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The Berran.

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

VOLUME II.—No. 5.]

QUEBEC, THURSDAY, MAY 1, 1845.

[WHOLE NUMBER 57.]

FELIX NEFF TO HIS FLOCK.

My friends—my Alpine flock! On you
My dying looks are cast;
For soon the voice of him ye know
And lov'd, shall speak its last.

But, though a shadow scarce remain
Of this elastic form,
That once could brave the hurricane,
And meet the freezing storm—

I am not weak! Celestial strength
Supports me in my pain—
Upheld by Him, whose arm at length
Shall raise me up again.

And though beneath our snowy rock
My earthly labours cease—
Another to my cherished flock,
Shall break the bread of peace.

Yes, though my fleeting hours be told—
'Tis I, the watchman, sleep;
A better watch I leave my fold—
"The Shepherd of the sheep!"

GAMBRIEN OBSERVER.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC.

CONCLUDED.

Let us now examine some authorities.

The writers on Ecclesiastical Law, whom I have had the means of consulting, such as Gibson, Burns, and Grey, although they all treat, of course, of Clerical habits, and Burns sometimes descends to details, speaking, for example of hands, as an irregularity in his judgment, to be referred for its origin to the times of puritanical sway,—"afford no light, that I can find, upon the present question. Their mention of the surplice does not touch the point of preaching or not preaching in it.

The historians, annalists and biographers who treat of the affairs of the Church of England, such as Fuller, Collier, and Strype, all of whom furnish a mass of information and many minute particulars respecting the puritanical objections to the prescribed habits, and the proceedings of authority in relation to the difficulties thence created, supply nothing, so far as I believe from having searched those portions of their works which seemed most to my purpose, which can help to determine the question, unless it be found in the *Advertisements* drawn up by Archbishop Parker, given by the last of these three writers, and issued in 1564, from which an extract is here subjoined:—

"Item.—In the mynstracion, of the Communyon in Cathedral and Collegiate Churches, the Executor, with Pistoler and Gospeller, mynster the same in coopes; and at all other praters to be said at the communyon-table, to have no coopes, but surplices.

"Item.—That the Deane and Prebendaries weare a surples with a silke hooke in the quier, and when theye preache in the cathedral church, to weare their hooke.

"Item.—That everie Mynster, saying any public prayers, or mynstringe the sacramentes, or other rites of the Church, shall weare a comely surples with sleeves, to be provided at the chargis of the parishes. And that theye provide a decent table, standing on a fraime, for the communyon-table."

I think it is the plain and natural inference from the direction that the Cathedral dignitaries are to wear a surples with a hood in the quier, and when they preache to wear their hood, that the hood in this latter case, is understood to be worn without the surplice. And I further think that when a direction immediately follows that every minister saying any public prayers or ministering the sacraments or other rites of the Church shall wear a surplice, this ministering of rites cannot be understood to include preaching, which act if it had been in contemplation here, would have been mentioned nominatim, as in the article immediately preceding. Preaching, as is well known, was far from being any standing concomitant in those days, of the public services, nor was it an act which the Clergy at large were qualified to perform. The *Advertisements* and the 58th Canon seem to me to throw light upon each other.

I am much confirmed in these impressions by a document in a detached form which is in my own possession;† to which I am unable to affix a precise date, but which appears evidently to belong to the time of the Stuarts, and which I regard as curious and valuable, because, while it will be seen to contain a positive injunction from the Royal authority, to be carried into effect through the Bishops, to PREACH IN THE GOWN, it affords most convincing evidence, at the same time, how little (as I have above pointed out), the maintenance of this practice ought to be confounded with puritanical leanings,—the whole of the *Instructions* (for so they are called,) to which I here refer, which are of a stringent character, being manifestly levelled against those very tendencies; and whereas we now hear the gown in the pulpit, stigmatized by the prefix of *Geneva*, it is here

• This was pointed out to me by a friend. † These advertisements are given as below in modern spelling, in Neale's *History of the Puritans*.

