years, besides continuing it for 3 years longer at the present rate of 3 per cent. They now only demand its continuance, at 3 per cent, for 3 years; which will probably be granted, though, by having made one proposal from which the public disapprobation compels them to recede without a struggle, they have considerably strengthened the force of that opposition which seeks to confine the grant of the Income Tax to one year's duration only.

Of the disturbances which took place in London, on the 5th, Glasgow on the 6th and 7th, Edinburgh on the 7th, and Manchester on the 7th and 8th ulto., that at Glasgow seems to have been the most serious; the body of rioters numbered from 8 to 9 thousand, who broke into the shops where food, watches, guns, pistols, or other articles which excited their plundering disposition were to be found, and uttered cries of "Bread, or Revolution."

IRELAND offers no cheering intelligence to communicate. Several executions have taken place, of parties condemned to death at the late Special Commission. One of these awful scenes, where three men were to suffer death at Clonmel, became aggravated in its character by the violent conduct of one of the unfortunate men, Henry Cody, who made an attempt at throwing the executioner over the balcony, in which he would have succeeded, had not the Priest who attended the prisoners prevented him.

"There is no diminution, we regret to say, in the amount of destitution. The accounts which daily reach from the south and west are really heart-rending—in some cases, horrifying and unnatural. No doubt there is exaggeration employed; but, notwithstanding, there are, we are convinced, entire parishes in these districts in a state of absolute want."

The attention of Her Majesty's advisers was called, some weeks ago, to the seditious character of the sentiments put forth by a newly started paper, called the United Irishman. The Ministers who replied treated the matter lightly, and intimated that it was not Lord Clarendon's intention to institute proceedings against the parties concerned. It is very likely that those acquainted with the state of things in Ireland are correct in concluding upon the principle that it is better to be disaffected should speak than that they should plot; but since the news of the French Revolution has reached Ireland, the articles in the United Irishman have assumed a tone so directly exciting to rebellion, that it seems hardly possible for the Government to allow its pursuing that course uncheckd any further.

Great sympathy with the French revolutionists was manifested throughout Ireland. The European Times says: "In Cork, Drogheda, Limerick, Clonmel, Roscrea, Borrisokane and other places, illuminations, bonfires, and rejoicings have taken place, and a general meeting has been convened, to be held in every parish in Ireland, on the 17th of March (St. Patrick's Day). The citizens of Dublin will have a "monster" meeting on the subject. The military in that city now wear their side-arms in the streets—a practice which had been dropped since the contemplated Clontarf monster meeting in 1814. Unusual activity prevails at Dublin Castle, and the general officers are reported to have been consulted on divers serious matters by his excellency. All military officers who had been on leave have received orders to join their corps forthwith. On the 7th a meeting of the citizens of Dublin was held for the purpose of appointing a committee to sit from day to day to make the arrangements for the forthcoming monster demonstration in favor of France. The Committee was then appointed, Mr. Mitchell, [the Editor of the United Irishman,] having been voted a member by acclamation."

It is not strange that the English Funds have suffered depreciation under the unfavorable aspect of the Chancellor of the Exchequer's budget, added to the prevailing uncertainty upon the consequences of the recent events in France. Three per cents touched 79 on the 28th of February, but they rallied and were quoted at 80 and 81 on the 11th ulto.

FRANCE.—It is matter of thankfulness that the Royal Family, as well as M. Guizot, Louis Philippe's Prime Minister, have escaped from France, and that France has escaped the temptation of revenging herself by acts of severity for the wrong which, justly or unjustly, she thinks has been committed against her by the dethroned Monarch and his Minister. We have placed on our fourth page an account of Louis Philippe's arrival and reception in England.

In FRANCE, matters had settled into some measure of outward quiet and—to do that violate people justice—into the accustomed meriment, by the spread and prevalence of the revolutionary movement throughout the kingdom. But in the mean time [we quote the Eur. Times] commerce is at a stand, the funds have fallen enormously, considerable failures are announced, clubs are in course of formation to advise or overawe the government, strikes of workmen are becoming more numerous daily, operatives demand an increase of wages, and have expelled large bodies of English workmen, their rivals in the construction of railways, the moderate politicians, the representatives of the middle classes, have disappeared from the scene, and, amidst the chaos of passions, interests, crimes, with occasional instances of sublime virtue, which such a state of things has engendered, it is a task which calls for the exercise of the highest order of talent, experience, and management, to restrain those ungovernable passions which the revolution has called into activity.

The following, from the Eur. Times, contains much information, and invites still more reflection: "Royalty and the peerage were swept away in a few brief lines. But hunger, gaunt hunger, with a hundred thousand mouths, yawned round the seat of the Government. Something was to be done immediately to appease the multitudes; accordingly, a gigantic system of outdoor relief was conceived and executed. Formidable legions of national guards were formed at a stipend per day. These were packed off to the frontiers. The compact between the employers and employed was broken, and a short time' decree was passed, limiting the hours of labour. The journals were also to be proscribed; accordingly, the stamp duty is removed; but these and numerous decrees will not satisfy the hungry; nor does the taxation of one large class who earn their bread by industry, in order that another class may carry a musket on the frontier in the garb of a national guard, tend to carry out to its legitimate end the old revived jacobin doctrine of 'liberty, equality, and fraternity.' Again, already the decree has gone forth that a new National Assembly is to be convoked on the 20th of April, when the Provisional will resign its authority into the hands of the definitive Government. Universal suffrage and vote by ballot are to secure liberty, equality, and fraternity to France. It is quite clear that the good work-people of Paris will have the vast majority in the new assembly, and, leaving their more or less profitable occupations, will try their hands at statesmanship."

