Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- [ ] Coloured covers / Couverture de couleur
- [ ] Covers damaged / Couverture endommagée
- [ ] Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- [ ] Cover title missing / Le titre de couverture manque
- [ ] Coloured maps / Cartes géographiques en couleur
- [ ] Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- [ ] Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- [x] Bound with other material / Relié avec d'autres documents
- [ ] Only edition available / Seule édition disponible
- [x] Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.

- [ ] Coloured pages / Pages de couleur
- [ ] Pages damaged / Pages endommagées
- [ ] Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- [x] Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- [ ] Pages detached / Pages détachées
- [x] Showthrough / Transparence
- [x] Quality of print varies / Qualité inégale de l'impression
- [ ] Includes supplementary materials / Comprend du matériel supplémentaire
- [ ] Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées.

- [x] Additional comments / Commentaires supplémentaires: Continuous pagination.

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 V.—No. 33.] QUEBEC, THURSDAY, NOVEMBER 9, 1848. [WHOLE NUMBER 241

LIGHT, TO LIGHTEN THE GENTILES.

O'er the realms of pagan darkness,
Let the eye of pity gaze;
See the kindreds of the people,
Lost in sin's bewilder'ring maze!
Darkness brooding
On the face of all the earth:
Light of them who sit in error!
Rise and shine; thy blessings bring:
Light, to lighten all the Gentiles!
Rise with healing in thy wing:
To thy brightness
Let all kings and nations come.

Let the Heathen, now adoring
Idol-gods of wood and stone,
Come and, worshipping before Thee,
Serve the living God alone:
Let thy glory
Fill the earth, as floods the sea.

Thou, to whom all power is given,
Speak the word! At thy command
Let the company of preachers
Spread thy name from land to land:
Lord! be with them
Always, till time's latest end.

Cotterill.

A Sermon,

BY THE REV. GEORGE MACKIE, D. D.,

OFFICIAL OF THE DIOCESE OF QUEBEC, AND EXAMINING CHAPLAIN TO THE LORD BISHOP OF MONTREAL.

Preached in the Chapel of the Holy Trinity, Quebec, on the evening of the Festival of All Saints, 1st November, 1848,

ON THE OCCASION OF THE

CHURCH MISSIONARY SOCIETY'S JUBILEE CELEBRATION.

6th Chapter of the Gospel according to St. Luke, part of 35th verse.—

"Do good, and lend, hoping for nothing again."

What has the Church Missionary Society done, what is it doing, what does it purpose to do for the dwellers in this land, that we should be invited to minister unto it of our substance? Is there not enough of destitution in our midst? Are there not manifold and pressing claims of local interest, which force themselves upon our notice day by day; and shall we withdraw our aid from those who are nigh unto us, that we may bestow it upon such as are strangers and afar off?

My Brethren, If a concern for the heathen implied as of necessity the neglect of our own countrymen—if it were not possible to benefit the stranger but at the expence of our kindred according to the flesh:—I should be slow to advocate the cause for which I now esteem it an honour to plead. But if the discharge of the one duty does by no means involve a dereliction of the other—If it is both possible to do and not to leave undone—more than this, if the one duty will be the better done for that the other is not left undone—if, through the mysterious dispensations of Divine Providence, in scattering we but increase, and acquire a greater ability to befriend our own by indulging our sympathy for those who are yet aliens from the commonwealth of Israel—if it be so, as all experience proves, that the success of Home Missions grows with the growth of a zeal for the interests of the heathen—then why should not we too lend our help, in furtherance of a work which needs the combined energies of all who name the name of Christ? Or is there that in our position as dwellers in a Colonial Dependency which forbids our attention to this so weighty concern, and renders the commandment, "Preach the Gospel to every creature", of none obligation as addressed to us?—Is our condition as a Church so rude that self-preservation is with us, under God, the one great and all-absorbing duty? There is a stage in civilization at which the so deemed luxuries of savage existence, come to be regarded as among the necessaries of life. And is not the standing of our Church such and so settled; have we not grown up to that estate that we may now care for things comely and decent, and consider what is seemly and consistent with the character which we sustain as a well-ordered community? Or must we still, because of a supposed ecclesiastical nonage, be denied the luxury of doing good as hoping for nothing again, and must we from prudential motives confer no benefit upon others unless we may reasonably expect that in so doing we shall directly or indirectly benefit ourselves? True, the poverty of the Church in this Diocese is a deep poverty, and seems to us the more painful from the contrast afforded by our Mother Church in England: but were it deeper, we should still have whereof, out of that so deep poverty, to minister to the necessities of the heathen. Other religious bodies, altogether dependent upon the voluntary contributions of the people, can and do make some provision for those who have not yet come to the hearing of the Word; and, to take but one instance of what men in earnest can effect—how many and well-digested schemes for Missionary labour has the Free Church of Scotland devised, under circumstances of extreme discouragement? Poor though we be, can we not do something for those who are poorer still? It does appear so to me, and therefore it is with real and great satisfaction that I address you on behalf of the Church Missionary Society, because I can now stir up your minds by such a simple plea as I have not been enabled to urge with equal force during the term of my residence amongst you; and can invite you to indulge in the amenities of the Christian life, and to taste this luxury of doing good as hoping for nothing again.

On many and various occasions I have pleaded the cause of the scattered settlers in our land, who are perishing for lack of knowledge; but on every such occasion, I could advert to secondary motives of no common influence. I could call upon my hearers for very shame not to close the hand against their fellow countrymen and fellow colonists. I could address myself to their self-love, and urge them by every feeling of enlightened self-interest to succour those, with the well-being of whom their own weal was so closely and intimately connected. In every such case I could promise, in the improved moral condition of their kindred, what seemed a more than adequate compensation for whatever of bounty they might dispense. I can now point to no such return—to no return whatsoever; and can but present the single plea of duteous loyalty to the Giver of all good—the God and Father of our Lord Jesus Christ. The Church Missionary Society will yield no equivalent in money or in kind for the contributions which you may tender. Not but that you may have derived much of indirect benefit from the success of that Society. Such is the communion and fellowship in which all the parts are knit together of the one mystical body, that no one member can suffer or be in health, and any one of the other members remain unaffected. If a clearer sound is now heard from our pulpits than was wont to issue from them half a century ago—if simpler views of Church principles, properly so called, are now seen to prevail—who shall say how much we may be indebted for this happier state of things to the organization of the Church Missionary Society? But speaking as a man, and after the manner of men, I must forewarn you all that, in offering of your gifts, you may hope for nothing again. It does not fall within the scope of the Society to befriend the destitute settlers in this Province. Its labours are designed for the sole and exclusive benefit of the heathen and mahommedans. Those therefore, if such there are amongst you, who so deem of our own necessity as to consider that any contributions would be misapplied which did not tend to procure additional labourers for this country, and who can honestly say, as in the presence of God, that they are spending to the uttermost farthing of what they could afford to spend with a view to the relief of Colonial destitution—those who are thus situated, must fairly understand the nature of the present appeal. Their money, if bestowed, will not return to this country in any shape of which sense may take note. If, then, they do not think the case to be one which would justify a spending beyond the ability, it is scarcely to be expected that they will apprehend, with reference to an extraneous demand, the full weight of meaning contained in that saying of our Lord: "Do good and lend, hoping for nothing again."

In the estimation of all who but take counsel of human reason, such a course of proceeding would betoken the veriest folly. And most certainly, to lend, hoping for nothing again, is a contradiction in terms, unless to lend unto the Lord mean a something very different from what the maxims of worldly prudence would dictate. Nor are there wanting truly estimable Christians—men among the excellent of the earth, who heed to some extent the specious reasonings on the subject, advanced by the children of this generation, and who, in an anxious desire to promote the interests of the Church militant here on earth, too readily forget how altogether foolish, according to the judgment of sense, is the whole economy of godliness. Upon yourselves it will probably be urged, notwithstanding all experience to the contrary, that by lending unto the Lord for objects other than those of immediate interest you will only subtract by so much from resources which should have been husbanded for these objects. To all such arguments be it your wisdom to reply by professing the belief that so to lend does really add to those resources. We know that, as the widow's meal and oil increased when, though barely sufficing for herself and her son, it was yet shared at his instance with the prophet; so the loan is ever returned with usury, which is made at the seeming expence of local interests, in a simple assurance that whether restored to ourselves or not, it cannot return void unto the Lord from whose free bounty it was derived. If we might venture to explain this so mysterious, so gracious provision, we would point to the fact that there is seldom to be found, even in the most favoured Christian community, any thing like a due proportion between the prevailing disposition, and the prevailing ability, to do good. Thus it may consist with maxims of soundest policy, and such as most strictly accord with the foolishness of the Cross, to regard, as suitable to the promotion even of our own home and immediate interests, those means which are only connected with them in such sense that they tend to excite and to keep alive the disposition to do good. And if this be so, shall we not consider those inducements as suitable to this end, which, by giving a wider range to the best feelings of the heart, teach men to know practically and experimentally that the charity which should begin at home, may not and must not be permitted to end there?

We do hope for much, therefore, even because we hope for nothing again, from that loan unto the Lord which we invite you to make at this season of holy rejoicing. We anticipate the more for you, even because the relation which you sustain to the heathen is less intimate than that which affects the many who will this day rejoice with the Society in its joy. We doubt not but that benefit will accrue to you—large and enduring benefit. We cannot, indeed, lure the reluctant to almsgiving by offering any such equivalent as is offered at Papal Jubilees, whether in a promised exemption from deserved punishment, or in a certain licence to go on still in wickedness; but we can assure you that if, in the indulgence of a spirit which seeketh not its own, you lend unto the Lord, you may hope to find that amplest recompence of which the heart of man can conceive, even the testimony of an approving conscience that you are acting as becometh the children of God: for what saith the Word, the Truth of God? "Do good and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest." We can assure you also, that the more unselfish the spirit in which you give, the more shall you be conformed, in giving, to the mind which was in Christ Jesus, who became poor that you, through his poverty, might be rich, and gave himself to the death, not for your deserts, but because of your need. In fine, we cherish the belief that a new era will dawn upon you in this season of Jubilee; that in contributing on behalf of the heathen you will have tasted of a luxury which shall from henceforth assume the form of a necessary ingredient to your comfort as followers of Christ: so that wheresoever placed, you shall be disposed whether to minister of your abundance, or to dispense out of your pittance to the dispersed among the Gentiles. Whatever the channel you prefer for the distribution of your bounty, something you can do, and something you ought to do in promoting Missions to the heathen. As a Church we can never flourish, so long as, content with the posture of supplicants, we wilfully forego the greater blessedness of giving than receiving.

I have spoken of a channel through which your bounty may be distributed. On this point, the disciple of Christ should seek to exercise a sound discretion. Though it be enjoined upon him that he give *freely*, it does not follow that he should therefore give in a reckless spirit. Whether his loan, designed for the glory of God, can be safely or wisely entrusted to this or that stewardship, is a subject of legitimate inquiry. Is there good and rational ground for believing that the loan will be really appropriated to the purpose for which it is proffered? this is a matter which deserves investigation.

That the stewardship should be in all points unexceptionable is more than any one has a right to demand. Hence the natural desire of fault finding should be eschewed. There is no human agency whatsoever that can claim to be faultless. If in a Missionary Association there appear to be a single desire to carry forward the work in a spirit "first pure then peaceable," according to the doctrine and discipline of the Church; the loyal Churchman, as ever willing to bear and to forbear, will be slow to search out causes for distrust. Improvements may no doubt be suggested in the working of the Church Missionary Society (unhappily the experiment itself is comparatively novel) but to me, I confess, the proceedings of this body do seem to have been ordered with a singular wisdom, amid no common difficulties. Much pains have ever been bestowed on the choice of Missionaries, and while a diligent oversight has been exercised, a deference not servile but dutiful has ever been rendered to constituted authority. Such an independence of Diocesan rule as is freely accorded to various religious orders by the Church of Rome (that model with some, as it respects government, of what a Church should be) has never been claimed, or desired by any of the Local Committees of this Society; and though it may be fair matter of discussion among Churchmen whether the organization of the Committees might not be modified, and whether in some cases they might not be dispensed with altogether, it should be remembered by all, that there were no Bishops to govern the Church within the whole sphere of Missionary operation, until long after the Society had occupied the field, and had laboured as best it might, in the anomalous position to which it was reduced by the unconcern of the Church for the exercise of her own prerogative. That the Society is not insensible to the blessings of Episcopacy, is plain from the hearty co-operation with which it helped forward the Bishop of Australia on his visit to New Zealand, and our own Bishop in his journeyings to the wilds of Rupert's Land.

The Society, like the kindred Society for Promoting Christian Knowledge, sprung from small beginnings, and, like that Society, took its rise from the irregular movement, if you will, of a few Churchmen zealous for the honour of God and the welfare of their Zion. At the close of the last century, godly men met together, if not in an upper chamber, yet in numbers so small that an upper chamber might easily have contained them all; and, humbling themselves before the Lord because of the prevailing iniquity of the times, and because of the insensibility of their country to its weightier obligations, and because of the indifference of the Church to the assertion of her nobler rights, resolved that as Christians, as patriots, and as Churchmen they would, as far as in them lay, wipe off the reproach from the country of their love, and from their spiritual mother, and would vindicate their natural and rightful position, as charged with a mandate to take the lead in evangelizing the world.