In the ministracion of the communyon in cathedrals and collegiate churches, the principal ministers shall wear a cope; with Gospeller and Epistoler agreeably; but at all other prayers to be said at the communyon-table, they shall wear no coopes but surplices only; deane and prebendaries shall wear a surplice with a silke hooke in the quier; and when they preache a hood. Every minister saying the public prayers, or ministering the sacraments, &c., shall wear a surplice with sleeves; and the parish shall provide a decent table standing on a fraime for the communyon-table.

• I have given away the original; but I have a fac-simile.

the gown for preaching, not the surplice, which is set in opposition to the Geneva cloak. I have been unable, thus far, to find these instructions in any book. They are in black letter and contain what here follows:

"2. That every Bishop ordaine in his Diocesse, that every Lecturer doe read Divine Service according to the Liturgie printed by Authority, in his Surplis and Hood before the Lectures.

"3. That where a Lecture is set up in a Market Towne, it may be read by a company of grave and orthodox Divines neere adjoining, and in the same Diocesse, and that they preach in gounes, and not in Clokes, as too many doe use."

Among the authors who have explained and defended the whole system, ceremonies and usages of the Church of England, the great Hooker treats in his fifth book of *Altire* belonging to the Service of God, and Nichols has a chapter on the surplice and other ecclesiastical habits; but I can trace nothing which indicates the garb used in preaching.

The same remark may be made upon the works on the English Ritual which I have consulted namely, those of Sparrow, Wheatley, Comber, Mant, Shepherd, Palmer and Jebb, with the exception of the last. This writer by whose beautiful work on the Choral Service of the Church of England, published in 1843, I hope that this Diocese, as well as others, may derive profit, and whose recommendations I have already in some instances of a slighter kind adopted in my own practice,—stands opposed to the use of the gown in preaching. I am little desirous of breaking a lance with so accomplished a champion, but after exhibiting his sentiments upon the question, I shall shew also some reasons in addition to those which have been already adduced, for inclining strongly to the opinion that he is mistaken.

Respecting the vestment and cope† which the officiating minister is directed to put on when he passes to the administration of the communion, he speaks thus:—

"I must honestly confess that I can find no argument to justify the disuse of these ancient vestments, so expressly enjoined by authorities to which all clergymen profess obedience, except that rule of charity which, as Bishop Beveridge expressed it, is above rubrics; that loving regard for the edification of the people, to which every rite and ceremony should tend."

The use of the gown in the pulpit, he notices thus:—

"A few words must be added, upon the use of the gown, which most improperly has come to be considered as an official vesture of divine service, instead of what it really is, nothing more than the private dress of the Clergy, which they used formerly, and at no very distant time, to wear on all common occasions, just as the resident members do at the Universities, but the use of which has been gradually more and more curtailed. At least it is now only the full dress of the Clergy. It is, however, now commonly regarded as the preaching robe: and thus, while the change of dress, prescribed by the Church when passing from the Matins or Liturgy to the Communyon, is altogether neglected, this absurd practice is considered as regular and legitimate. It has been alleged, indeed, that while preaching, the minister is teaching in his private capacity, and therefore, that he ought to wear a less official dress. But it ought to be remembered that though permitted a discretion in the sermon not allowed in the prayers, of using his own words, this is a public official act, just as much prescribed as any part of the office, and that (except in Colleges, where there is a special exemption by the Act of Uniformity) it is as great an irregularity to omit the Sermon on the mornings of Sundays and Holidays, as any part of the Liturgy. Now, in Cathedrals and Colleges the surplice is always worn when preaching. Why should it be different in Parish Churches?"

"Archdeacon Sharpe, in one of his well-known Charges, vindicates the custom of preaching in the surplice, then common within his jurisdiction, on the ground that it is the privilege of the Clergy; the surplice being, of course, a garment of superior dignity to the gown.

"The use of the gown, however, it is most likely, had its origin in a puritanical dislike to the surplice."