The priesthood of the Church of Rome have given in their address. "The Archbishop of Paris, accompanied by two Vicars-General, presented himself to the Provisional Government on Tuesday, and gave in his adhesion to the new order of things, in the name of the entire clergy of his diocese. M. Dupont de l'Eure, President of the Government, thus replied to the prelate:— "The Provisional Government receives with the liveliest satisfaction your adhesion to the Government of the Republic. Liberty and religion are two sisters, equally interested to live on good terms with each other. We rely on your co-operation and on that of the clergy, as you may rely on the sentiments of benevolence of the Provisional Government."

M. Lamartine, as Secretary for Foreign Affairs, has addressed to the diplomatic agents for the new republic, at Foreign Courts, a note announcing to the world the principles which it is intended should guide the future policy of France. It is so far satisfactory as it professes a desire for peace, and recognizes a clear distinction between the late and the earlier French revolutions. "Between 1792 and 1818 there is half a century. To return, after the lapse of half a century, to the principles of 1792, or to the principles of conquest and of empire, would not be to advance, it would be to retrograde with the advance of time. The revolution of yesterday is a step in advance, and not one backwards. The world and ourselves wish to march to fraternity and peace."

This idea, the Secretary carries out into a succession of comparisons between the two periods; and then he defines the position which the Republic means to occupy, in these terms: "Do not deceive yourselves, nevertheless. Those ideas which the provisional Government charges you to present to the powers as a pledge of European safety, have not for their object to obtain forgiveness to the Republic for having had the boldness to create itself, and still less to ask humbly the place of a great right and a great people in Europe. They have a more noble object: to make sovereigns and nations reflect, and not to allow them to deceive themselves involuntarily as to the character of our revolution; to give its true light and its just character to the event; in short, to give pledges to humanity before giving them to our right, and to our honour, if they should be unacknowledged or threatened."

A less satisfactory passage follows: "The treaties of 1815 exist no longer as law in the eyes of the French Republic; nevertheless, the territorial circumscriptions of these treaties are a fact which it admits as a basis, and as a point de depart in its relations with other nations. "But if the treaties of 1815 do not exist any longer excepting as facts to modify a common understanding, and if the Republic declares openly that its right and its mission is to arrive regularly and pacifically at these modifications, the good sense, the moderation, the conscience, the prudence of the Republic exist, and are for Europe a better and more honourable guarantee than the letter of those treaties, so often violated and modified by Europe itself."

"Endeavour, sir, to make this emancipation of the Republic from the treaties of 1815 be clearly understood, and try to show that that freedom has nothing in it which is irreconcilable with the repose of Europe. "Thus we declare it openly. If the hour of the reconstruction of some nationalities, oppressed in Europe or elsewhere, should appear to us to have sounded in the decrees of Providence, Switzerland, our faithful ally since the time of Francis I. were constrained or threatened in the advance which she is effecting in her government, in order to lend additional strength to the facade of democratic governments—if the independent states of Italy were invaded—if any limits or obstacles were imposed on their internal transformations—if the right of alliance among themselves, in order to consolidate an Italian nation, were contested by main force—the French Republic would believe itself entitled to arm itself in order to protect those legitimate movements of the greatness and the nationality of states."

The door is here abundantly opened for the arms of the French Republic to fly to the aid of any movements in favour of republicanism which may spring up—which French revolutionists may possibly stimulate—in the countries adjacent to her territories. It is not to be wondered at, that her neighbors endeavour to be prepared against French "protection" to those among their subjects who have nothing to lose, and every thing to gain from revolutions. "THE EX-ROYAL FAMILY OF FRANCE.—The following, we believe, is a correct statement of the present abode of the different members of this family:—Louis Philippe and Maria Amelia, who have assumed the title of Count and Countess de Neuilly, are at Claremont, with whom are also the Duke and Duchess de Nemours and two children, the Count d'Eu, the Duke d'Alençon, and the Duke and Duchess de Montpensier. The Duchess Augusta of Saxe Cobourg (the Princess Clementine) is staying with her husband, the Duke, on a visit to her Majesty at Buckingham Palace. The Duchess d'Orleans, with the Count de Paris, and the Duke de Chartres, are stated to have arrived at Rome on the 2nd ulto. The Duke and Duchess d'Angoulême, and the Prince and Princess de Joinville, were at Algiers on the date of the latest intelligence from that city, and the Queen of the Belgians (Princess Louise) is at Brussels.—Mercury.

AND-EL-KADER, THE ARAB CHIEF.—On March 3, a meeting of the provisional government was held at the Hotel de Ville, and deliberated until a late hour in the evening. The question of Abd-el-Kader's incarceration was brought under consideration, and excited a lengthened and animated discussion. M. de Lamartine strongly insisted on his immediate liberation on the ground that political offenders had been pardoned, and there was no fear of so high minded a man as Abd-el-Kader violating any promise which might be made by him as the condition of his release. This proposition was opposed by M. Dupont de l'Eure, M. Michel Godechou, and M. Bethmont, and was warmly supported by M. Cremieux, M. Ledru Rollin and M. Carnot. The matter, it was eventually agreed, should be left in abeyance for a day or two, when there is little doubt (at least so runs public expectation) that Abd-el-Kader will be brought within the terms of the general amnesty, and will be granted a conditional release upon conditions which will be suggested by General Bedeau, the provisional minister of war.