From small beginnings the Society has won its way to its present flourishing and high estate. Despite the many prejudices and prepossessions with which it was assailed, it has gone onward, bearing down opposition by the moral dignity of its principles, and conquering esteem by deserving it. One and another prelate has come forward to stamp its proceedings with the seal of his approval, until now thrice ten appear amongst its supporters; and many of the noblest of the land have conferred and received distinction by enrolling their names in the list of its officers. Time would fail me to recount the manifold labours of the Society, and to show how that from the east and from the west, and from the north and from the south it has caused the joyful sound to be heard, even the voice of thanksgiving unto our God. Nor will I seek to enumerate the honoured Missionaries who have gone forth under its auspices, to different and distant countries, not counting their lives dear unto themselves, if so they might proclaim among the Gentiles the unsearchable riches of Christ. One of your own Ministers can tell you better than I, how great things have been done for the liberated Africans at Sierra Leone, and what numbers of a debased and afflicted people have been redeemed unto God through the Divine blessing upon this instrumentallity; and our own Diocesan has left on record, in terms familiar to many here present, with what gladness of heart he witnessed labours of love among the *Indians in the Hudson's Bay Territory*. If, turning to New Zealand, we consider the actual state of the Aborigines of that land, where the settlement of the country can go on, and yet not involve the sad necessity of extermination; to what cause shall we ascribe this happier condition of things, and to what assign the cheering fact that the cannibal of yesterday is now in many respects an example to the European colonist, if not to the success, under God, of those Missionary efforts in which this Society has borne so distinguished a part? If we direct our view to Southern India, we shall see this Society maintaining, with the Society for the Propagation of the Gospel, the generous rivalry of a common zeal, while, by the Divine blessing upon their joint exertions, a goodly array of converts bears witness to the power of the Cross of Christ, as to the power of God unto salvation.

The publications issued by the Society and circulated amongst you preclude the necessity of any further mention, whether of its past achievements, or of the extension suggested to its present sphere of operation. Nor is it needful that I dwell upon the importance of those objects in furtherance of which it designs to appropriate whatever fund may be raised in thankful acknowledgment of that mercy and loving kindness which have prevented and followed and overruled for good its varied and increasing labours; and since the time of its institution until now, have enabled it to go on from strength to strength, and from grace to grace, in the fear of the Lord and by the power of the Holy Ghost.

Some brief notice, however, may here be required of the objects themselves which are contemplated by the Fund proposed—objects which may serve at once for a standing memorial before God, and as a relief from the pressure now felt on the ordinary resources of the Society. They are stated to be these: 1st. The augmentation of the Fund for disabled Missionaries and for the Widows and Orphans of deceased Missionaries. 2nd. The providing a Boarding School as a home for the maintenance and education of the children of those Missionaries who are devoting their time and strength to Missionary work abroad. 3rd. The establishment of a moderate Fund, to be employed in assisting Native Churches to support their own Native Ministers and institutions. And 4th. The erection, in the Missions abroad, of buildings of a permanent character for Missionary purposes, and more especially for the education of young men for the office of the ministry.

Let me now commend the designs of our Jubilee celebration to the best affections of your hearts. Let me invite you to observe the solemnity in that spirit of devout self-renunciation which marked those of old time who came to rejoice before the Lord. What shall we render unto Him for all the benefits which he hath done unto us? How shall we show forth the praises of Him who hath called us to such honour, and hath assigned to us as a nation, by so many and striking indications of His Providence, the foremost place among the kindreds of the earth? O joyful, awful responsibility. Let us rise to a sense of our high calling of God. Let us endeavour in spirit to mete out the extent of its solemn obligations. Thine, O Lord, are the silver and the gold. Of Thine own let us give unto Thee—too thankful that we are thus permitted, all unworthy as we are, to approach unto Thee with any offering of which Thou canst approve—too thankful if we may thus strengthen the hands and comfort the hearts of those who are engaged in publishing far and wide the good tidings of the Gospel of Thy kingdom!

Brethren, beloved in the Lord: If ye have received, and not in vain, the grace of God, how can ye but desire that others should be made partakers of the benefit? What if, in lending unto the Lord, ye may hope for nothing again;—is there any higher reward of which to conceive than the blessedness of doing good?—any greater privilege than that of tendering unto the Giver of all grace some token of duteous affection, some not unsuitable expression of gratitude and love?—or is there any object of nobler ambition than that of being workers together with Him?

Lend therefore unto the Lord, as hoping for nothing again.—Do but your part in faith, and trust that He will bring to pass His own purposes of mercy. Children of God the most Highest! can ye not commit the issue in all humble confidence to the hands of your Father in Heaven, who has deeply at heart the work which Himself ordained; who has declared once and again that He willeth not the death of a sinner, but would have all men to come to the knowledge of the truth; and who has said to His Son by the mouth of the Prophet: "Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."

Hoping for nothing again, why should you not hope for much as it respects the honour of the Lord, and for much as it respects the felicity of His chosen, and for much as it respects the extension of that Church throughout the world which He hath purchased with His blood? Yet, O yet, how great will have been the success of your labours, if ye be but in any sense instrumental to the conversion of one soul from darkness unto light, and from the power of Satan unto God!

Here I might dismiss the subject.—But if there are any who still desire some further warranty from Scripture to assist them in shaping their anticipations of what shall be the triumphs of Missionary zeal, I will refer them in parting to those comfortable words which form a portion* of the services of the Day:—"I beheld and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb clothed with white robes and palms in their hands: and cried with a loud voice saying: Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. AMEN."

A SABBATH AT SEA.

From a letter by the Rev. John A. Clark, of Philadelphia, dated Malta, Jan. 13, 1838, *after a passage in company with the Right Rev. Thomas Carr, D. D., Lord Bishop of Bombay.*

I like to see a man who professes to love the Saviour, and has influence with his fellow-men, exert that influence for the honour of his divine Master. As the evening upon which we started was drawing to a close, I was wondering whether our good bishop would purpose to establish daily worship in our little community during our temporary sojourn together. I thought his office and weight of character, and the evident esteem in which he was held by all on board, would not only authorise, but impose an obligation upon him to take this step. Some clergymen, guided by worldly wisdom, would undoubtedly, from prudential motives, have shrunk from entering upon this open path of duty, and thus have lost an opportunity of making religious impressions that might prove durable as eternity. Not so Bishop Carr. As soon as our tea was finished, before we had risen from the table, he spoke to the commander of the ship, and asked if it would not be agreeable to have evening prayers. Lieutenant M'Ilvaine, the commanding officer, at once, and in the most cordial manner, expressed not only his willingness but his desire that it should be so; and the same sentiment was re-echoed by all present. From this evening regular daily worship was established on board the ship. It was a most interesting spectacle to see not only all the passengers uniformly present, but a large number of the sailors who were on board. I thought that the prayers of our Liturgy never appeared more sweet or impressive than when, shut up in that crowded cabin, and borne along over the waves of the deep, we lifted up our voices together from day to day in its simple and beautiful strains of devotion.

At length Sunday came. The sun rose cloudless, and filled the whole atmosphere with beautiful brilliancy. The Mediterranean, with its bright waters, lay stretched around us calm and tranquil as a glassy lake; the air was bland and balmy as a summer's morn. Though on the sea, we were this day to enjoy Sabbath privileges. The British government is a professedly Christian government, and recognises in its laws the institutions of God, enjoining upon all those engaged in its service the observance of the Sabbath, and the duty of worshipping the God of the Sabbath.

About ten o'clock in the forenoon all the men and officers on board were summoned to appear on deck; they promptly obeyed the summons, manifesting by their neat uniform and cleanly appearance their respect for the hallowed day. The roll having been called, Lieut. M'Ilvaine proceeded to read in their hearing the "Articles of War." The first two of these articles I copied and will here insert.

"1. All commanders, captains, and officers, in or belonging to her majesty's ships or vessels of war, shall cause the worship of Almighty God, according to the Liturgy of the Church of England established by law, to be solemnly, orderly, and reverently performed in their respective ships, and shall take care that prayer and preaching, by the chaplains in holy orders of the respective ships, be performed diligently; and that the Lord's day be observed according to law.

"2. All flag-officers, and all persons in or belonging to her majesty's ships or vessels of war, being guilty of profane oaths, cursing, execrations, drinking, uncleanness, or other scandalous actions, in derogation of God's honour and corruption of good manners, shall incur such punishment as a court-martial shall think fit to impose, and as the nature and degree of their offence shall deserve."

Now, while I am perfectly aware that no mere human enactments can change the hearts of unconverted men, or fill their bosoms with sentiments of true piety, yet I am confident that enforced regulations like those just referred to, must exert a salutary influence. The commander of a ship, who is required to read these "Articles of War" before his men, if he be guilty of profane oaths, cursings, and execrations—if he be guilty of drinking and uncleanness, cannot but feel rebuked every time he reads them—cannot but feel he is reading his own sentence of condemnation: and then, if he has no chaplain on board, as the duty of conducting the worship of a Sunday devolves on him, this solemn duty upon which he is put must impose some restraint upon his outward conduct at least, and awaken within him, in spite of himself, some serious reflections.

As soon as the lieutenant had finished reading these "Articles of War," the men, together with the passengers, assembled in the cabin, where the Bishop was waiting to commence the service. I was struck with the attentive manner in which the sailors listened to the reading of the word of God; and during the sermon they seemed all eye and ear. The Bishop's discourse was plain, practical, and affectionate, and seemed to interest all who were present. After dinner all on board were again assembled for worship. This was a *Sabbath at Sea* which I shall long remember with pleasure.

* Epistle for All-Saints' Day.

THE BIBLE IN THE HOUSE.

In 1823 my eldest brother, a merchant in Memel, came home to dinner one day, and said to his wife, "You must not be astonished to see a very large Bible brought into the house this afternoon; I have been buying it at an auction. In passing through the streets I perceived some young men laughing loud at the foolish idea of expecting any one to bid for an old Bible. The want of respect vexed me, and I stepped forward and offered a good price; no one else bidding, I naturally am become the proprietor of the Bible; but I have had the satisfaction to see these young men withdraw ashamed of their jokes at the expense of God's Holy Word." The large volume came to the house, and for weeks was found in the way of every person in the dining-room, where it had been deposited. It could never find a convenient corner, and no one thought of opening it.

At last one of the younger brothers of the proprietor discovered that Luther's introduction to the Epistle to the Romans had been printed before that Epistle, and that the work contained many other explanations taken from the writings of Luther and others. It was, in fact, not the word of God alone, but a valuable edition of the Bible, with commentaries for the use of families. Luther's name first attracted the attention of the young man, who from curiosity became desirous of reading something written by the Reformer himself. He read, and read, and understood what he read. After finishing the introduction, he read the Epistle to the Romans; his eyes were opened to the leading truths of revealed religion,—sin, law, grace, holiness, &c., and the young man, who had often before endeavoured to read the Bible, and wondered how little he understood of its holy contents, had now found the key to the Divine volume. He likewise understood that it now had become his duty to spread the knowledge of that book in the world. He went to Konigsberg, and commenced the laborious study of German theology under the late Dr. Olshausen, and has ever since looked back to that most wonderful event as the beginning of many a blessing that has since, by his preaching in various countries and languages, been brought by the word of God into the hearts of perishing sinners.

THE SCOFFER VANQUISHED.

One of our older Colporteurs happening, in the course of last month, to visit a place, which had been previously visited five or six years before, fell in with a person of about twenty-five years of age, who had attained to a clear knowledge of the truth, and had separated from the Church of Rome, without so much as knowing what the appellation of Protestant actually meant; and the following is what he related to our friend as the cause of the change effected in him.

About the time before alluded to, one of our colporteurs found his way into the village where he resided. He was listened to with surprise; every one mistrusted him; and no one would have anything to do with his books. The more he dwelt on the excellency of the Bible, the more he was laughed at.

The narrator added, that, young as he was, he proposed to a company of jovial companions to stop the mouth of the Bible vender by inviting him to a public discussion. The invitation was however, accepted; and in the evening the principal apartment at the inn was filled, not with young men only, but many others also of mature age. The colporteur felt himself powerfully supported by the Lord during the discussion, and the grave and serious demeanour which he maintained, throughout, soon put an end to the attempts of his opponents to overwhelm him with raillery and ridicule. His princi-

pat adversary, who was the young man himself, was so struck with certain passages which the colporteur read from the New Testament, that when all the others had left, he secretly repaired to the chamber of the colporteur in order to purchase a copy: and the advice which he then received, joined to a fervent prayer offered up in his behalf, made so deep an impression on his mind, that from that time forward he diligently studied the Scriptures, and was led by them to see his sinful state by nature, and the condemnation under which he stood before God, and to acknowledge Jesus Christ as his Saviour."

From the Paris Agent of the British and Foreign Bible Society, Report for 1847–8.

THE PASTORAL CHARGE.