Now the first observation which it here occurs to make in the application of these ex-

* The work of Dean Comber is hardly of a nature to afford information upon a point like this. † Wheatley treats the vestment and coopes the same thing under different names. The difference between them, however, is shown in Palmer's *Origines Liturgicæ*. The Canons of 1603 mention only the cope, and differing in this from the regulations prescribed by 2 Ed. VI., (which also give the option between them,) limit the use of the cope to Cathedral and Collegiate Churches. I should, for my own part, feel no sort of objection to see them again generally in use, if ever the subsistence of prejudices should make it expedient.

The mistake of the Presbyter in supposing, that the practice in Cathedrals must be a pattern for Parish Churches, will appear from a comparison of the 24th and 25th Canons, with the 58th. It is important to this whole argument to observe the distinction made between the two cases. The Cathedral practice would naturally enough obtain in the Chapel Royal at Edinburgh, where it is stated by Mr. Jobb that the Deane was ordered by Charles I., to preach in the surplice. I would hazard a conjecture, that the practice of preaching in the surplice in Cathedrals which does not appear to agree with the *Advertisements* of 1661, may possibly be traced to the 25th of these Canons of 1603, although the direction there given by no means necessarily includes the preacher himself.

It is however, questioned, I think rather feebly, by Grey on Ecclesiastical Law, and by Sharpe on the Rubric.

I. e. since the services have been bleaded in one, which were originally distinct.

† The Presbyter appears to doubt whether it be not a part of the sacrament of the holy Communyon. If it can be proved to be that, I shall certainly concede that it is a rite.

• This work comprehends notice also of the Canons which affect the Archocial Clergy.

tracts to the remarks of the Presbyter, is that if the Clergy are bound in conscience to wear the surplice in preaching upon the principle of obedience to rubrical authority, the same principle will more distinctly bind them to the adoption of the *alb* and *cope* in administering the holy Communyon, the intention of the rubric being much less questionable in this instance than in the other. And if the salvo of Bishop Beveridge can supply an exemption from the use of those obsolete vestments, the recent occurrences in England, in relation to the use of the surplice in the pulpit, shew that it would be equally available in this case as a dispensation, even if the arguments were much stronger than I consider them to be in favour of the rubrical authority for the practice.

I would also observe that whereas a change of dress made during the service is much insisted upon in certain quarters, as an objection to preaching in the gown,—it will be seen here that upon the very principle of following, at all hazards, the letter of the rubric, another change of dress is found to be imposed,† and the omission of it is mentioned in the foregoing extracts, as a neglect. Now if the change be proper in passing from one portion of what may more properly be called the sacerdotal acts of the clergy, to another (although one indeed of a higher order) it would seem, a fortiori, to be admissible in the transition to a performance which is the minister's own, interposed between different parts of the prescribed forms. I conceive, in opposition to the view taken by the Presbyter, that preaching in itself, is very obviously distinguishable from a rite, properly so called.† A rite is described, indeed, in one of the definitions of Johnson, of which the correctness, as far as it goes, cannot be disputed, as a solemn act of Religion. But although every rite is a solemn act of Religion, every solemn act of Religion is not a rite. The Latin rite and the French rite, from whence the word rite comes to us, would not, I think, be accurately used in an application simply to the act of preaching, although they might be applied to its prescribed circumstantials.

In the consecration of Bishops, both according to rubric and received practice, a change of dress is made during the services.

I have only two works at my command written exclusively upon the Rubric. One of these is the collection of Charges by Archdeacon Sharpe, to which the reference is made by the Rev. Prebendary Jebb: the other is a work published in 1841, under the title of *An Appeal to the Rubric* by the Rev. S. Rowe, Vicar of Crediton, and is designed practically to enforce a greater rubrical exactness.