The States composing the GERMAN CONFEDERATION were strengthening themselves partly by an increase in their military defences, and partly by conciliating measures towards the people. The following is the substance of a proclamation issued by the King of Wurtemberg on the 2nd of March. "Article 1. The censorship established the 8th of October, 1829, is abolished. "2. All the dispositions of the law of the 30th of January, 1817, relating to the liberty of the press are restored. "3. A law relative to the provisional introduction of public trial in matters connected with the press shall be presented to the States. Our Ministers of Justice, of Foreign Affairs, and of the Interior, are instructed to carry into execution the present ordinance."

A similar concession has been made by the Grand Duke of Baden: the German Diet at Frankfurt has issued an appeal to the nation, getting forth the advantages of union, and peaceful development; Prussia arms, and the Government seems to think that it is strong enough to repel aggression, but the people seem to expect some concessions also to assure them that they will be fighting for the liberties of their country, and not only for the greatness of their Sovereign if they are to resist invasion. The movement in Bavaria seems to have been for the immediate convocation of the Chambers, the liberty of the press, publicly of judicial trials, electoral reform, and that the army should take an oath to observe the constitution. The King thought of resisting, and the troops were ordered out against a body of some 6000 insurgents, roughly armed, who were marching against the Royal Palace

on the 4th of March; but when the troops were found unwilling to charge, the King at last gave way, and the crowd were assured by Prince Charles, the King's brother, on his word of honour, that all their demands should be complied with. A miniature revolution has taken place, in imitation of the Paris insurrection, but happily without bloodshed, in the principality of Neuchâtel. This diminutive state has become tired of its anomalous position, as being subject to the King of Prussia as its Sovereign, and at the same time counted one of the Cantons of the Helvetic Republic. So the mountaineers have descended to the capital, Neuchâtel, compelled the government to resign, and the Prussian Commissary to take his departure; the independence of Neuchâtel is declared, and the seat of its now purely republican government transferred to La Chaux de Fonds. It is to be hoped that the King of Prussia will not risk a war with the French Republic by any attempt on his part to impose "limits or obstacles to the internal transformation" of Neuchâtel.

ITALY.—The Jesuits, alarmed at the hostile demonstrations made against them by the people, by whom they are deservedly detested, have already quitted the city of Turin. The Journals of Turin having heard of the French Revolution, are now encouraging the King to put himself at the head of the national forces, and to endeavour to effect the liberation of Italy. At Alessandria, and throughout Piedmont, all the warlike preparations are complete. Letters from Rome of the 28th February state, that the committee appointed by the Pope to prepare the constitution was actively engaged in that task. There are to be two chambers; and the one composed of cardinals and clergymen, and the other of representatives of the people. AUSTRIAN ITALY.—By a circular of the 15th ultimo, the communes of Lombardy are informed that they will be charged with a supplementary tax, to meet the expenses incurred in consequence of the extraordinary increase of troops in that part of the empire. The communes, however, have met this demand with a flat refusal, in which step they are cordially supported by the peasantry, who openly declare they will not even pay the poll-tax. All correspondence between Lombardy and France is prohibited.—Eur. Times.

The London Times referring to the danger to the existing order of things in Italy, which springs from the French revolution, remarks: "The chief peril is in Lombardy. There the cabinet of Vienna is as yet resolved on unbending resistance. Martial law has been proclaimed in Milan. The Italian subjects of Austria are frantic with rage and excitement; and at such a moment the example of the people of Paris, and the knowledge that they have a French Republic and a French Republic behind the Alps, may give rise to a serious insurrection, if, indeed, some outbreak has not already taken place. In that event, it is well known that nothing can prevent the people and army of Sardinia from sympathizing with the Lombards; all Italy would join the cause; and Austria would, ere long, be contending on the line of the Mincio for the existence of her Italian dominions."

The weather has greatly favoured the departure of the ice and snow which remain, and they are disappearing under the influence, alternately, of rain and sun-shine.

P. S.—It is reported this morning that the Lake ice is on its way down.

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A LARGE ASSORTMENT OF BOOKS, carefully selected and in good order, a smaller portion having been laid in last fall.—STATIONERY of every description, among which there is a good assortment of Blank Books, Day Books, Journals and Ledgers, made of the best English paper. Engravings, and a variety of useful and Fancy Articles, Toys, &c. Sale each Evening at SEVEN o'clock, CONDITIONS—CASH.

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HOUSEHOLD FURNITURE.

Will be sold on TUESDAY and WEDNESDAY, the 11th and 12th of April, at the residence of Mrs. VANOUVOUS, Hotel Keeper, Upper Town Market Place:—The whole of her Household Furniture, consisting of Dining, Card, Loo, Sofa and Bed-Tables, Chairs, Sofas, Carpets, Sideboards, Wardrobes, Bedsteads, Beds, and Bedding, Chimney, Pier and Toilet Looking Glasses; China, Glass, and Earthenware, Stoves and Pipes, Kitchen Utensils, with a variety of other articles.

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WRECK OF THE OMEGA.