There was a natural tendency to the reproduction of the pastor's character amongst his flock. Their eyes were upon him in the pulpit and in the field; and if purity, self-denial, a high aim and a mortified spirit, were exhibited by the pastor, they were by God's grace, caught by one and another from the living pattern of their pastor's conduct. That principle applied to their numerous duties, to which he would briefly allude. He did not see how engagements in the sports of the field and the public amusements of the world were reconcileable with those requirements. The evident result of such conduct must be that their flocks would be led to believe that, after all, the clergy were but decent men of this world. The character of Christ's ambassador must be lost in them, and the ministry of the word must lose its effect when intrusted to such hands. The patient would not willingly send, in the suffering of his body, for the physician who was known to be the keenest sportsman in the field, because he would reasonably doubt whether that man's heart was sufficiently in his profession. And how could they doubt that the stricken conscience and burdened spirit of him who needed consolation and instruction should doubt in seeking for assistance from him who preferred the amusement of the world to the service of his God; or, in appealing for the consolations of his faith, to him who showed no evidence that he had been guided by the spirit, or chosen the way of godliness and peace? He could not allow himself to leave that subject on that its lowest ground. It was not on that ground alone that he would urge upon the clergy increased attention to their ministerial duties. Self recollectedness and self-denial—these were the great means of giving full effect to their ministry, and to show that there was something in the clergyman differing from other men besides the garb he wore. The amusements to which he had alluded tended to break down the character of the ministry. The company, with whom persons indulging in such pursuits were unavoidably called upon to meet, the tone of thought suggested, tended to destroy that steadiness of character which the clergy should ever seek to maintain. If such were the case, they were incompatible with the due discharge of the ministerial office, and ought to be carefully avoided. If the charge were small, then the minister had more time to devote to the poor, to the cultivation of the family character, and to bringing into the fold of the Church those for whom God had given his dear Son. And if that were true with the pastor of the few sheep, how much more strongly did it apply to him who had many souls under his spiritual guardianship? How could such a pastor adequately discharge his duty without constantly having a sense of his ministerial requirements present to his mind? How without much prayer and devotedness could he bear up under his burdens if, looking off from his difficulties, he shut his eyes to the evils of his parish, and substituted natural hopes and decent conduct for hearty and unsparing labour? How, unless he saw constantly before him the pattern of his ministry suffering his cross and passion, his agony and bloody sweat—how, unless he retired often from the sights and sounds of the world, and wrapt himself in thought on holy things,—how, unless his soul were frequently softened by the love of a penitent heart—could he testify to the truth, and the joy, and the hopes of Christ's holy Gospel? In a multitude of ways a pastor who thus acted up to the requirements of his duty stamped his character upon them who were the subjects of his ministry. Such a man would become acquainted with even the least of his flock. He would give point and particularity to his sermons, and would speak of Christ's love and mercy, of his death and resurrection, of the hopes and consolations of his Gospel, as one who had a practical acquaintance with them. His sermons would not be mere moral essays over which his congregation might slumber soundly, or go away to seek in other pastors what their own would not provide for them. That was the great truth he (the Bishop) would have his clergy to remember. They wanted for their parishes earnest spiritual men—men of prayer and faith, men of God, men who could speak what they knew, and testify that which they had seen—men who could enjoin upon others to seek that salvation they had found themselves, who could speak of Christ as having known Christ, who could declare the Spirit's power, because that Spirit's power had wrought upon themselves—men to whom the Church of the redeemed was not a name or an abstraction, but the living company of Christ's saints among men—men to whom the doctrine of the Sacraments was not a mere formality of orthodoxy, but the discipline and food of life. Their congregations would soon see through empty formality and unreality; they would see through faithless sermons and want of personal experience, the substitution of piety for sympathy with the poor. It was only by being earnest themselves that they would make their ministry useful. That earnestness, if anything could, would bring back their brethren who had separated from them, because it would show them that the clergy were desiring that truth, the want of which originally led them away, that would enable them at last to render up their great account with joy. If such were the character of their ministry they might carry on their labours with rejoicing hope.

The Right Rev. Samuel Wilberforce, D. D., Lord Bishop of Oxford, in his Primary Charge, October, 1848, reported in The Guardian.

The Berean.

QUEBEC, THURSDAY, NOV. 9, 1848.

Since the publication of our last number, we have been gratified by learning that an interesting series of services, as suggested by the Committee of the Church Missionary Society in London, took place on Wednesday the 1st instant, in connection with the congregation of Trinity Church, Montreal.

A meeting for social prayer was held at 9 in the morning, attended by about sixty persons; the Rev. Alexander Digby Campbell, Incumbent, assisted by the Rev. Charles Bancroft, Rector of St. John's, conducted the meeting. There was Divine Service in the forenoon, when a sermon was preached, in which the claims of the Heathen on the Church of Christ were brought before the congregation, by the Incumbent. In the evening, an overflowing meeting was held in the School-room, which excited considerable interest.

Upwards of twenty pounds were contributed at the meeting, and it is fully expected that this sum will be increased to at least forty pounds in aid of the Jubilee Fund.

The interest which has been excited in this community, since the Wednesday of last week, when the cause of Missions, as carried on by the Church Missionary Society, was ably pleaded before a large and deeply attentive congregation from all parts of this parish, has suggested to several individuals the desirableness of preserving, in a more permanent shape, the Sermon preached on that occasion. They have, therefore, obtained the Manuscript from the Reverend Dr. Mackie, and we have the pleasure of presenting the Sermon to our readers in this number.* We are highly gratified also in having to insert the acknowledgment of further liberal contributions.

In the Sermon on our first page, an allusion is made to the position of religious orders in the Church of Rome, as regards the ordinary ecclesiastical authority established in her Dioceses. A curious illustration of the anomaly here glanced at, has just come under our notice. The Roman Catholic Bishop of New York (Dr. Hughes, of Irish sympathizing note) finds the sphere of his diocesan rule invaded by the arrival of two brothers of the Cistercian order of monks from Ireland; and on the appearance of a notice in the *Tribune* which affirms that it has long been "the anxious wish of the Roman Catholic Bishops, Priests, and Laity in the United States, to see an establishment of the Cistercian order founded in that country," the following counter-manifesto is put forth in the New York *Freeman's Journal*:

"We are requested by the Rt. Rev. Bishop to say that the above extraordinary announcement is, to him, and to the clergy of this diocese, a piece of unexpected information. It may be that some of the Bishops, priests and laity of the United States have desired an establishment of the Cistercian Order, but they are not of the Diocese of New York. In fact, the Bishop, priests and laity of this Diocese would regard the Rev. Abbot of Mount Melleray as rendering a service to religion, if he would recall those members of his community, who have been collecting money in the United States and in the British provinces during the last three or four years, and allow them to re-enter on that life of religious retirement which by this time they must have almost forgotten, and a return to which could not but be of advantage to themselves. It is proper to add for the information of the faithful, that the Bishop of this diocese has not been consulted by either of the parties mentioned in the above notice, on the subject of which it treats; that he regards the proceeding as irregular, and advises the clergy and laity of the diocese to give it neither countenance nor encouragement."

It seems that the appointment at the Quebec Marine and Emigrant Hospital, upon which we remarked in our number of October 19, has been confirmed. We find the following strictures upon it in the last number of the scientific periodical devoted to the interests of Medical Science, published in Montreal:

House Surgeon, Marine Hospital, Quebec.—Members of the medical profession should not meddle themselves with politics. This we assume to be a general rule, which should influence their conduct in this particular. In appointments to official medical situations, politics on the part of those who appoint, should, to an equal extent, exert no influence. In the latter case, fitness alone should be the object sought for, and superior qualification the recommendation. We regret to perceive that this simple rule of conduct has been grossly violated by the Executive, in their recent appointment, of Mr. Lemieux, to the above hospital, who was, at the time of his nomination, scarcely one week a member of the profession, and whose license had not even been officially announced; but whose relationship with the Honorable member for Montmorenci has proved itself a qualification of greater value than the practical experience of years of other candidates. Aware of the responsibilities of the office in this institution, a man of experience should have been selected to fill it, which Mr. Lemieux most notoriously is not. But, irrespective of this, he labours, as we are informed, under one serious disqualification, namely, a very imperfect acquaintance with the English language, which ninety-nine out of every hundred patients speak who seek the benefit of the institution. We object to the appointment in every particular, and this from no unfriendly feeling towards the incumbent. We object to it, in the first instance, as a gross political job, and on this point we speak positively; we have reason to know that the appointment of Mr. Lemieux was pre-determined, and made dependent on his successful examination at the Medical Board. He did pass, and he got the appointment; and we object to it, in the second place, on the ground of his ignorance of the English language, and a necessary obliteration of that bond which attaches one countryman to another in a distant land, which is interwoven with his language, and is suggestive of the warmest sympathies in times of distress.—*Brit. Am. Journal of Med. & Physical Science.*

* In the Sermon on our first page, at the 6th line of the 3rd column, for "a single desire" read "a single design." 20th line of 4th col., for "that" read "the."

Toronto Lunatic Asylum.—A change has taken place in the medical superintendence of this valuable institution; Dr. Parke, lately of Simcoe, occupying the situation formerly held by Dr. Telfer, of Toronto. The management of matters, however, appears to be in an anomalous condition; and the medical superintendent, instead of being invested with that power over his assistants, customary under such circumstances, such as suspending or discharging them for irregularities of conduct, has his acts, in this respect, supervised by a board of commissioners, who, in some instances, have reinstated assistants previously discharged. No proceeding is so likely to prove subversive of all order, in such an institution, as this. The medical superintendent's powers should be supreme in these matters, and the commissioners should support instead of thwart; should sustain his authority, instead of acting so as to lessen it. The responsibility rests with the physician, and he should not only have the power of selecting his assistants, but should also be endowed with full authority to dismiss them, when he finds them conducting themselves in such a manner as to interfere with the grand object which he has in view, and which he is placed there to fulfil. We do not know of a single institution, in which the physicians attending are not invested with such powers.—*Brit. Am. Jour. of Med. & Ph. Science.*

The institution designed for the training of Teachers to Common Schools in this Province has now been a year in operation, at Toronto, and its second public examination was held on the 11th and 12th of last month. The October number of the *Journal of Education*, which has just come to hand, gives reports of the examination taken from two different periodicals, of which we select the main part of that in the *British Colonist*, as follows:

The second half-yearly examination of the pupils attending the Provincial Normal School was held here on Wednesday and Thursday last, according to public announcement previously made. At the commencement, on Wednesday forenoon, the Rev. Dr. Ryerson, Superintendent of Schools, and General Superintendent of the Provincial Normal School, intimated, with much regret, that, in consequence of severe indisposition, by which Mr. Robertson, the head master, had been confined to his bed for several days, he was prevented from being present at the examination. The classes under Mr. Robertson's charge were therefore examined by some of the senior pupils, male and female, and by Mr. Hind, professor of Mathematics, Chemistry, &c., who also examined the classes under his own charge. The absence of Mr. Robertson was much regretted by all, and more so on account of the cause of it. The subjects of examination were:—Grammar and the rudiments of logic; science of arithmetic, mental arithmetic, algebra, geometry and mensuration; geography—mathematical, physical and political; mechanics—steam engine, locomotive; rudiments of natural philosophy, light, heat and electricity; elements of general history; agricultural chemistry, and animal physiology. There was also an examination of the Model School classes, by various students of the Normal School, male and female, and an examination in Hullah's system of Vocal Music, by Mr. Townsend. It was obvious to all present, that much as was thought of the progress made in the Normal School, during the first session, the exhibition on Wednesday and Thursday last, showed that much has been since achieved by way of improvement; and it is impossible to estimate the advantages that are sure to be derived by the Province at large, from the labours of the numerous school teachers, who receive their instructions at this Institution. The exhibition was most creditable to masters and pupils, and there were those present who cheerfully bore testimony to the merits of both—foremost among whom we may name, the Honourable Chief Justice Robinson, who delivered a very neat address, in which he adverted, in appropriate terms, to the advantages of the institution, alluding to the amount of knowledge acquired in so short a period, and the influence which it must necessarily produce on the future happiness of the pupils, and those to whom, in their capacity of school teachers, they will be afterwards called upon to communicate it in their turn in their several localities. The Chief Justice took occasion to express himself in the highest terms of praise of the Masters of the Normal School; and he also paid a well-merited compliment to Dr. Ryerson, for his industry, perseverance and success, in introducing so very valuable a system into the Province.

The Hon. H. J. Boulton and Dr. Ryerson delivered addresses, and the proceedings were closed with the blessing, pronounced by the Rev. Professor Edson, of Knox's College. On the platform, besides the members of the Board of Education, we observed the Lord Bishop of Toronto, the Hon. the Chief Justice, the Hon. H. J. Boulton, M. P. P., the Revs. Drs. Richey and Burns; the Revs. Professors Esson and Rintoul, Mr. Principal Barton, (Upper Canada College;) Messrs. Corbould and Neale, (Yonge Street;) the Rev. Mr. Ardagh, (Barrie;) the Rev. Mr. Geddes, (Hamilton;) the Revs. Mr. Kerwin, Meyerhoffer, Davis, and John Ryerson; Mr. Allan, (Superintendent of Schools, Wellington District;) Peter Brown, Esq., Mr. Crombie, Home District School, &c.

The following statement of the attendance, &c. at the Provincial Normal School, was read at the opening, by Dr. Ryerson:—Number of students in attendance during the present session, 126; females, 22; males, 104; number of those who have taught schools, 98; paid pupils, 5; number in attendance at present, 70; left in order to take charge of schools, 22; left on account of sickness, 14; dismissed for incapacity, 7; dismissed for improper conduct, 2; left for want of means, 3; left on account of circumstances over which they had no control, 3.

The Indian's Complaint of the Money Hunters, and his regard for the Black Coats.—A Grand Council was held, at the Sault de St. Marie, on the 18th and 19th of August, for the purpose of hearing the remonstrances which the Indians running over those parts had to make against the proceedings of the Mining Companies—the *Money Hunters*, as the Indians expressively call them. Captain Anderson, the Superintendent of the Indian Department, attended on the part of the Government; the Lord Bishop of Toronto and several of his Clergy were present. Captain Anderson speaking the Ojibwa language fluently opened the proceedings by a speech without an interpreter; the Chiefs spoke in reply, contending for their right to the lands where the Mining Companies are forming settlements, and claiming compensation for the land—for the damage done to their hunting—and for the mineral of which the Indians knew nothing until the Money Hunters brought it to light.

The following extract from the speech made by the Chief Shingwawkonce will be read with some interest: by the "Great Black Coat" is to be understood the Lord Bishop of Toronto; and the less distinguished "Black Coat" is the Reverend Missionary whose charge it is to minister to these children of the forest. It is to be hoped that the "Money Hunters," instead of being "turned off" from the lands which the Indians knew to turn to so little account, will prove the Indians' best friends by helping them to build the "House of Prayer," and affording every other inducement to the "Black Coat" to stay and teach the Indian "the Great Spirit's Book."

"Father, I have a few words to send to our Great Father at Montreal. We are in great distress, and we wish you to ask our Great Father to assist us. We have good crops at the mouth of Garden River: we have built some wooden houses, and have cut sticks to put up more: but the money hunters have measured and taken our lands. We ask our Great Father to send them away, and to help us in building houses, and tear up the land which is too strong for our hoes. If our Father will buy our other lands, we can buy oxen, &c., with the money.

"Father, the Great Black Coat has given us a Black Coat, but we have no money to pay him—no house for him. We are fond of our Black Coat, and are sorry he can't stay in our village. We have no house for him to live in. We can't build a house or pay a Teacher to have our children read the Great Spirit's Book. Neither can we build a House of Prayer to meet in. We want our Great Father to assist in all those things: and if the money hunters are turned off from our lands, my young men are not lazy and would go to work to do these things if our Great Father would help us. We have no ploughs, no oxen, no axes, no nails or glass—without these we cannot build, and we can't buy them because we have no money; and we fear if we don't shew work or help our Minister, he will leave us. We are willing, if the money hunters leave our land, to lay by 200 acres for our Minister, Church, Burying ground, and School."