Mr. Jebb, I apprehend, must have spoken only from recollection, and that slight and imperfect, when he represented Archdeacon Sharpe, as vindicating the custom of preaching in the surplice. The Archdeacon, it will be seen, so far vindicates it, as to use his endeavours for reconciling the clergy to the practice, within his particular jurisdiction, where it had, at that time, prevailed from having been formerly introduced by a higher authority; but his own judgment, is very decidedly and strongly on the other side. He speaks as follows:

"I cannot dismiss this article, without giving you another remarkable instance of the prevalence of custom in these sort of usages, under the approbation of the Ordinary; and rather, because it is an instance that falls within the subject of the present Canon, (the 58th) and is also of peculiar consideration to us of this diocese; in which alone it is to be met with.—It is the constant use of the surplice by all preachers in their pulpits; and it is said to have taken rise from an opinion of Bishop Cosins, that as surplices were to be worn at all times of the ministracion, and preaching was properly the ministracion of the word of God, therefore surplices were to be worn in the pulpit as well as in the desk, or on other occasions of the ministry."

"One cannot speak otherwise than with reverence and due respect to the authority of so great a ritualist as Bishop Cosins was—Yet it is manifest there is nothing in our Rubrics, that doth directly authorize this usage, or in the Canons that doth countenance it; nay there is something in both which would discourage, if not forbid, such a practice. The Canons limit the use of the surplice to the public prayers, and ministering the sacraments, and other rites of the Church; so doth our Rubric concerning habits, if it be strictly interpreted of King Edward's order in the second year of his reign; for there the surplice is only used at matins, evensong, in baptising and burying in parish churches. And then there immediately follows this permission that in all other places every minister shall be at liberty to use any surplice or no; and also a recommendation to such as are Graduates, that, when they preach, they should use such hoods as pertained to their several degrees. Here then is sufficient warrant for using a hood without a surplice, as is done to this day at the Universities, but no appearance of authority for the use of surplices in the pulpit. If it be said that a custom has prevailed over the Kingdom, for Bishops to wear their habits of ministracion whenever they preach, whether they officiate in other respects or not; and that the inferior Clergy cannot follow a better ex-

ample; it may be answered, that what the Bishops do in this respect is founded on ancient Constitutions. By the Canon Law they were obliged to wear rochets, as their distinguishing habit, whenever they appeared in public; though since the Reformation they have not used to wear them any where in public but in the Church and in the House of Lords. And it is more proper they should continue the use of their public habit, whenever they preach, for the better distinction of their characters on that occasion from those of the inferior pastors: seeing there is no sufficient distinction preserved in their ordinary habits.

All, then, that I would observe upon this custom of preaching in surplices, is, that none of us are obliged to it; though at the same time I intend no censure of the practice.—For it is certainly decent, and with us without exception, though it be nowhere authorized, otherwise than by a prescription within this diocese."

In the work of Mr. Rowe, the following remark appears, in the form of a note:—

"There appears great propriety in the custom followed by some clergymen of wearing the surplice on the three great festivals of Easter, Whitsuntide and Christmas, in the pulpit as well as in the reading-pew and at the Communyon."

I am by no means prepared to subscribe to the opinion here expressed: but that is not the question: what I wish you to observe is that this writer on the rubric, manifestly regards the occasions to which he refers as exceptions, and therefore approves upon all other occasions of the use of the gown in the pulpit.

And here I close my authorities, which have been pressed forward more hurriedly, and therefore with less advantage than I could have desired; but they may be sufficient to satisfy you, that in recommending to you a year ago, that you should not hastily, and upon your individual responsibility, introduce in the matter here under consideration, what was a marked novelty in this Diocese, I was not recommending what was calculated to do violence to your consciences, or painfully to place you between conflicting claims upon your obedience. I was not acting in a manner to warrant the venting up and down through the Province for discussion in taverns and steamboats, the statement of a Clergyman, that if he and his brethren take the authorized directions of the Church for their guide, they will be acting contrary to the recommendation (farther on called the unhappy recommendation) of the Bishop, although he too is bound by the same directions, and therefore they must obey the orders of the Church, however much it may pain them to neglect a recommendation from so high a quarter: And, again, that it is most unfortunate that our venerated Diocesan should have committed himself so fully in opposition to the plainest directions that could be penned, &c., and once more, that deeply and even with tears must it be lamented that our beloved Chief Shepherd should have issued any recommendation like this, &c.