The gratifying intelligence has been received through the New York Herald that the remainder of the passengers and crew of this ship were saved by the bark Highland Mary, arrived safe at New York. Six lives were honourably lost while engaged in saving the passengers; those of the Omega's second officer and five seamen.—The Committee of the Nova Scotia House of Assembly have reported highly in favour of the establishment of Telegraphic communication between Halifax and Quebec; a bill passed in the House of Assembly on the 22nd ulto., empowering the Government to form a line to the Northern Frontier, and to enter into arrangements either with the Governments of Canada and New Brunswick or with private Companies, for the completion of the communication. Mr. Gishorne's agency in this matter appears to have been highly efficient.

NIAGARA.—An unprecedented occurrence has taken place at the Falls, which was reported by Telegraph to the Montreal Gazette, as follows, being dated Queenston, March 30, 8 1/2 P. M.— "This morning we witnessed an unprecedented spectacle of wonder, long to be remembered, in connexion with the Falls. Suddenly the water fell to a considerable extent, so that the Table Rock was left dry, sufficiently to enable those who were fortunate enough to be in the vicinity, to go far enough across the river as to be directly over the tremendous rock. This truly astonishing feat was accomplished, among others, by ladies; and although the water has to some degree returned, yet the memento of their journey towards the Horse-Shoe centre is still to be seen in a pole there erected.—The villagers of Chippewa thought they had entirely lost their creek. Off the old Chippewa Fort, about 100 feet beyond low water mark, was discovered a burning spring in the bed of the Niagara River, which some had the curiosity to enclose with an old potash kettle, and gun-barrel knitted therein, and succeeded in producing flames and a loud explosion. Several bayonets, muskets, and swords, &c., have been picked up. The water has since returned to nearly its usual level. The cause of the occurrence is conjectured to be an accumulation of ice at the egress of the river, from Lake Erie, closing for a time the outlet."

OPENING OF THE NAVIGATION.—Steamer Chief Justice Robinson arrived at Toronto on the 31st ulto.; the Princess Royal at Kingston on the 30th. The Welland Canal is to be opened on the 10th instant. There was a shower of the ice opposite to Montreal on Monday; at Three Rivers there was no ice on Tuesday; and the wharves were covered with water.

ELECTIONS.—Mr. Lafontaine has been re-elected for Montreal; Mr. Price for the first Riding of Yorkshshire.

BOARD OF TRADE.—Officers elected at the annual meeting of the Board of Trade on Monday last: James Dean, Esq., President, H. LeMesurier, Esq., Vice-President, H. J. Naad, Esq., Treasurer; Council: A. Gillespie, J. Bonner, D. Gilmour, J. Gillespie, A. Laurie, C. Wurtele, H. S. Scott, W. Petry, W. Hann, and T. H. Oliver, Esquires. Board of Arbitration: J. Bonner, T. H. Dunn, Jas. Gillespie, W. Stevenson, A. Gillespie, J. Gilmour, W. Petry, C. Wurtele, H. S. Scott, A. Laurie, H. LeMesurier, and J. Dean, Esquires.—Subscription reduced from 8 to 55.

QUEBEC GAOL CALENDAR.

Table with 2 columns: Name, Sentence. Includes: Cohris, Do. under the Police Ordinance, Do. under the Act of 5 Victoria, Cop. 27, Do. Selling Liquors Without License, Military prisoners, Untried do., Total. (48 of the above are females.)

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Will be sold on TUESDAY and WEDNESDAY, the 11th and 12th of April, at the residence of Mrs. VANOUVOUS, Hotel Keeper, Upper Town Market Place:—The whole of her Household Furniture, consisting of Dining, Card, Loo, Sofa and Bed-Tables, Chairs, Sofas, Carpets, Sideboards, Wardrobes, Bedsteads, Beds, and Bedding, Chimney, Pier and Toilet Looking Glasses; China, Glass, and Earthenware, Stoves and Pipes, Kitchen Utensils, with a variety of other articles.

Sale each day at ONE o'clock. Conditions—CASH. B. COLE, A. & B. Quebec, 6th April, 1818.

WRECK OF THE OMEGA.

The gratifying intelligence has been received through the New York Herald that the remainder of the passengers and crew of this ship were saved by the bark Highland Mary, arrived safe at New York. Six lives were honourably lost while engaged in saving the passengers; those of the Omega's second officer and five seamen.—The Committee of the Nova Scotia House of Assembly have reported highly in favour of the establishment of Telegraphic communication between Halifax and Quebec; a bill passed in the House of Assembly on the 22nd ulto., empowering the Government to form a line to the Northern Frontier, and to enter into arrangements either with the Governments of Canada and New Brunswick or with private Companies, for the completion of the communication. Mr. Gishorne's agency in this matter appears to have been highly efficient.

NIAGARA.—An unprecedented occurrence has taken place at the Falls, which was reported by Telegraph to the Montreal Gazette, as follows, being dated Queenston, March 30, 8 1/2 P. M.— "This morning we witnessed an unprecedented spectacle of wonder, long to be remembered, in connexion with the Falls. Suddenly the water fell to a considerable extent, so that the Table Rock was left dry, sufficiently to enable those who were fortunate enough to be in the vicinity, to go far enough across the river as to be directly over the tremendous rock. This truly astonishing feat was accomplished, among others, by ladies; and although the water has to some degree returned, yet the memento of their journey towards the Horse-Shoe centre is still to be seen in a pole there erected.—The villagers of Chippewa thought they had entirely lost their creek. Off the old Chippewa Fort, about 100 feet beyond low water mark, was discovered a burning spring in the bed of the Niagara River, which some had the curiosity to enclose with an old potash kettle, and gun-barrel knitted therein, and succeeded in producing flames and a loud explosion. Several bayonets, muskets, and swords, &c., have been picked up. The water has since returned to nearly its usual level. The cause of the occurrence is conjectured to be an accumulation of ice at the egress of the river, from Lake Erie, closing for a time the outlet."