It may be as well to make the remark that the corresponding designation in the French language, "La robe noire" is constantly met with in the reports of the Roman Catholic Missionaries in those parts.

The above article having given occasion to remark upon the odd way of designating the Clergy, adopted by the untutored dwellers in the wilds of North America, it will not be unsuitable to introduce here a very remarkable coincidence which took place in the West Indies on the first arrival of Bishops to superintend the labours of the Clergy there. The Negroes had all along been accustomed to designate the Clergyman by the name of "Parson." The word "Overseer"—by which the Planter's managing man on the estate is designated, had been corrupted by them into "Busha." Now when these poor people heard of a "Bishop" who exercised authority over Parsons, the sound of his title, together with the nature of his office, very naturally led them to call him "Parson Busha." But, the derivation of "Busha" being "Overseer", the Negro's mistake had in truth brought him to hit upon the very designation in his corrupt English, which accurately described the newly arrived Dignitary: "Parson Busha," meaning "Clergyman's Overseer", that is, ἐπίσκοπος, Bishop.

The Synagogue at Canterbury.—The opening of the Jews' new Synagogue at Canterbury took place on Tuesday week, Dr. Adler, the Chief Rabbi, officiating, assisted by the Rev. Mr. Cohen, of Dover, and other members of the Jewish priesthood. Sir Moses Montefiore, Bart., was present, and took part in the ceremony by depositing the scrolls of the law in the ark. Dr. Adler preached in English. The congregation formed in procession at the entrance of the synagogue, and, preceded by the choir chanting the 122d Psalm, with the Rev. Dr. Adler at their head, entered the synagogue, bearing the "scrolls of the law," the bearers of which, after passing several times round the desk, conveyed it to the ark, to the head of which the minister had advanced. The scrolls were then placed in the ark by Sir Moses Montefiore, the choir reciting the 30th and 31st Psalms in alternate verses, and next chanting the 4th, 5th, and 6th parts of the prepared psalmody. The Chief Rabbi then delivered the consecrational sermon, and a prayer for Her Majesty and the Royal Family. The congregation and company, consisting of about 150 persons, then retired to the Guildhall concert room, where an excellent repast was provided:

[Here the notice of the religious solemnity winds up with the announcement that "in the evening the junior members of the congregation and their friends finished the day's proceedings with a ball." It would appear that the same influence which we often find, among professing Christians, to furnish dissipation in close succession upon the solemnities of religious observance, is at work among modern Jews. The social festivities of Christmas and Easter too much partake of the character of a dance to "finish," the day which was devoted to the consecration of a place of Divine worship.]

The Jews in Poland.—A letter from Warsaw, of October 7, states that a ukase of the Emperor Nicholas, which has just been published, accords some extension to the rights which the Jews enjoyed in Poland. It declares that, in thirteen streets where only three Jews have been hitherto admitted to live, as many as five can reside for the future; that in all the other streets of the capital, and in all the other towns of Poland, where the Jews were prevented from residing, they may establish themselves in any numbers they please; that they may even purchase ground to build on, provided that they erect on it houses of stone. These liberties are accorded to suit such Jews as possess from 9000 roubles (£1600.) to 3000 roubles, according to the street in which they wish to reside at Warsaw, and 1500 roubles for all other towns. They must, besides, be engaged in business as bankers, or have some other respectable calling.

TEMPERANCE.

A great Temperance Meeting was held at Montreal, on the 5th of last month, in the Hall of the Bonsecours Market, His Honour the Mayor presiding. A letter was read from the Governor General's Military Secretary, expressing regret that His Excellency was prevented by other engagements from attending the Meeting, but assuring the Gentlemen addressed, that he was "a hearty well-wisher to the cause it was intended to promote." On the platform there were the Roman Catholic Bishop of Montreal, with a number of his Clergy; of Protestant Ministers, the Rev. Messrs. Taylor, Cramp, and Girdwood; several Members of the Provincial Parliament, and other persons of high respectability.

The Rev. Mr. Chiniquy, who is foremost in labours to promote the cause of Temperance among French Canadians, proposed the first resolution, which was seconded by the Rev. Mr. Cramp. The Rev. Mr. Taylor's resolution was seconded by P. Beaubien, Esq., M. P. P.—The Rev. Messrs. O'Reilly and Mercier, Jacob DeWitt, Esq., M. P. P., and the Hon. M. Cameron were among the speakers.

His Honour, Charles Mondelet, Circuit Judge, in charging the Grand Jury at the Court of Quarter Sessions opened on the 21st ulto., introduced the subject of Temperance by some extended remarks from which we extract the following:

"It is but too true, that the chief cause of crime, is intemperance. For years past, as already stated from this Bench, on several occasions, crime has been on the increase, and the most superficial observation suffices to convince any one, that intemperance has brought before this Court, seven-eights of the unfortunate beings who are, thus, lost to society. Repeated appeals have been made to Grand Jurors on this vital subject; they have been reminded of the reform which is loudly called for. They have been undisguisedly made aware of the *frightful consequence to society*, springing from the innumerable places of resort where every enticement is held out to persons so inclined, or who are led into such habits, to indulge their propensities for the use of intoxicating liquors. Strong language has repeatedly been used, to depict the worse than culpable conduct of such of the authorities who, instead of lending a firm arm in putting down intemperance, have been wanting in their duty, in that respect, and after a true, tho' disheartening picture of the present state of the community, a bold stand has been taken, and the unequivocal pressing recommendation was held out, this day twelve months, that no license should be granted, to tavern-keepers, to sell spirituous liquors, such being the only mode to deal with the difficulty. A noble response from Grand Jurors, has strengthened the hands of the Court, and made stronger the position of the friends of order and good government, and that also of the apostles and advocates of Temperance. A move which, for the last twelve years, has been watched by all true friends to their country, a move which, at first, was cried down, ridiculed and opposed, has now become such, that men who reflect, can see where it must eventually lead us, if persevered in. Yes, Gentlemen, the cause of Temperance, which of all causes, is eminently, a universal one, being that of humanity, of religion, of good order, is destined to achieve a thorough reform in human affairs. In that respect, Courts of Criminal and Civil Justice, Grand Jurors and all and every the members of the community, have a vital interest, and should aid in the progress, inasmuch as action being consequent on the diffusing of sound doctrines, crime must soon be on the decrease, instead of being as now, on the increase."

We introduce a few more selections on the same subject.

Temperance.—We believe that the friends of this sacred cause will learn with pleasure, that the same success attends Messire Chiniquy everywhere. At the end of his exhortations in some parishes of the counties of Leinster and Berthier, the results were, as follows:—St. Lin 1775 names enrolled; St. Henri de Mascouche, 1539; St. Thomas, 859; St. Cuthbert, 1880. We ought to add that a part of this success is also due to the educated class, which every where seconds the noble missionary.—*Echo des Campagnes.*

Sale of Liquor in Steamboats.—It is much to be regretted that all the steamboat Captains have not yet resolved to abolish their bars—those disgusting taverns which are the source of a thousand disorders and accidents, and a real nuisance to all travellers. The following circumstance which recently occurred on board the Lady Elgin, is a convincing proof:—Several individuals were allowed to embark at the port of Quebec, in a complete state of drunkenness. One of these wretched beings, unable to guide himself, was dragged on board like an animal. But this was not enough to outrage the feelings of respectable travellers,—during the night, a clerk (commis) of the steamboat sold, even in the cabin, some intoxicating drinks to seven or eight young men, who, becoming intoxicated, continually disturbed the rest of the passengers. It is unnecessary to say, that upon the deck there was also, during a part of the night, a great noise, caused, without doubt, by the use of drink. In the middle of this disturbance, the Captain, and all those charged to maintain order, slept peaceably in their own rooms.—*Melanges Religieux.*

A New Mode of Reclaiming Habitual Brandy Drinkers. By Dr. Schreiber.—This plan consists in confining the person treated to one room, and giving him brandy in all his drink, whether water or coffee, and mixing brandy in small quantities with all his food. 139 soldiers were treated by Dr. Ritzous, at Stockholm, under this system. During the first few days, from five to seven, this new regimen pleased the patients much. They were in a state of continual joyous intoxication. The pulse became full and slow; the tongue red and moist. All complained of a sense of burning in the region of the stomach. The skin was moist. The pupils were neither contracted nor dilated. About the end of the fifth or seventh day, the extinction of intoxication ceased; the patient came to himself, but was languid and silent. The sensation of burning in the stomach became more acute, and was accompanied by inextinguishable thirst. The tongue became yellow about the edges; the stomach could take neither food nor drink, but they were immediately rejected by vomiting. The greater number gave up eating. The pulse was small, weak, and trembling. At the end of from two to four days, this state disappeared in its turn, and the patient recommenced eating and drinking. Some were again attacked with intoxication during six or eight days; and when they came to their reason, they always preserved an invincible repugnance for food and drink mingled with brandy. In six of the men, slight delirium, which disappeared of itself, remained after the end of the treatment.

The above is from *L'Union Medicale*; the experiment described in it is a dangerous one—we should say, unwarranted, notwithstanding the good effect it seems to have produced in the great majority of cases: the article proceeds to state that 128 out of the 139 were completely reclaimed from drunkenness; 4 relapsed, and 7 were obliged to suspend the treatment. Most of the men were from 20 to 25 years of age.

How low has the man sunk, who has to be cured from "a debasing vice," by being first plunged into its deepest depth, so that the very buffeting it gives him may produce a distaste for its further indulgence.

We remember that a somewhat similar, but far less elaborate, process was adopted by the Missionary Gützlaff, with the view of breaking the Chinese of the besotting habit of Opium-eating: he gave them Opium mixed with a powerful Emetic:—the effects of the latter made the patient nauseate the Opium with which he had taken it; and, for a time at least, he would forego the indulgence associated in his recollection with effects so disagreeable.

ECCLESIASTICAL.

Diocese of Quebec.

The Lord Bishop of Montreal has issued a Circular to inform the Clergy holding pastoral charge in the parish of Quebec that it is His Lordship's intention, with the divine permission, to hold a confirmation at Quebec on Sunday the seventh day of January next.

Burying Ground for Seamen and Immigrants.—On Thursday last, the Lord Bishop of Montreal, accompanied by several of the Clergy resident in this city, consecrated so much of the parcel of ground on the Charlesbourg road, as is reserved for interments according to the ritual of the Church of England.

This ground was purchased by the Government, last year, as a burial place for Seamen and Immigrants, dying at the Marine Hospital.

Diocese of Toronto.

Death of the Rev. W. H. Hobson.—From the *Chatham Gleaner*.—"The reverend gentleman left Chatham on Wednesday, the 4th of October., in the steamboat *Brothers*, for the purpose of discharging some duties appertaining to his office as trustee of the District Grammar School. On the voyage he was taken seriously ill, and on arriving at Windsor was obliged to be carried in an arm chair to the Globe Hotel. Medical aid was obtained from Detroit, and in the course of two or three days he was so far recovered that he arose from his bed and walked short distances, but at times seemed to wander in his mind. On last Sabbath but one his language was more unconnected; and on the Monday following in the afternoon, he started for a walk up the bank of the Detroit river, with his umbrella over his head and his walking cane, saying he would go and see a friend. Evening having arrived and the gentleman not having returned, enquiry was made by several friends, but nothing satisfactory was learned. On Tuesday and Wednesday search was made, but the body was not found until Thursday morning; the unfortunate gentleman had wandered some six miles up the Detroit river, and leaving the main road had got bewildered in an extensive marsh, all Monday night he must have suffered in this dreary place; he was seen on Tuesday morning and evening near the same place where he was found without either cap or coat on him. Many persons were hunting near him, and to one or two persons he spoke, but the settlers in the vicinity being all French, they did not understand him, but supposed him to be a Dutchman. When found, he was lying on his face, and from the appearance of his clothes he must have travelled many miles about the marsh, his walking cane was found about 200 yards west from where the body was discovered, the umbrella a quarter of a mile south of the body on the skirts of a wood, and his cap and coat some distance north east of the body; a smelling bottle was found in another direction, evidently showing that he must have been in a most distracted state.

A coroner's inquest was held by W. G. Hall, Esq., and the verdict of the jury was, that the gentleman came to his death from exposure, consequent upon a fit of temporary derangement.

Jubilee Fund of the Church Missionary Society.—The undersigned begs to acknowledge the receipt of the following sums on behalf of the above fund:

The Lord Bishop of Montreal,	£5	0	0
Rev. Dr. Mackie,	5	0	0
Rev. C. L. F. Haensel,	1	0	0
Collection at the Chapel of the Holy Trinity,	30	0	6
Rev. A. W. Mountain,	1	0	0
Mrs. Wm. Smith,	1	0	0
Mrs. Archd. Campbell,	1	5	0
Miss George,	0	12	2
Miss Hale,	2	0	0
Jeffery Hale, Esq.,	5	0	0
Mrs. Stacy,	2	0	0
Hon. H. Black,	5	0	0
J. Bradford, Esq.,	1	5	0
Mrs. Aylwin,	0	10	0
Mrs. Todd,	1	5	0
Mrs. Gillespie,	1	0	0
W. S. Sewell, Esq.,	1	0	0
J. Von Exter, Esq.,	0	5	0
Mrs. Hunt,	3	0	0
Dr. Bell,	14	0	0
Mrs. G. Douglas,	0	12	2
Mr. Burroughs,	1	0	0
Mrs. Alford,	1	5	0
Col. Lawrence,	2	10	0
Capt. Beatty,	1	5	0
	£74	14	10

C. H. Gates, Treasurer.

Payments Received.—Mrs. Henry Stuart, No. 157 to 260; Mrs. Whiteford, No. 235 to 260; J. Fletcher, Esq., No. 233 to 284.

The Agent of the Achill Herald acknowledges the receipt of £1. Currency, from Capt. F. Dobbs, Innisfail Lodge, C. W.

Local and Political Intelligence.

The letter-bags by the *Hibernia* arrived in town on Monday morning and the papers on Tuesday evening. We collect, from various sources, the articles of intelligence which follow:

The weather during the past week has been still very unsettled. During the early part a good deal of rain has fallen; but a variation of the wind has brought about a complete change of the atmosphere, and a bracing cold has succeeded the previous damp weather. The harvest is now completely got in; and during the next fortnight the preparations for autumn sowing will be general. In Scotland the potato crop is still reported good, whilst that of Ireland is immensely short; the oat crop is, however, good, and the markets generally partake of the same want of spirit prevalent in England. In fact, speculation is at an end; and the large supplies which are flowing in from the Baltic and other ports tend effectually to keep down prices. Whatever slight change there may be in the duties leviable, must be but temporary; and in the event, which is not anticipated, of a permanent rise of prices, the grain in bond would be held over till the duty ceases altogether. This state of things, together with the absence of speculation, induces importers to sell off their cargoes as they arrive; and, consequently, the continuous arrivals effectually keep down prices.

Flour sold at 31s. a 32s. 6d. for Canadian.

Indian Corn shews improved enquiry for Ireland, and recovered reduction in prices: 35s. a 36s. for white; 35s. a 37s. for yellow.

Indian Meal, 15s. 6d. a 18s.

Trade quiet at Mark Lane on the 20th, and most articles maintaining their value.

Beef, prime mess, 85s 6d. a 95s., supply limited; ordinary, 60s. a 83s.

Pork 36s. a 50s. according to quality. Sales 5000 brls.

Hams and shoulders very scarce in Liverpool market.

Cheese: 34s. a 40s. for ordinary and middling; 44s. a 48s. for middling to fine.

Domestic politics in England are in a complete state of abeyance. The court has returned from the Isle of Wight to Windsor Castle, without the least apparent incident to disturb the serenity of the happy lives of the royal inmates: whilst almost every other potentate in Europe has been hurled from his throne, or is holding it by the insecure tenure of mob influence.

THE CHOLERA.—The alarm which was at first created by the appearance of the cholera on our shores has sensibly abated. The Registrar-General of the metropolis has reported thirty additional cases only up to last Saturday; but, on the other hand, the general health is better this year than in ordinary years; only 991 deaths having been recorded last week within the bills of mortality, against 1151, upon an average of five years. Within the last day or two the subject altogether seems to have become almost disregarded, the isolated cases reported being for the most part of doubtful character, and the Asiatic type of malignancy being lost in other indigenous characteristics of ordinary malady.

The anxiety testified by all ranks and parties in Ireland in stepping forward to second the recommendation of the jury of Clonmel, to spare the life of Mr. Smith O'Brien, reflects great credit on their humanity. We think, perhaps, that the other convicted men who are not allied by rank and lineage to the great aristocracy of Ireland, might also receive some little consideration at the hands of the memorialists.

The Lord-Lieutenant, in reply to the deputation of the inhabitants of Dublin and its vicinity on behalf of Mr. O'Brien, courteously declined to give any direct answer to the memorialists "beyond the assurance that full weight would be given to the recommendation of the highly respectable jury which tried him." The lives of the prisoners now stand as hostages for the future peace of the country; and we earnestly hope that no untoward event will supervene, to counteract the merciful feeling which the Lord-Lieutenant, and the Queen's Government, apparently entertain at the present moment.

The Roman Catholic Prelates at Dublin have come to certain resolutions, which are highly important in one point of view. As a collective body, whilst they implore the Government to employ for the immediate relief of the poor, all the funds at its disposal, and to use all its influence to effect such an equitable adjustment of the relations between landlord and tenant as shall stimulate an outlay of capital, ensure the employment of the able-bodied, and increase the agricultural products of the soil; they add this significant declaration,—that they deprecate the proposed measure of a state provision for the Catholic Clergy of Ireland. This resolution sets at rest, for the present, all the rumours which have been so industriously circulated on the subject.

SIMPLIFICATION.—Mr. Alfred Novello has issued a printed circular, in which he says:—"It has long appeared to me that it would be very convenient to number the hours of the day from 1 to 24, beginning at midnight, as the additional words, 'morning,' 'afternoon,' 'a. m.,' and 'p. m.,' at present essential to specify the time, might be dispensed with, and we should then have a distinct name for each hour in a day. This is becoming more necessary to the proper understanding of railway bills, especially for the long lines. The proposed numbering would take no extra room in any tables, as four figures are already required for the hours and their fractions. No difficulty would occur even with the clocks, which could easily have the additional figures placed in an outer or inner circle on the face. In England, I think this change would find universal adoption, if two establishments would agree to adopt it—I mean the Post-office and the railways. The announcement, 'The packet sails Sept. 16, at 14 o'clock,' would completely explain the time, instead of saying 2 o'clock in the afternoon."

THE GREAT SEA SERPENT, OFFICIALLY VERIFIED AT LAST.—The following copy of an official report, received at the Admiralty, of a sea serpent of extraordinary dimensions having been seen by the captain and some of the officers and crew of Her Majesty's ship Dædalus, on her way home from India, cannot but prove interesting to those curious in natural history, if not to the public generally:—

(COPY.)

Her Majesty's ship Dædalus, Hamoaze, Oct. 11, 1848.

Sir,—In reply to your letter of this day's date, requiring information as to the truth of a statement published of a sea serpent of extraordinary dimensions having been seen from Her Majesty's ship Dædalus, under my command, on her passage from the East Indies, I have the honour to acquaint you, for the information of my Lords of the Admiralty, that at 5 o'clock, p. m., on the 6th of August last, in latitude 21 deg. 54 min. south, and long. 9 deg. 22 min. east, the weather dark and cloudy, wind fresh from N. W., with a long ocean swell from the S. W., the ship on the port tack, heading N. E. by N., something very unusual was seen by Mr. Sartoris, midshipman, rapidly approaching the ship from below the lee beam. The circumstance was immediately reported by him to the officer of the watch, Lieut. Edgar Drummond, with whom and Mr. Wm. Barrett, the Master, I was at the time walking the quarter-deck. The ship's company were at supper.

On my attention being called to the object it was discovered to be an enormous serpent, with head and shoulders kept about four feet constantly above the surface of the sea, and as nearly as we could approximate, by comparing it with the length of what our maintop-sail-yard would show in the water, there was at the very least sixty feet of the animal "à fleur d'eau," no portion of which was to our perception used in propelling it through the water, either by vertical or horizontal undulation. It passed rapidly, but so close under our lee quarter, that had it been a man of my acquaintance I should have easily recognised his features with the naked eye; and it did not, either in approaching the ship or after it had passed our wake, deviate in the slightest degree from its course to the S. W, which it held on at the pace of from twelve to fifteen miles an hour, apparently on some determined purpose.

The diameter of the serpent was about fifteen or sixteen inches behind the head, which was without any doubt that of a snake, and never, during the twenty minutes that it continued in sight of our glasses, once below the surface of the water. Its colour a dark brown, with yellowish white about the throat. It had no fins, but something like the mane of a horse, or rather a bunch of seaweed washed about its back. It was seen by the quartermaster, the boatswain's mate and the man at the wheel, in addition to myself and officers above mentioned.

I am having a drawing of this serpent made from a sketch taken immediately after it was seen, which I hope to have ready for transmission to my Lord's Commissioners of the Admiralty by to-morrow's post.

I have the honour to be, Sir,
Your most obedient humble servant,
P. MCQUHAE, Captain.

Admiral Sir W. Gage, &c., Devonport.

FRANCE.—The system of agitation by banquets, which has just been inaugurated at the Barriere Poissonniere, is the subject of much comment in all circles. The doctrines openly promulgated, and the sentiments avowed, can scarcely be conceived by those who are not present to witness with their ears and eyes the events of which this great capital is the theatre. The horrors of '93—the atrocities of the reign of terror, and its chief actors and instigators, are now with this party the common topics of eulogy and *vivats*. Members of the Assembly presided at the banquet Poissonniere.

The banquet room was decorated with red flags; the principal stewards had red scarfs, the under stewards red ribbons on the arm, and the guests red cards in their hats.

At the banquet given at that paradise of a city, Montpellier, the guests were not content with uttering savage revolutionary cries like those of "Vive Robespierre! Down with the Aristocrats! The Social Republic for ever!" &c. but with more than demon-like ferocity they shouted—"Up with the guillotine! Vive l'Enfer!!!"

The result of the vote for the President, which took place to-day [19th of October] was then declared, by which it appeared that M. Marrast was re-elected by 485 votes, being a very considerable majority over the other candidates, M. Senard, M. Lacrosse, and M. Bac, the largest number of votes given for either of the latter being 72.

State of Siege raised.—M. Aylies, the reporter of the committee on the state of siege, presented the report, which stated that the President of the Council, the Minister of the Interior, of Justice, and of War, having spontaneously and plainly declared to the commission that, in their decided opinions, the state of siege might be raised, not only for the present, but the future, the state of the country allowed the discontinuance of this measure. The moment was favourable and opportune, and, consequently, the commission proposed a decree abrogating that which declared Paris in a state of siege. This decree was immediately adopted almost unanimously.

Abd-el-Kader has lost another of his children, a little girl, two years old, who died on the 15th instant. Abd-el-Kader will remain another month at Pau, as the preparations for his removal to Amboise cannot be finished in less time.

It is now said to be generally understood that the Princes of the house of Orleans renounce all pretensions to the throne of France, even if the monarchy should be re-established, in favour of the Duke of Bourdeaux.

As yet Prince Louis Napoleon had decidedly the best chances for the presidency. The legitimists would vote for him from hatred to the Republic, and many of the socialists would give him their vote in expectation that he would be induced to favour that party.

The decree of banishment against the Bonaparte family has been abrogated.

AUSTRIA.—The state of things at Vienna, and in the Austrian dominions in general, presents now the most threatening part of European politics. France, with an army eager for action, and with a spirit of propagandism for the republican principle, stands ready for interference on the west; Russia, with its 200,000 troops on the eastern border of the Austrian dominions, would be glad to undertake the task of seating the fugitive Emperor Ferdinand firmly again on his throne, and so restoring Monarchy in a more absolute character than what the spirit of the European nations seems now willing to endure.

Jellachich, at the head of a numerous army of Croatians, was advancing towards Buda-Pesth, with a view to suppress the insurrectionary proceedings in Hungary, when the intelligence of the revolution of Vienna reached him. He instantly turned his columns in the direction of Vienna, and advanced with rapid strides towards the capital. Auersberg, the Emperor's general, who had previously taken up his military position at Belvidere, in the suburbs of Vienna, had kept the population in hourly alarm of a bombardment; and during the 9th, 10th, 11th, and 12th, inst., the inhabitants of Vienna have undergone all the terrors of a momentarily expected siege by the two armies. The scanty, and somewhat contradictory, information which has reached us, up to the period at which we are writing, will be found in detail elsewhere.

It seems that the Diet in the city had made many ineffectual attempts, by threats and solicitation, to induce both Jellachich and Auersberg to retire and forbear from hostile proceedings. Both evaded direct answers, or refused to give any definite declarations of their intentions. The position of Auersberg in a military point of view, being untenable, unless he at once bombarded the city, has been unquestionably evacuated. Report states that Jellachich has retired towards Neustadt. It would seem that Prince Windischgratz, who lately distinguished himself by his decision at Prague, has proceeded towards Vienna, and is to command, under the orders of the Emperor, the combined armies of Jellachich and Auersberg. It is very probable that these armies have retired from the immediate neighbourhood of the city; or, at any rate, if they have decided to bombard it, they may take a position to cut off the supplies so as to reduce the inhabitants by starvation.

Report says that the Diet has 100,000 men in arms ready to defend the Austrian capital, but the vast number of these must be in favour of the Emperor, although every effort seems to be employed to exasperate and inflame the populace against the court party. On the other hand, there cannot be less than 120,000 regular troops encircling Vienna at this moment, as reinforcements appeared to be pouring in from all quarters. The Emperor has retired, not to Innspruck, but to Olmutz, in Moravia. He carries with him an effective force, and from that point he will be able to rouse the countless thousands of Sclavonians who are ready to carry on an internecine war against their German fellow subjects.

Letters from Prague, of the 6th inst., in the *Allgemeine Oesterreichische Zeitung*, state that the Hungarians garrisoned in Bohemia show their sympathies for the Magyar cause. A squadron of them left Schlan in the night from the 4th to the 5th inst. *en route* for Hungary. The *Kolnische Zeitung* has a letter from Prague of the 9th inst. which describes the excitement produced in the Czech capital by the late events at Vienna. The feeling was very strong against the insurgents.

ITALY.—The *Corriere Mercantile*, of Genoa, of the 14th inst., says:—"The news from Vienna has acted like a thunder-bolt upon Radetsky and his army. The troops are aware of their awkward position in not knowing to what power they now belong. The same paper adds, from Turin, that the last important news from Vienna has given an immense advantage of strength to the war party, and that the resumption of hostilities may be hourly expected.

The rumour is reported in Paris, that Charles Albert does not intend to renew the armistice, but will recommence hostilities on the 22nd.

Letters from Milan, of the 15th, mention a conflict which has taken place between the Hungarians and Croats in that city. 400 Hungarians had deserted from Milan, and were proceeding towards Switzerland. General Oudinot had left Milan.

The journals of Genoa announce that letters had been received from Venice to the 10th, with intelligence that the blockade of that city had been raised. The Florence papers quote letters from the same city, which say that an insurrection had taken place, and that a republic had been proclaimed at Trieste.

A report that a republic had been proclaimed at Trieste was prevalent at the Paris Bourse, but it was stated to have come through Florence: it was not generally credited.

The *Bologna Gazette* states that passengers had arrived at Venice from Trieste wearing tri-colour scarfs.

SWITZERLAND.—The *Gazette de Tessin*, of the 12th, states, that in consequence of a conference that had taken place on the frontiers of Ponte Chiasso, between the federal commissioners and the general commanding the division on the frontier of Lombardy, reports were current that the re-establishment of the ancient relations between canton and Lombardy would soon be effected.