OPENING OF THE NAVIGATION.—Steamer Chief Justice Robinson arrived at Toronto on the 31st ulto.; the Princess Royal at Kingston on the 30th. The Welland Canal is to be opened on the 10th instant. There was a shower of the ice opposite to Montreal on Monday; at Three Rivers there was no ice on Tuesday; and the wharves were covered with water.

ELECTIONS.—Mr. Lafontaine has been re-elected for Montreal; Mr. Price for the first Riding of Yorkshshire.

BOARD OF TRADE.—Officers elected at the annual meeting of the Board of Trade on Monday last: James Dean, Esq., President, H. LeMesurier, Esq., Vice-President, H. J. Naad, Esq., Treasurer; Council: A. Gillespie, J. Bonner, D. Gilmour, J. Gillespie, A. Laurie, C. Wurtele, H. S. Scott, W. Petry, W. Hann, and T. H. Oliver, Esquires. Board of Arbitration: J. Bonner, T. H. Dunn, Jas. Gillespie, W. Stevenson, A. Gillespie, J. Gilmour, W. Petry, C. Wurtele, H. S. Scott, A. Laurie, H. LeMesurier, and J. Dean, Esquires.—Subscription reduced from 8 to 55.

QUEBEC GAOL CALENDAR.

Table with 2 columns: Name, Sentence. Includes: Cohris, Do. under the Police Ordinance, Do. under the Act of 5 Victoria, Cop. 27, Do. Selling Liquors Without License, Military prisoners, Untried do., Total. (48 of the above are females.)

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 sums as which can be derived from such important duty as will be devoted to the whole profits of the LIFE INSURANCE. The whole profits are paid to the Policy holders by the Mutual System, in which the Society is established, and their relation 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.

THE CANADA LIFE ASSURANCE COMPANY.

Established 21st August, 1847. CAPITAL, £50,000. HUGH C. BAKER, President. JOHN YOUNG, Vice President. BURTON & SADDLER, Solicitors. PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments. In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased Annuities whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims. Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first seven premiums, secured upon the Policy alone. Annual Premium to Assure £100, Whole Term of Life.

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

The above rates, For Life without Participation and Half Credit, will, upon comparison be found to be LOWER than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three fourths of the whole profit of that Branch of the Company's business. Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local agents. Agents and Medical Officers already appointed: Brantford.....William Muirhead..... Cobourg.....James Cameron..... Colborne.....Robert M. Boucher..... Dundas.....Dr. James Hamilton..... London.....George Scott..... Dr. Alex. Anderson..... Montreal.....Frederick A. Willson..... Dr. S. C. Sewell..... Paris.....David Buchanan..... Port Sarnia.....Malcolm Cameron..... Quebec.....Welch and Davies..... St. Catharines.....Luchian Bell..... Toronto.....Edmund Bradburne..... Dr. Geo. Herrick..... Woodstock.....William Lapointe..... Dr. Samuel J. Stafford.

By order of the Board, THOMAS M. SIMONS, Secretary, Hamilton. Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. James Street. MEDICAL REFEREE, J. MORRIN, Esq., M. D. A BUILDING LOT FOR SALE, IN St. JOACHIM STREET, ST. JOHN'S BAY, QUEBEC. Inquire of the Rev. C. L. F. HAESSEL, No. 15, Stanislaus Street.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by constant attention to his business, to meet with a continuance of their patronage. The Subscriber also invites an inspection of his stock of Double Milled Vest of England, KERSEY CLOTHS, BEAVERS, DOES, KINGS, CASSIMERES, VESTINGS, &c., &c., having just received per "DOUGLAS" from London, a general assortment of the best articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge. H. KNIGHT, 12, PALACE STREET, (Quebec, 13th Oct., 1847.)

WANTS A SITUATION.

A young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's Office.

REED & MEAKINS, Cabinet Makers.

ST. DENIS STREET, MONTREAL. FOR SALE. THREE SHARES in Bishop's Colonie Lennexville—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. Ross, Lachine.

South's Corner.

CALLS BY A TRACT DISTRIBUTOR.

How do you do, Mary! How do you do! Hard at work, as usual, I see; never let the grass grow under your feet. I occasionally undertook to distribute tracts...

Your cuckoo clock, there, keeps ticking away, and reminds me that I have no time to spare. Mine are hasty visits; if they were not, I could never see half the people that I have to visit.

Mind, Mary, that you do not run into the error of paying great attention to your house and little attention to eternal things: God requires the hearts of his creatures. I have known those who, because they have discharged some duties well, have been satisfied in allowing others to remain undone.

Which do you consider your main dependence, as articles of sale? "Oh!" he said, "I make my vases more as a kind of extra work, in which I rest myself. But what I depend on for the support of my family, is the manufacture of the plainer and more serviceable articles."

"You have given us some useful lessons," the teacher observed. "I know you are accustomed to Christian meditation, and therefore you will not be surprised that we have drawn materials for profitable thoughts, from your employment, and your remarks on it."