ROME.—Rossi, the new Minister, has issued a decree taxing all church revenues one per cent. on the estimated income. The high church organs are, of course, loud in their condemnation. He has also formed the determination of laying down two lines of telegraphs, one from Rome to the extreme north frontier at Ferrara, the other to Civita Vecchia. This activity is something novel in Rome.

IONIAN ISLANDS.—INSURRECTION AT CEPHALONIA.—A letter dated Cephalonia, the 21 of October, on which every reliance may be placed, states that on the 26th ult., an insurrection of the country people against the government broke out. The insurgents had collected in large numbers, armed, and their first attack was made on Livuri, a town situated opposite Argostoli, the capital of the island. A small number of English troops were sent against the insurgents, when fighting took place, resulting in one soldier and three insurgents being killed, and the retreat of the latter to the mountains. The insurgents had also threatened Argostoli, but up to the 2d instant they had made no further attack on the towns. The object of the insurrection does not appear to have been accurately known. There can be no doubt that, whatever it may have been, the Lord High Commissioner has ample force at his disposal to speedily put it down.

CHOLERA IN NEW YORK.—It is reported that a German passenger-vessel had arrived at New York, on board of which there were three or four cases of cholera. [This report, we are happy to say, has been contradicted.]

JAMAICA.—Sir Charles Grey, the Governor of this island, had lately a fall from his mule, which was thought to have caused an injury to his spine admitting of no recovery. We are happy to learn, by a recent arrival, that His Excellency was rapidly recovering.

There had been some disorder in St. Mary's parish, but it had been promptly put down.

It is said that General Herrera, a refugee from Hayti, had made a very successful attempt at the cultivation of rice in the island. This might indicate a new, and very important branch of agriculture to be pursued in this part of the British possessions.

Business very dull; the finances of the island sadly embarrassed.

THE ADMIRAL.—His Excellency the Earl of Dundonald proceeded this day in H. M. Steamer Scourge, to Cape Breton, Pictou, and the Eastern shores.—His Lordship is never idle. During his last winter's sojourn at Bermuda, he was entirely engaged in deepening the channels through the coral reefs. His present expedition is we believe made in reference to the coal and other resources of the Province—important to Naval operations. His Lordship has enlisted Dr. Gesner, our able Provincial geologist, in his service, and who, we understand, accompanies him in his researches.—*Halifax Courier Oct. 21.*

ST. ANDREWS AND QUEBEC RAILROAD.—The following advertisement is found in the London Times, which furnishes ground to hope that the supporters of the above important work are in earnest about carrying the project into effect.

"St. Andrews and Quebec Rail-Road Company.—Tenders for 300 tons of Brigge or Hat Rails, new or second-hand, in good order, weight not exceeding 40lb to the yard, will be received at this office, on or before Wednesday, the 1st of November. The tenders must state the shipping port of delivery.

By order,
W. BRIDGES, Secretary.

37, Walbrook, Oct. 11, 1848."

ST. LAWRENCE AND ATLANTIC RAIL ROAD.—It is expected that the road from Longueuil to St. Hyacinthe will be opened before the end of this month.

WATER CONVEYANCE TO BRANTFORD.—The Canal in the course of construction, adjoining this town, is now, we are happy to state, completed, and in a few days will be regularly opened for business. The fond wishes and expectations of the inhabitants of Brantford for the last 10 or 12 years, have now been realized, and the completion of this long-looked-for job is brought to a close at last.

On Thursday last a trial was made by the Directors of the Grand River Navigation Company, who assembled in Brantford for the purpose of giving the canal a trial, and testing the strength of the embankments, by the admission of a sufficient quantity of water into the canal, and it is gratifying to announce that the attempt was successful; no damage or accident having occurred while the trial was being made. The steamers *Brantford* and *Messmore*, crowded with the inhabitants of the Town, and a barge heavily laden with goods, direct from Buffalo, for some of our merchants in Brantford, were admitted into the Canal, and plied their way up to the Town, the Steamer *Brantford*, commanded by Captain Souls, leading the van, amid the heavy discharge of fire-arms and the acclamations and rejoicings of hundreds of the inhabitants who had assembled on the banks to greet them, and to witness this imposing and long-wished-for sight.

We understand that Tuesday, the 7th inst., is the day set apart for the celebration of the opening of the canal.—*Brantford Courier.*

ORNAMENTS TO THE STREETS, MONTREAL.—We are glad to see that a great number of young trees are being planted in the Suburbs and some of the principal streets this fall. A considerable portion of both sides of St. Antoine Street, near Mr. Torrance's dwelling, has been laid out in this way, and a very considerable expense been incurred in protecting the young trees by boxing them in with deal planking, bored to admit the light. The parties by whose orders this has been done, deserve great praise, and will be remembered as public benefactors hereafter, when their children and children's children walk under the shade of the graceful maple and thick leafed elm.—*Transcript.*

SEIGNIORIAL TENURE.—The agitation against the Seigniorial tenure still continues. At St. Jerome and Vercheres the people, at public meetings, have joined their voice to previous expressions of the public will against the continuance of the present system. From the first of these places the Secretary writes:—Committees, composed of chosen men from the different parishes, will shortly begin their investigations, after which, they will assemble at Montreal, and having compared the result will prepare petitions for the Legislature. To cry out against confiscation, and to anathematize those who only ask a reform, acknowledged to be indespensable, is to misinterpret the intentions of those who only seek to obtain the good by constitutional and legal means." At Verchères, Mr. Malhiot, who, we believe, is himself a seignor, proposed the following plan of commutation. He desires to oblige the *Censitaires* to pay in lieu of all other dues whatever, a certain rate per arpent, to be established by *experts*, according to the quality of the land, and payable at fixed periods in sums of not less than £2 10s. or £4, with interest, which for 90 arpents would make, at say 1s. per arpent, £18, for which the land would be discharged from all dues whatever. He thought the *censitaires* would prefer, however, to have the seigniors restricted to the ancient dues of one *pinte* of wheat, and one sou, or of four sous, without the wheat, per acre.—*Montreal Herald.*

EARLY SHOP-CLOSING.—The Retail Stores, at Montreal, generally, close at seven o'clock in the evening, since the commencement of this month.

MCGILL COLLEGE.—This institution, which has too long had its efficiency almost confined to the Medical Department, has now a respectable Law Class, which is likely to prove conducive to the advancement of acquirements among those devoting themselves to the legal profession.

EXPERIMENT BY THE ELECTRIC TELEGRAPH COMPANY.—"An experiment was made at Manchester, by Mr. Cox, superintendent of the Electric Telegraph Company, and assistants, as to the practicability of passing electric currents along covered wires under water. The wire was that ordinarily used, of copper wrapped with cotton, and then passed through shellac and coated outside with India rubber (cold naphtha being used to cement the latter). One end of the wire was in communication with the Telegraph Company's instruments at the office near the Exchange, and the other end with an instrument at Mr. Wm. Gaskell's mill, on the Salford side of the river, at about 500 yards distance. A portion of the wire, including a coil of about half a mile in length, was submerged in the river Irwell. Communications were passed along the wire with the ordinary facility, and the experiment appears, so far, to have answered."

The above is from an English paper by the mail before last. To shew, however, that our Canadian operators are in nowise behind their brethren on the other side the Atlantic, we may mention that an experiment of a similar character has been tried here, with perfect success. Much interruption was occasioned in the communication between here and Montreal, by the wires which passed along the bridges at St. Ann's and Batiscan being frequently broken. To obviate this, Mr. Torney, the operator in charge of the Quebec office, started for these places in the early part of the last month, and having removed the line from the latches on the bridges, with a wire insulated by four or five coatings of gutta percha, he has succeeded admirably in carrying the electric current under water. The operation was completed on the 13th October, and there has been no interruption since.—*M. Chronicle.*

STEAM BETWEEN ENGLAND AND CANADA.—The first attempt at steam navigation between this port and Liverpool will be made next spring. The vessel will be a propeller of 830 tons burthen and 300 horse power. She is an excellent sailer, and it is expected will make the passage from Quebec in 15 days. I hope the experiment may succeed.—*Montreal Cor. Mercury.*

COURT OF QUARTER SESSIONS.—There were ten persons convicted for larceny, one of whom (Antoine Delaquoi) was sentenced to 7 years' imprisonment in the Penitentiary, the others to various periods in the House of Correction. Two persons were fined for a common nuisance, and one for refusing to act as juror on a Coroner's inquest.

SHIPPING.—Vessels arrived in this harbour since our last:

Brigt. Virginie, Blais, Magdalen Islands, fish, for Montreal.
—— Victoria, Couillard, Halifax, H. J. Noad & Co. sugar.
Schr. Superb, Audette, Caraquette, order, fish and oysters.
—— Sylph, Lebœuf, Percé, order, fish.
Brig Louisa Margaretta, Bennett, London, order, ballast.

MARRIED.

At Montreal, on the 2nd instant, Dr. DOUGLAS GRANTHAM, Royal Welch Fusileers, to AMELIA LOUISA, second daughter of Captain BLENKARNE, Ordnance Department, late of H. M. 14th Regiment.

DIED.

On Sunday evening, the 5th inst., after a long and lingering illness, LIONEL GOLDSMITH PALMER, aged 33 years and 5 months.

On the 2nd inst., EDWARD O. DESBARATS, Esq., Barrister, late Clerk of the Court of Appeals for the Province of Lower Canada, aged 44 years.

POST-OFFICE NOTICE.

THE next Mail for ENGLAND, (per Express to Halifax,) will be closed at the Quebec Post-Office, on THURSDAY, 16th NOVEMBER.

PAID AND UNPAID letters will be received to SEVEN o'clock, P. M.

NEWSPAPERS received to SIX o'clock, P. M.

JUST PUBLISHED,
AND FOR SALE AT THE BOOKSTORES,
A COLLECTION
OF
ORIGINAL SACRED MUSIC,
BY F. H. ANDREWS.
Quebec, October 1848. 3m

NEW BOOKS.

THE subscriber has just received by the ship "Favourite," a considerable addition to his stock of Books, by which he is now enabled to offer for sale upwards of
ONE THOUSAND VOLUMES,
CAREFULLY SELECTED WORKS,
the whole of which will be disposed of at the lowest possible prices.

Also, by the 'Douglas,' from London,
A SUPPLY OF THE
PSALMS AND HYMNS,
USED IN TRINITY CHAPEL.
GILBERT STANLEY,
No. 4, St. Anne Street.
Quebec, Nov. 2, 1848.

NURSERY GOVERNESS.

A LADY who is well qualified to instruct young persons in the ordinary branches of an English education, is desirous of obtaining employment as a NURSERY GOVERNESS. Salary not so much an object as the advantage of a home in a quiet and pious family.

Refer to the Rev. Official MACKIE, D. D., 13, ST. URSULE STREET.

BERLIN WOOL AND PATTERNS.
NEW FANCY STORE,
No. 6, Palace Street.

JUST received per St. Andrew and John Bull, a choice assortment of Berlin Shaded and Fleecy Wool, Berlin Patterns in great variety, Knitting and Boar Head Cotton, Needles of every description; with a splendid assortment of Fancy Articles.

Next door to B. Cole's Auction Rooms.
Quebec, Oct. 26, 1848. c

Just Received
BY THE SUBSCRIBER,

A QUANTITY of beautiful COAL AND WOOD STOVES, of various patterns, and a few of the latest improved AIR TIGHT AMERICAN COOKING STOVES, which combine the advantages of great economy of Fuel, large Ovens, convenient arrangement, and much heavier plate than is usual with American Stoves.

—ALSO,—

RODDEN'S well known COOKING AND BOX STOVES.

H. S. SCOTT,
Quebec, 16th October, 1848. c

CLASSICAL
AND COMMERCIAL SCHOOL.

MR. PAXMAN (from England) respectfully announces to the inhabitants of Quebec and its vicinity, his intention to receive young Gentlemen as Daily Pupils, who will be carefully instructed in the Greek and Roman Classics, and in every department of useful knowledge.

Mr. P. will be happy to give private Lessons, if required.

He can produce the highest testimonials as to character and qualifications.

—TERMS MODERATE.—

4, D'Aiguillon Street, St. John's Suburbs,
Quebec, 5th Oct., 1848.

ENGLISH CHEESE,
PER OCEAN QUEEN.

CHEDDAR, BERKELEY, QUEEN'S ARMS, TRUCKLES and PINES.

C. & W. WURTELE,
St. Paul Street

ON SALE.

WINDOW GLASS, in Half-Boxes, assorted sizes, 6½ x 7½, to 30 x 40,
Best English Fire Bricks.
C. & W. WURTELE,
St. Paul Street.
Quebec, May 24th, 1848.

RECEIVED AND FOR SALE BY THE SUBSCRIBERS:

TIN PLATES, Canada Plates, Sheet Iron
Bar, Bolt, and Hoop Iron,
Boiler Plates, Block and Bar Tin, Sheet Copper,
Iron Wire, Sad Irons,
Scythes and Sickles,
Spades and Shovels,
Rose and Clout Nails, Horse Nails.
—AND—
Diamond Deck Spikes.
C. & W. WURTELE,
St. Paul Street.
Quebec, 24th May, 1848.

NOTICE.

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

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

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

FOR SALE,
AT THE BOOK-STORE OF G. STANLEY,
No. 4, St. Ann Street, Quebec,
AND
R. & A. MILLER, *St. François Xavier Street*
Montreal.
HYMNS,
Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.
Selected and Arranged by
THE REV. CHARLES BANCROFT, M. A.,
(Now Rector of St. John's, C. E.)
Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

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 a 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 West of England KERSEY CLOTHS, BEAVERS, DOES, KINS, CASSIMERES, VESTINGS, &c., &c., having just received per "DOUGLAS," 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 charge.