"In truth, ma'am," said he in reply, "I often call to mind such matters, as I work by myself day after day. Sometimes, when I have been tempted to feel discontented, at my life of hard trials, and frequently of poverty, I reason with myself thus: 'Here I am, taking one lump of clay of my own free will, and forming it into a homely, but useful article,--then another parcel, and shaping it into something more fanciful. But have I not good reasons for my conduct in both cases? Truly I have! I need a supply of both to meet the different demands made on me!--Surely, then, He who condescends, himself, to say 'I am the potter, and ye the clay,' has a perfect right to fashion me and my fellow men as he pleases, for in each and all he has an object. Then, again, ma'am, as I open my kiln, and draw out pots and jars sound and uninjured, and indeed only perfected by the fire, while I find many of my vases marred and ruined by the same process, I am constrained to bless Him who has exposed me to the furnace of trial and temptation appointed for all, under circumstances which render me, irrespective of myself, so much less liable to be overcome by its fires. Yes! young lady, you may learn a lesson from visiting my humble pottery, and if your friend will allow me, I'll be so bold as to beg you to take home one of my vases, and one of my plain flower-pots, and keep them both in your chamber or garden. And if ever you are tempted to feel proud in prosperity, or discontented in adversity, think of the conversation we have had to-day, it may be, by God's blessing, a lesson not sent in vain."

"The Editor is not quite sure, but he thinks Miss Margaret Cox is the writer of the above."

ALMOST PERSUADED, AND ONLY ALMOST. There lived in Poughkeepsie, at this time, a venerable lady and her talented son-in-law. The former was exceedingly anxious about the latter because of his loose and infidel opinions on religious subjects; and yet few men were more amiable in manners, and more sprightly in conversation. "O, sir," said the lady to the writer, "I wish you to have a serious conversation with my son-in-law, on the subject of Christianity. Perhaps he may hearken to you, though to all of us he turns a deaf ear, whenever we speak on the Holy Scriptures."

A proposal of this nature seemed to be identified with the writer's profession. Accordingly, a day was appointed when the lady would spend a social afternoon with the writer and his family, there being no doubt that the interesting young lawyer would, if properly invited, join the party at tea. The interview took place as was expected, and, in the full flow of talk, something was designedly introduced touching the Christian religion. Contrary to the expectation of his relatives and friends, this interesting gentleman did neither evade nor oppose what was said, but candidly confessed he was differently impressed on that subject from what he had been. "Till a few days ago," said he, "I should have brought forward my preliminaries, and, before the threshold of Christianity were passed, I would have insisted that they be all satisfactorily answered, but at present I feel differently disposed."

"And what has wrought the change?" asked the writer. "I must tell the whole story; it relates chiefly to GENERAL HAMILTON." "You know," said he, "that pre-eminent character--how that he is not only the greatest in the field, in the senate, and at the bar, but also the most agreeable man in social intercourse. In pursuit of his professional duties, he passes from New York to Albany, to attend the higher courts, and Poughkeepsie is his stopping place for rest and social chat. We young lawyers delight to meet him at Hendrickson's tavern, and there breathe together the atmosphere of wit and satire. Not long since, he passed by; we gathered round him, and he greeted us with his usual cordiality. But there was something altered in his wit--it was solemn, yet more affectionate. At length, to break the spell, I ventured, as erst, a story, the edge of which was ridicule against Christians and their creed. As I finished the anecdote, instead of the loud laugh, and responsive tale, the General gravely asked me, 'If I knew what I had been talking of? Confusion is the best name I can give my feelings and behaviour before the great man at such a question from his lips. Seeing my embarrassment, he said he did not design to give me pain, but, by his question, to call my attention to his own case.' "Not many months ago," said he, "I was, as you are, doubtful of the truths of Christianity; but some circumstances turned my thoughts to the investigation of the subject, and I now think differently. I had been in company with some friends of a similar sentiment in New York. I had indulged in remarks much to the disadvantage of Christians, and disparagement of their religion. I had gone further than ever before I had done in this way. Coming home, I stood, late at night, on the door-step, waiting for my servant. In this moment of stillness, my thoughts returned to what had just passed at my friend's, and on what I had said there. And what if the Christian religion be true, after all? The thought certainly was natural, and it produced in my bosom the most alarming feelings. I was conscious that I had never examined it--not even with that attention which a small retaining-fee requires in civil cases. In this, I hold myself bound to make up my mind according to the laws of evidence; and shall nothing be done of this sort, in a question that involves the fate of man's immortal being? Where every thing is at stake, shall I bargain all without inquiry?--Willfully blinding my own eyes, shall I laugh at that, which, if true, will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent my friends, the clergy, for such books as treated on the evidence of Christianity--I read them, and the result is, I believe the religion of Christians to be the truth--that Jesus Christ is the Son of God--that he made an atonement for our sins by his death, and that he rose for our justification."

"This is the substance of General Hamilton's declaration to me at Hendrickson's, and you may judge how I feel since. As I have followed the General in many other respects, so would I imitate him here. 'Will you lend me books, that I may read as he did, before I give my opinion?' The books were accordingly taken to his house, but he never read them. A press of business intervened. He put off his duty to a more convenient season; that season never came till it was too late. A sudden disease deprived him of reason and of life. This talented and interesting young lawyer passed from a temporal to an eternal state,--and let the word of God tell the rest. The story of General Hamilton, which this talented person was the means of communicating to the writer, ought not to be forgotten. It was, from the time the writer heard it, of the deepest interest; and when the tidings came of the General's death, it formed the basis of a sermon preached in Poughkeepsie, on the second day of July, 1804. This story is recorded here, because it forms a part of the writer's reminiscences. --Bishop Chase, of Illinois.