H. KNIGHT,
12, *Palace Street.*
Quebec, July 1848.

FOR SALE BY THE SUBSCRIBERS:
RIGGING, CHAIN, PATENT CORDAGE,
Chain Cables and Anchors.
C. & W. WURTELE.
St. Paul Street.
Quebec, 24th May, 1848.

WHITING

FOR SALE BY THE SUBSCRIBERS, in Packages of 2 Cwt.
C. & W. WURTELE.
Quebec, 6th September, 1848.

RECEIVING FOR SALE
PATENT SHOT, assorted,
Sheet Lead,
Dry Red and White Leads,
Paints, assorted colours,
Red Ochre, Rose Pink,
Putty, in bladders,
Best Black Lead, Nos. 1 & 2.
C. & W. WURTELE,
St. Paul Street.
Quebec, 24th May, 1848.

THE CANADA
LIFE ASSURANCE COMPANY.
Established 21st August, 1847.

CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT.
JOHN YOUNG, VICE PRESIDENT.
BURTON & SADLEIR, 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.

Age.	With Profits.	Without Profits.	Half Credit.
15	1 13 1	1 6 5	
20	1 17 4	1 9 11	
25	2 2 9	1 14 7	1 17 6
30	2 9 3	2 0 2	2 2 6
35	2 16 7	2 6 4	2 9 2
40	3 6 2	2 14 8	2 17 6
45	3 17 1	3 4 0	3 7 4
50	4 13 1	3 17 11	4 1 4
55	5 17 8	4 19 11	5 3 4
60	7 10 10	6 9 11	6 13 2

The above rates, *For Life without Participation* and *Half Credit*, will, upon comparisons be found to be LOWER than the similar table, 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 Buchan
Port Sarnia ..... Malcolm Cameron
Quebec ..... Welch and Davies
St. Catharines ..... Lachlan Bell
Toronto ..... Edmund Bradburne, Dr. Geo. Herrick
Woodstock ..... William Lapenotiere, Dr. Samuel J. Stratford.

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 SUBURBS.
Inquire at No. 15, Stanislaus Street.

Youth's Corner.

THE RAVEN'S FEATHER.

One beautiful afternoon in May, in the year 1780, a boy, fifteen years of age, was standing on Blackfriar's bridge in London, gazing intently on the dome of St. Paul's Cathedral. He was an orphan boy from Germany. For three days he had not had a regular meal, and he felt thankful that a kind hearted baker had once given him a small piece of bread. But though poor, Severin (for that was his name,) had learned, from his pious parents, in every trouble to pray to God. Prayer alone was his refuge now. Whilst standing on the bridge, he silently sighed, and in his heart offered up this prayer, "O Lord! Thou who hast made all things, and art so great and rich, and hast so much money, that thou canst cause such great churches as this St. Paul's church to be built, wilt thou let me die of hunger? Often have I prayed to thee, and entreated thy help. O listen to me this once."

Just at this moment a raven's feather fell at his feet. It appeared to him as if it had come from heaven in answer to his prayer. He thought within himself, "God feeds the ravens:" and then he thought again, "If God can feed ravens, why does He allow me to suffer hunger? Perhaps a mere accident has laid this feather at my feet." And then he checked himself, "No, not a sparrow falls to the ground without God's will, nor yet this raven's feather." With these words, which he had spoken half aloud, he picked up the feather and placed it in his hat, saying, "I will keep it as a remembrancer, and never despair."

A respectable person passing by heard these words, and looking attentively at the boy who was thus talking German to himself, said to him in German—

"From whence do you come?"

Severin.—"I am a German."

"That I perceive," answered the stranger; "but have you no parents here?"

"No; they are dead."

"Are you then without a home?"

"Yes; and without bread; but not without hope!"

"Indeed! but on what then do you hope?"

"On God."

"If it is really so," said the stranger, "then you may come with me."

Severin willingly did so: they went up one street, and then turning to the left, came to the stranger's house. He was a carpet manufacturer, had property, and many children. God had blessed him in various ways. It was a joy to him to tell his children, that, so long as Severin conducted himself well, he should be considered as one of the family. How wonderful a provision for the poor orphan boy! How great the blessing of faith! But I must tell you another very curious circumstance. The children all clustered round him, and began to make a great many kind inquiries. Michael soon asked what was the meaning of the raven's feather in his hat. Severin told them how he had found it, how he had looked upon it as a sign that God would answer his prayer, and how he had really done so. They all listened with the greatest astonishment; and how was Severin himself surprised, when they told him that the name of their father, who had promised to take care of him in future, was RAVEN. The poor orphan was thus literally amongst a family of Ravens. The children were all struck with the coincidence of the feather and their own name; and Michael would not be so bold as to touch the feather, because he thought it must have fallen not only *from* heaven but *out of* heaven. Severin, however, quietly said, "the feather shall be well taken care of."

And the pen was *well* taken care of; for after many years, it came into the possession of a German Clergyman, with the particulars of its history; he made a pen of the RAVEN'S FEATHER, and with that very pen he wrote the history of poor Severin, which has since been translated into English, and published by the Religious Tract Society as a cheap and delightful little book which shows in a striking manner how the hungry boy's simple faith was followed by an abundant blessing.

WANTS OF THE NEW ZEALANDER.

Correspondence, contained in the Report of the Church Missionary Society delivered last May.

Letter from the Rev. R. Maunsell to the Governor, dated 25th of January 1847.

SIR,—The urbanity with which you condescended, in my late visit to Auckland, to explain to me some of your views respecting the native race, and the kind offer you made of assisting me in any way that was in your power, have encouraged me to write this letter to your Excellency. The subject will, I trust, commend itself as deserving attention, and will also be an apology for my thus trespassing upon you.

I believe I am right in concluding that you assented to the remark that I took the liberty of making to you, that the position in which the New Zealanders should be regarded was not very dissimilar from that of a ward in Chancery—from this simple reason, that, no matter what moral advance they may have made, their character, until properly disciplined, will always exhibit a strange mixture of the craft and spirit of the man, with the improvidence and fickleness of the child. If therefore left to themselves, there is reason to fear that they would soon alienate their lands for any bauble that might at the time excite their desire; and though they got a fair equivalent in money, yet, when they found hereafter that nothing now remained to them, and that their properties thus sold were increasing in value, it is more than probable that a strong feeling of discontent would arise in their minds, particularly against the Government, whom they are taught to consider as their friends and Guardians.

That the Government should therefore maintain a check upon their sale of lands is, I think, most desirable.

It will, I trust, be also admitted, that, while the Government remunerate themselves for their expense and trouble by a share of the produce of the land sales, they are also bound to provide that the Native should get a fair benefit from this disposal of his properties.

What should be the nature of the good thus derived to the Native is the question on which I desire now to offer a few remarks.

I admit that the making roads, and carrying out other such useful works for the benefit of the country, is, in a certain sense, a good rendered to those of the Aborigines who are owners of property in the neighbourhood of those improvements, or who are employed in work connected with them.

Still it is not, I consider, the good now most suited to their present condition; for—to keep up the original idea of guardianship—we should not consider that those guardians were best consulting the interests of their ward who simply aimed at increasing the value of his estate, without preparing him for its proper enjoyment.

What the Aborigines now most need is, education—education, not only for their own sakes, but for that also of the Colony.

They need it for their own good; for it is clear this state of nonage ought not always to last; and the only reason why they are considered unfit to use their properties is because they are uneducated.

It is needed for the sake of the island at large; for who cannot see how intimately connected it is with the interests of a country, whether nine-tenths of its population be wild, lawless, roaming warriors, disturbed themselves, and disturbing others, or whether they be induced to settle down as useful members of society, fearing God and respecting lawful authority.

That neither fear, political management, nor the prospect of gain, can produce this result, is, I am satisfied, well known by yourself, from the intercourse you have already had with a people more easily daunted, and perhaps of less impetuous passions, than the New Zealanders.

The great nations of Europe have taught us a lesson which I trust will not be forgotten in the government of this deeply interesting country. They show, by the efforts they are making to promote education, that they are of opinion that it is the interest and duty of the State to help forward the moral culture of its subjects.

A chief reason, I suspect, why so little has been done hitherto toward the education of the Aborigines, is from an impression that there are Religious Societies in operation which will adequately attend to that duty. This opinion, I am sorry to say, is far from being correct.

That a great deal has been done is as much a source of wonder as of gratitude. On this head, however, I shall not enlarge, after the high terms in which your Excellency was pleased to speak to me in reference to our labours. Still, a statement of the case will, I am sure, evince how deeply we need a large and immediate increase to the means we have now in operation. I will confine myself to the labours of the Church Missionary Society, with which I am connected, and with which I am best acquainted.

The field of labour of this Society may be described as being all that portion of this island, excepting a few places occupied by the Roman Catholics, which lies to the eastward of a line drawn from Cape Maria Van Diemen down by Kaitaia on to Waimate, thence nearly direct to Auckland; from thence to the mouth of the Waikato River; up to the Waikato; on to Taupo; down the Wanganui to its mouth, and along the Western Coast to Port Nicholson. That is to say, we occupy upward of five-sixths of this island, an island nearly as large as Great Britain. We occupy it with twenty-four men, ordained and Catechists, two of whom are unable from sickness to continue any longer in the field, and others are unable, from the same cause, and age, to attend to their heavy duties.

On the Mission, £10,000 is spent annually by the Home Society, and this sum is appropriated to the providing and maintaining residence for the Missionaries, to the salaries of the Missionaries, to their travelling and all such contingent expenses; to the building, repairing, and maintaining Places of Worship; and to the keeping in operation a press for printing the Scriptures, and other useful books, in the Maori tongue. More than £500 also of this sum is devoted to the maintenance of Schools.

All the Stations, except two, are occupied but by one Missionary, and the average size of his sphere of labour is larger than an English diocese. On him alone rests every kind of duty connected with the Station, secular and spiritual; and more than a third of his time is occupied in visiting the different Native Settlements.

With so many distracting cares, it is clear that he cannot pay steady attention to any one locality, or to any School on that locality. The Native Teachers, it is true, are useful; but their characters are too unstable, and their knowledge too scanty, to enable us to look for any thing that is permanent or solid from them. To add to our difficulties, the people are, in the majority of the districts, so scattered and so migratory, that the instances are but few in which Day-schools of any magnitude are capable of being conducted with regularity. The only satisfactory way in which education can be brought to bear on this population is through the medium of Boarding-schools. In establishing these we are met by the insuperable difficulty of heavy expenditure and contracted means.

Though many attempts have been made, no system has been yet brought into action by which a School can be maintained at less than six pounds per annum for each child. The school at Raitaia is the only exception I am aware of. In that Institution 20 children are maintained and boarded at an expense of two pounds per child; but this is owing to there being two Missionaries on that Station—men not only active, but skilled also in manual occupation; and thus able to avail themselves of local advantages.

To what source we are to look for the support of Schools, is a question that has been for some time anxiously discussed in this Mission. From the Home Society, considering the heavy demands upon them from other, and densely-peopled, quarters of the world, we cannot expect any increase of their grant. Indeed, they have more than once intimated a desire to be relieved from the burden of this Mission, that they might bend their attention to new fields, in which the need of Missionary labour is more urgent than it is even in this island. Our local resources, your Excellency is, I dare say, well aware, are very scanty, while the calls for instruction are most urgent. Our present position may therefore be not unaptly described by the homely, but strong proverb, of the Jewish King—"The children are come to the birth, and there is not strength to bring forth." We have brought the people into condition for receiving instruction, and are now unable to administer it. What the coming years will witness, is a matter of deep anxiety. The fear is, that circumstances, now so favourable, will not be found to continue if unimproved.

Under these feelings I have taken the liberty of bringing this question before your notice. I have been told that my labour would be lost; but, as I believe your desires are with us, I venture to hope you will make an effort to have that done for the Aborigines which is but common justice on the part of their protectors and guardians—the British Government who have (mainly through Missionary influence) obtained from them the voluntary cession of such a large measure of control over their properties, and who are now receiving £20,000 per annum from them in the shape of taxes; a sum of which I was not aware until I heard it from your Excellency, and on which I leave it with your Excellency to say whether my memory has misled me.

How much should be given, and how it should be given, are two questions which, if properly settled, might perhaps open the way to our receiving the assistance we need. I am in great hopes that in this matter but little difficulty will be found; and that we have, in the proceedings of the Government at home, a sufficient basis for a satisfactory arrangement.

Fearing, however, that having thus intruded upon your attention I have exhausted it, I will not enter upon these and other questions connected with this subject, until it be ascertained that the Colonial Government are ready to lend their aid toward the civilization of a people in whom we hope they are as deeply interested as ourselves.

Begging, therefore, from your Excellency a favourable consideration of this question,

I remain,
Your Excellency's obedient Servant,
(Signed) R. MAUNSELL.

To this letter, the Governor, on the 12th of February, returned the following reply:

Government House, Auckland.

MY DEAR SIR,—I have not so much time as I could wish to reply to your very interesting Letter of the 25th ult. I can perhaps, however, in a few words convey to you the substance of my views, and of my powers to act, in reference to the subject to which you allude.

Firstly, I think that we shall shortly receive from the Natives £20,000 a-year in the form of taxes; but at present I doubt if we receive from them more than from £12,000 to £15,000 per annum.

Secondly, I quite agree with the main features of your ideas respecting the necessity for educating the Natives; and my most earnest desire is, to introduce a good permanent system of education into New Zealand; but this can only be done by having a fixed and unfailing fund devoted to this purpose. At present such a fund could not be obtained from the revenue; but if the Colony continues to prosper, and the revenue to increase, as at present, in two or three years' time a considerable annual amount might be voted for that purpose. I need hardly say that I anxiously watch for the moment when I can safely do this.

I quite agree with you that the land fund should be partly expended for the good of the Natives in some other mode beside making roads; and this is provided for by the Government. Fifteen per cent. of the land fund is to be devoted to the good of the Natives, half of the remaining portion to emigration, and the other half *may* be devoted to public works, or to the good of the Natives. When we have again a land fund, I will, if I am here, take care that a fair proportion of it is devoted to educational purposes; but it will require a year or two of peace and prosperity before people will purchase land.