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ORIGIN OF HANNAH MORE'S CHEAP REPOSITORY TRACTS. The institution of Sunday Schools, which originated with the benevolent Mr. Raikes, had enabled multitudes of the lower classes to read; and no one more rejoiced at this improvement of their condition, nor, to the extent of her power, more laboriously contributed to it, than Mrs. H. More. But she began to fear that, without some extraordinary efforts, these very advantages might become a source of much evil. The multiplication of mischievous tracts, which were dispersed with incredible industry, called aloud for some permanent antidote: To teach the poor to read, she now saw, was putting a dangerous engine into their hands; unless safe and salutary reading was also provided. The friends of insurrection, infidelity and vice, carried their exertions so far as to load asses with their pernicious pamphlets, and to get them dropped, not only in cottages, and in high-ways, but into mines and coal pits. The success of 'Village Politics' encouraged her to venture on a more extensive undertaking. This was to produce regularly every month, three tracts, consisting of stories, ballads, and Sunday readings, written in a lively and popular manner. By these means she hoped to circulate religious knowledge as well as innocent entertainment; and to counteract the poison which was continually flowing through the channels of corruption. When she considered the multitudes whose sole reading was limited to those

Professional, as a lawyer, though American antiquities, he had him commonly, by his little rank,--Ed. B.

A dialogue of her composition, entitled 'Village Politics,' which went flying all over the country, as soon as published, in hundreds of thousands of copies. Ed. B.

vicious performances; and that the temptation was obtruded upon them in the streets, or from the windows, she thought the evil was so diffused as to justify her in employing such remedial methods as were likely to become effectual by their simplicity and brevity, and their accommodation to vulgar minds. As the school of Paine had been labouring to undermine, not only religious establishments, but good government, by the alluring vehicles of novels, stories, and songs, she thought it right to encounter them with their own weapons; and, having observed that, to bring dignities into contempt, and to render the clerical character odious, was a favourite object with the enemy, her aim was to oppose it in the way that seemed most likely to defeat the mischief. She therefore scarcely ever produced a tract in which it was not a part of her plan to introduce an exemplary parish priest. As she proposed to undersell the trash she meant to oppose, she found that the expense would prevent the possibility of her carrying on the scheme without a subscription, and she no sooner published proposals of her plan, than it was warmly taken up by the wisest and best characters in the country. The success surpassed her most sanguine expectations. Two millions of these publications were sold in the first year--a circumstance perhaps new in the annals of printing. The exertion it required to organize the plan,--to produce, or to procure from others (for two or three friends and one of her sisters occasionally assisted her) three tracts every month for three years, and to keep up a correspondence with the various committees formed in almost every part of the kingdom, materially undermined her health; nor was this the only sacrifice she made to her country and to humanity; she devoted to these labours that time which she might have employed in writings that would have greatly increased her yearly income--an increase which her large disbursements for her schools must have rendered expedient. Perceiving that her tracts had not only made their way into kitchens and nurseries, but even into drawing-rooms, she at length judged it expedient to have them handsomely printed in three volumes. The following letters were addressed to her sister about this period; they bear date, "London, 1795."

"I forgot to tell you one thing which diverted me the most. When the proposal for the tracts was shewn to the Duke of-- he said that though he admired the scheme exceedingly, and had a high respect for me, he should not subscribe, because he took it for granted, knowing the character of the lady, that all the doctrines would be on one side. I desired my friend to tell his grace that they certainly would! I wonder if I shall ever have time again to sit down and write a quiet orderly letter:--I have always so many things to say, and never any time to say them. The Repository Tracts engage my whole thoughts. I have written a new ballad, called the 'Newcastle Collier,' with which the Bishop of Durham is much pleased. Newcastle is in his diocese, and he hopes to spread the plan much there. We had Lord and Lady Harcourt, and a number of such-like fine people to-day at dinner. Mr. Mason has sent me half a dozen ballads for the Repository. I was obliged to reject three, because they had too much of politics, and another because there was too much of love. But two, one of which was called the 'Ploughboy's Dream,' will do very well. I know not what so great a man will say at having any of his offerings rejected. The Bishop has written him word that I am very nice, and hard to please, so that he must not wonder if I do not take every thing even of his. Two highly respectable Committees are formed, one in the city and the other in Westminster, members of parliament, &c., for the regular circulation of our Repository Tracts. The Bishop of Dromore has been with me, to put me on a good plan about hawkers. The Bishop of London received the enclosed note to-day from the Archbishop of Canterbury; it would make Sally, who has such a veneration for dignitaries and cathedrals, smile to see how much the heads of the church condescend to deal in our small wares. --Hannah More's Memoirs, by Wm. Roberts.

LOUIS PHILIPPE'S ESCAPE FROM FRANCE TO ENGLAND. After much wonder had been expressed in England as to his whereabouts, Louis Philippe and his Queen landed in England, at Newhaven, on the 3rd instant. At Droux, it appears, a farmer procured disguises for the royal fugitives and suite, the King exhibiting himself in an old cloak and an old cap, having first shaved his whiskers, discarded his wig, and altogether so disguised himself as to defy the recognition even of his most intimate friends. The other disguises were also complete. The King passed for an Englishman on his travels. They proceeded in a boat from Harfleur to Havre. In the meantime information was secretly conveyed to the Express, Southampton steam-ship, that she would be required to take a party from Havre to England. The fugitives embarked on Friday landed. The moment the King set his foot on the shore he emphatically exclaimed, "Thank God, I am on British ground." Mr. Sims, the landing-waiter, who handed them on shore, conducted them to the Bridge Inn. One who was present says, "A crowd of villagers had assembled near the landing place, and when the ex-King stepped on shore many of them pressed forward and shook hands with the exiled Monarch. The ex-King appeared very much moved at this exhibition of feeling, and acknowledged the same in a very courteous manner. The ex-King was very scantily attired. He wore a rough pea-jacket, which, it is said, he borrowed of the captain of the Express, and gray trousers. He had on his head a close blue cloth cap, and round his neck he wore a common red and white comforter. His appearance was not at all improved by his beard, which was of apparently about a week's growth. In other respects, though apparently suffering from fatigue, the ex-Monarch looked pretty much like himself. The Queen wore a large plaid cloak over her dress, and carefully concealed her features with a thick veil. On the way to the inn the King was met by several of the inhabitants, who offered their congratulations on his safe arrival, and with whom he shook hands most cordially. His Majesty looked fatigued and care worn. The King sent for Mr. Packham, who had been a tenant of some mills belonging to him in France, and who knew him intimately. Mr. Packham waited on him, and it appears that every attention was paid to his wishes by all parties. The London Times says, "Learning that Mr. Packham was at the inn, our reporter immediately sought him out, when Mr. Packham at once introduced him to his Majesty. The King, who was engaged reading an English newspaper, immediately rose and said, 'I thank you, gentlemen, and all whom I have met in England, for these kind congratulations, and the hospitality which has been shown me.' His Majesty had changed his attire, and was dressed in a plain suit of black. He looked well, and the marks of anxiety which had shown themselves at his landing had disappeared. He was quite cheerful. The Queen was in the room writing a letter, and apparently buried in thought. She scarcely noticed the presence of strangers. Several persons were introduced to the King during the day. He seemed gratified at their calling, and spoke freely and pleasantly to all his visitors. Before Mr. Packham left him, the King gave him the whole of his money for the purpose of getting it exchanged for English coin, and purchasing wearing apparel. "Of which," said the King, smiling, "I am very short." Another writer says, the ex-King granted an audience to several inhabitants from Brighton. They were received most cordially. Louis Philippe, clasping his hands, as if overpowered by his emotions, began immediately to speak on the subject of the Revolution. "Charles X.," exclaimed the ex-King, "was destroyed for breaking the Charter, and I have been overthrown for defending it, and for keeping my oath. I wish this to be distinctly understood, and I hope it will be made known."

The ex-King and Queen of the French left Newhaven in a royal carriage shortly after nine o'clock on Saturday morning, accompanied by several French officers from Brighton, and attended by the Hon. Captain Hotham, one of the directors of the Brighton Railway, and they arrived at the Croydon station at precisely twenty minutes past twelve o'clock. The Duke de Nemours, the Duke and Duchess of Cobourg, the Count de Jarnac, and two general officers, whose names we could not learn, left London by an early train to wait the arrival of the royal strangers. A large party of the directors were in waiting to receive them. The arrival of the royal carriage Captain Hotham put his head out and gave a signal to the directors. When the door of the royal carriage was opened, his majesty stepped out, and upon seeing him, his daughter, the Duchess of Cobourg, gave a stifled scream. He was immediately locked in the arms of his son the Duke de Nemours, whom he embraced with great warmth, and instantly after he pressed his daughter to his bosom in the most affectionate manner. His Majesty was overpowered, and shed tears, as did his daughter also. "The scene was a most moving one, and one not easily forgotten. The Queen, upon stepping from the carriage, also affectionately embraced her children, and was greatly agitated. The royal party were then ushered by the directors to the waiting room, where they were left to give way in private to those mingled emotions by which they were agitated. After remaining a few minutes together, the royal party intimated their readiness to depart. Three private carriages were in waiting at the back of the station, in readiness to convey the exiled family to Claremont. About a hundred well-dressed persons were assembled round the first carriage, eager to catch

a glimpse of the King and Queen as they stepped into the carriage. The King made his appearance first, and all present instantly uncovered. There was no cheering. The reception was cordial, but impressive, and was highly creditable to the persons assembled, and might be taken as expressing the feelings of the nation towards the exiled monarch; it was an assurance of hospitality, mingled with sympathy for his misfortunes. The King was dressed in black trousers, and the rough farnought great coat, or seaman's jacket, which was given to him by the captain of the vessel which brought him over. He no sooner stepped from the door than he turned round to the persons who lined the passage to the carriage, and shook hands with all who were near him, repeatedly bowing and saying, "Thank you--thank you, sir." "Much obliged to you, sir;" "Much obliged to you;" to which several responded, by exclaiming, "Long live King Louis Philippe." Upon entering the carriage the crowd assembled round the window, and almost every person present had the honour of shaking hands with him. His Majesty looked dejected, and appeared deeply impressed with the reception which he met with. The King was followed into the carriage by the Queen, who wore a black and white tartan shawl, a black figured silk gown, and black bonnet. The other members of the royal family having taken their seats in the other carriages, the royal party drove off to Claremont, the residence of the late Princess Charlotte and Prince Leopold, now King of Belgium.

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