In the meantime I must beg you to accept my thanks for your Letter, and my excuses for so hurried an answer. In fact, the subject alluded to in your Letter could be only satisfactorily discussed in a long conversation, which perhaps we may contrive to have upon my return from the South, where I proceed to-morrow.

Believe me, &c.
(signed) G. GREY.

REFORM AMONG THE JEWS IN GERMANY.

Berlin may, in many respects, be considered as a central point from whence the modern movements in reform among the Jews proceed. The wealth, respectability, and intelligence which distinguish many of the Berlin Jews, naturally give additional importance to everything which transpires among the members of that community.

It must, indeed, be lamented, that, in their eagerness to escape from the gloom and intolerance of rabbinical superstitions, they have been led to trust too much to human reason, and to follow too implicitly the dictates of human wisdom.

It is a lesson which we all learn with great difficulty, that the contrary of wrong is not always right, and that an escape from the influence of a dangerous error does not always imply the adoption of truth. We may fall from one error to another, and while we avoid one danger, involve ourselves in still greater peril. We fear that these obvious remarks describe too truly the religious condition of too many of our Jewish brethren in Berlin; we mourn over the coldness of speculation which marks their inquiries, and their want of discrimination between that which is holy and eternal, and that which is human and erroneous.

Much zeal, however, has been manifested by the Jews in Berlin, in carrying into effect their plans for establishing among themselves those religious services which they have commenced.

So great is, and has been, the liberality of the Jews in Berlin, so earnest their zeal in caring for the interests of their community, that the old synagogue possesses a fixed capital amounting to no less than 1,152,415 dollars, and an annual income amounting to 11,048 dollars, not including the annual subscriptions paid by individual members of the synagogue, which amount to about 40,000 dollars yearly. It is a circumstance which well deserves notice, that when, on a late occasion, a collection was made in Berlin for building Christian churches, the amount received was only 5,000 dollars: whereas the Jews, although comparatively a small number of persons, subscribed 70,000 for building a new synagogue within a very few days after the proposal for undertaking the building became known. They intend to expend a much larger sum, as appears from the fact that they offered to give 40,000 dollars for the purchase of a site on which to erect the edifice.

In the meantime the "Reform Association" have completed their arrangements respecting the appointment of a preacher. Dr. Holdheim has been engaged to officiate, with a stipend of 2,000 dollars (390l.), and an agreement has been entered into, that, if the Association should be dissolved, he is to receive a pension of 1,000 dollars for life. In order to secure the latter condition, 17,000 dollars have been subscribed to form a standing capital.

Dr. Holdheim has distinguished himself as the advocate of the most extensive and sweeping reforms in the services of the synagogue. He is an advocate for relinquishing the observance of the last day in the week as the day of sacred rest, and advises his Jewish brethren to hold their religious assemblies on the first day, as more convenient than the seventh. Among other reasons for this change, he observes that the Jews have long been accustomed to substitute prayer for the anciently instituted sacrifices, and that changes must be made to suit the necessities of the times.

The congregation over which Dr. H. has been appointed to preside, seems to be ready to enter fully into his views. Their service is, for the most part, in the German language. There is no kind of chanting, as is usual in Jewish synagogues.

This change as to the use of the sacred tongue is, like the proposal to alter the day devoted to religious services, an important sign of the times. As Mr. Bellson observes, concerning the present state of the Berlin Jews,—"Judaism is, in many respects, a shapeless and chaotic mass, as various as the self-invented costumes of the different modern Rabbies, so various in their reform everywhere."

But in the midst of all, we must observe that there is much sincerity and earnestness of purpose among this party; as Mr. Bellson further observes, "Though the reformed Jews are devoid of every thing that is positive in religion, yet they have this one good feature, that they are honest and upright, and every one may soon know what they want."

As a proof that that intercourse which it is so desirable to see between Christians and Jews is on the increase, we may notice the fact that of 1,005 Jewish children who are in attendance at nine different schools, only 355 go to Jewish schools; all the rest being sent to those which are kept by Christians. A respectable Jewish periodical stated, a short time since, that the number of those in Berlin who have left Judaism in order to join the Christian Church amounts to two thousand.

THE JEWS AT JERUSALEM.

One circumstance occurred during the past year, which greatly agitated the whole Jewish body in Jerusalem. It was the case of a Jewish youth, an Austrian subject, who had become convinced of the truth of Christianity, but whose public profession of his faith the Jews endeavoured forcibly to prevent, by setting up the plea of his being a Turkish subject, and as such not permitted to change his faith. The case was brought before the Pasha of Jerusalem, and it was found necessary to apply to the Porte for instructions on the subject. The result was, however, the very reverse from what the Jews expected, as the youth was by authority from Constantinople declared perfectly free to choose for himself in matters of religion. *This decision is of the greatest importance, because it decides the cases of all the native Jews who henceforth may be converted.* One of the greatest obstacles with which your Missions in the East have had to struggle has thus been removed; for hitherto no Jewish subjects of the Porte could become Christians, without being exposed to most intolerable hardships and violent persecutions, owing to the complete control which the rabbies had over them, both in civil as well as religious affairs.

The number of Israelites admitted into Christ's Church by baptism during the past year, has been eight. One of these was the wife of Mr. Lauria, one of the two rabbies, who, in the year 1843, professed their faith in Christianity, under circumstances of great trial, and who have both been appointed to occupy the station at Cairo, recently entered upon by your Committee. The appointment of these two brethren, Messrs. Lauria and Goldberg, presents some points of peculiar interest, inasmuch as they are the first-fruits of the Jerusalem Mission from among the rabbies of that city, and of those educated at the College there. Their proceeding into the missionary field, was therefore deeply felt by the members of the mission, and especially by the Rev. W. D. Veitch, the Principal of the College in which they have been trained for their present duties,—to be an occasion for them "to thank God and take courage."

From the Report of the London Society for Promoting Christianity among the Jews. 1848.

THE CHOLERA.

From a Notification by the General Board of Health, dated October 5, 1848.

Experience having shown that the establishment of cholera hospitals was not successful, the best provision practicable must be made for affording assistance to the individuals who may need it at their own houses; and one of the best modes of effecting this object will probably be the selection of proper persons who may be instructed as nurses in the special services required on this occasion, and paid for devoting their whole time to attendance on the sick at their own habitations, under the direction of the medical officers.

It will also be necessary to engage a sufficient number of medical officers at a suitable remuneration, some to devote their whole time by day and night to the services of the dispensaries, and others to attend the sick at their own dwellings.

As, however, cases may occur of extreme destitution in neighbourhoods and houses wholly unfit for the curative treatment of the sick, provision should be made for the reception of such cases, either in the common hospitals, in the union houses, or in separate apartments specially prepared for the purpose, and properly warmed and ventilated.

Medical authorities are agreed that the remedies for the premonitory symptom are the same as those found efficacious in common diarrhœa; that the most simple remedies will suffice, if given on the first manifestation of this symptom; and that the following, which are within the reach and management of every one, may be regarded as among the most useful, namely, twenty grains of opiate confection, mixed with two table spoonsful of peppermint water, or with a little weak brandy and water, and repeated every three or four hours, or oftener, if the attack is severe, until the looseness of the bowels is stopped; or an ounce of the compound chalk mixture, with ten or fifteen grains of the aromatic confection, and from five to ten drops of laudanum, repeated in the same manner. From half a drachm to a drachm of tincture of catechu may be added to this last, if the attack is severe.

Half these quantities should be given to young persons under fifteen, and still smaller doses to infants.

It is recommended to repeat these remedies night and morning, for some days after the looseness of the bowels has been stopped. But in all cases it is desirable, whenever practicable, that even in this earliest stage of the disorder recourse should be had to medical advice on the spot.

Next in importance to the immediate employment of such remedies is attention to proper diet and clothing. Whenever Asiatic cholera is epidemic, there is invariably found among great numbers of the inhabitants an extraordinary tendency to irritation of the bowels, and this fact suggests, that every article of food which is known to favour a relaxed state of the bowels should, as far as possible, be avoided—such as every variety of green vegetable, whether cooked or not, as cabbage, cucumber, and salad. It will be important also to abstain from fruits of all kinds, though ripe and even cooked, and whether dried or preserved. The most wholesome articles of vegetable diet are—well-baked, but not new bread, rice, oatmeal, and good potatoes. Pickles should be avoided. Articles of food and drink which, in ordinary seasons, are generally wholesome, and agree well with the individual constitution, may, under this unusual condition, prove highly dangerous. The diet should be solid rather than fluid; and those who have the means of choosing should live principally on animal food, as affording the most concentrated and invigorating diet; avoiding salted and smoked meats, pork, salted and shell fish, cider, perry, ginger-beer, lemonade, acid liquors of all descriptions, and ardent spirits. Great moderation, both in food and drink, is absolutely essential to safety, during the whole duration of the epidemic period. One single act of indiscretion has, in many instances, been followed by a speedy and fatal attack. The intervals between the meals should not be long, cholera being uniformly found to prevail with extraordinary intensity among the classes that observe the protracted fasts common in Eastern and some European countries.

PRESENT STATE OF PARTIES IN FRANCE.

In the ex-Chamber of Deputies care had been taken to avoid nomenclature, which would give either offence or approbation; the centre, the right and left, and the extreme right and left were most convenient designations, implying no particular approbation or disapprobation in their application; but this nomenclature is almost, if not altogether, effaced, in the present Assembly. On the left and the extreme left are found mingled together members of every party and every shade of opinion. MM. Ledru Rollin, and Fiocon, and Lagrange, sit in immediate juxtaposition with MM. Leon Faucher, Wolowski, and others of the same party, as well as with legitimists and Bonapartists. Perhaps the most convenient designation might now be taken from the places of meeting of the different parliamentary clubs, and it may, therefore, be useful to notice these.

The most numerous and influential of these reunions is that of the Rue de Poitiers, presided over by General Baraguay d'Hilliers, and having for its vice-presidents MM. Leon Faucher and De Falloux. This party consists of somewhat more than one third of the Assembly. It comprises all the leading members of the Chamber of Deputies who have been elected into the Assembly: MM. Thiers, and O. Barrot, and their friends, also MM. Berryer, Larochejaquelin, and the legitimists. It comprises all that party of the new members known as moderate republicans, especially all the republicans of the "lendemain;" it comprises all those members of every shade who have accepted the republic as a political necessity, and not as the object of their free choice. Next in numbers comes the party of the "reunion" of the Palais Royal, now called the Palais National. The number of this party is variously stated, and indeed, is uncertain, as it has a number of out-liers, who float in somewhat doubtful relation with it. Perhaps, however, it may be stated to vary from 150 to 200, being a little more than half the number of the Rue de Poitiers. The principles of this party are what would be called ultra-democratic. It includes most of the extreme republicans of the "veille."

The next division is the "reunion" of the Institute, which may be counted, perhaps, at 100. To this reunion are attached the members of the late executive commission, and the moderate party of the original Provisional Government. They would fain have the elevation of De Lamartine to the Presidency. They are divided with regard to General Cavaignac. Most of them, however, detest him.

Finally, comes the party known by the title of Montagnards. This party consists of communists and red republicans: its numbers are about 80:—40 red and 40 communist. The leader of the former is now decidedly M. Ledru Rollin, with whom M. de Lamartine and his friends have broken. The red republicans, though not entertaining sincerely the dogmas of communism, are content to coalesce with that party, to gain numerical strength. The party of the Montagnards has so rapidly and frequently shifted its locale that we have not the same convenient mode of designation from its place of meeting as for the others. It has successively assembled in the Rue de Richelieu and other places, and has lately removed to the Rue Tailbout.

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

BOOK AND TRACT DEPOSITORY
OF THE
Church Society,
AT MRS. WALTON'S, ODD FELLOWS' HALL
GREAT SAINT JAMES STREET,
MONTREAL,

WHERE PRAYER BOOKS, TESTAMENTS, RELIGIOUS BOOKS and TRACTS, are on SALE.

Montreal, May 26, 1848.

FOR SALE.

At the Book-Store of G. Stanley, No. 4, St Ann Street, Quebec; and R. & A. Miller, St. François Xavier Street, Montreal.

A SERIES OF FAMILY PRAYERS
FOR TWO WEEKS,
Selected from various approved manuals, by the REV. CHARLES BANCROFT, M. A.
(Now Rector of St. John's, C. E.)
Price 7½d.

April, 28th 1846.

The Berean,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND,

Is published every THURSDAY Morning,

BY G. STANLEY,
Printer, Bookseller and Stationer,
4, ANN-STREET.

TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance.

W. C. EVANS, Esq., *Montreal,*
The Rev. CHARLES BANCROFT, *St. John's,*
G. F. BOWEN, Esq., *Sherbrooke,*
JOHN DUNFORD, Esq., *Toronto,*
The Rev. R. V. ROGERS, *Kingston,*
SAMUEL MUCKLESTON, Esq., do.
J. P. BATTERSBY, Esq., *Ancaster, C. W.*
ALEX. DAVIDSON, Esq., P. M., *Niagara, C. W*
The REV. HENRY STONEMAN, *Dunnville, C. W.*
THOMAS CRAIG, Esq., *London, C. W.,*
The Rev. S. B. ARDAGH, *Barrie, C. W.,*
H. INCH, Esq., *Halifax, N. S.,*
GEORGE BLISS, Esq., *Fredericton, N. B.,*
W. L. AVERY, Esq., *St. John, N. B.,*
COMMANDER ORLEBAR, R. N., *Charlotte-Town Prince Edward Island,*
The Rev. C. H. WILLIAMSON, *New York,*
are so kind as to act for the *Berean.*

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—3¼ Dollars a-year, or 3 Dollars if paid in advance;

AGENTS AT
New York at 75 Nassau-street, } Mr. F. G. FISH.
Brooklyn at 41 Front-street, }

ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. for six lines and under, first insertion, and 7½d. each subsequent insertion; for ten lines and above six lines 3s. 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 3d per line each subsequent insertion.

Advertising by the year or for a considerable time as may be agreed upon.