It is very obvious that all these strictures, whether just or otherwise, will apply to the Letter of our Metropolitan, as well as to my own Circular. To him, however, I doubt not that the Presbyter would apply, with all the heightened meaning which is due, the terms of affection and respect serving to qualify the censure which he has undertaken to pass upon his Bishop. For these I am obliged to him. But coupled as they are with that censure, conveyed in such expressions as are quoted above, I hope that I shall not be making an ungracious return, if I say that he may find some cause for weeping nearer home than in the proceedings of the authority set over him; some reason, but not *hinc*, that *ille lacryme* should flow. I speak this in no unfrankly spirit towards my unknown assailant. His best friends, I believe, would wish such a conviction to be wrought within his mind.

If the lot of the Presbyter had been cast in a Diocese, where the fences of order and unity had been thrown open, observances depreciated, or solemnity of effect in the ministrations of Religion disregarded by its governing authority,—there might have been more colourable plea for his proceeding. But I may appeal, I think, with some confidence to my brethren, to shew that no such plea as this can be advanced. No example has ever been set by the Bishops of this Diocese, of laxity in Church principle or accommodation in religious proceedings to latitudinarian and pseudo liberal views. And long before any movement was made in the Church to carry us along with it in the correction of neglect and irregularity in the points just above stated, your present Bishop, being then your Archdeacon, addressed you thus:

"Lastly—I now come to a subject which falls within my peculiar province—we must be faithful in the correct and reverent performance of the ordinary and prescribed duties of our office. An obligation which is indeed closely connected with the tenor of the last preceding observations: for the beautiful forms and offices of the Church, purged as they are from the gorgeous pageantry of superstition, yet clothed with a reverential solemnity of exterior, and strictly edifying and evangelical in their matter, will often be found to recommend themselves and procure respect, even in quarters where there is a predisposition to condemn them, if her ministers in their manner of officiating, and the regard which they have to accessory circumstances, preserve the wise spirit in which they were framed. I do not speak only of our performance of public worship. I maintain that in admitting infants by baptism into the covenant of Christ,—uniting man

and woman as one flesh in the Lord with the form of prayer and benediction—consigned the dead back again to the dust from which they sprang—or administering, in cases where it is right to do so, the comfort of the Lord's Supper to the sick and dying—our feelings of seriousness and devotion, instead of prompting us to treat externals with contempt, should teach us to prevent all offensive contrast between the sacredness of the occasion, and the circumstantial of the performance. Let us avoid, therefore, every appearance of haste, of irreverence, of slovenliness,—every tendency towards the disuse of grave and decent formalities and distinctions in dress or otherwise, which were prescribed by the Master-builders of our Zion; and not be too ready to construe any incommodious circumstances of a local character as furnishing a dispensation to depart from rule; nor suffer precedents to creep in which may produce undesirable alteration in the received usages of the Church.

"I will take one example only, to come more closely to the point and distinctly to illustrate what I mean: I will suppose a baptism to be performed—one of the infants whom our Redeemer would have folded in his arms,—to be presented to his Minister that it may be marked for his own:—Some trifling inconvenience is alleged, (I would yield the point if it were severe,) as an objection to bringing it to the Church: this sacrament is therefore administered perhaps in a tavern—some vessel is produced which is in daily use for household purposes—the clergyman is in a hurry, and he appears without any distinction to mark his office:—I ask whether the associations which attach to the ordinance are likely to be as serious, as if the rite were administered within the consecrated walls of the House of God, the water marked in a decent font, the clergyman raked to the eye of the beholder, as one who is appointed to minister in holy things?"

—*Visitation Sermon preached before the late Bishop, 1832.*

Again, quite independently of any action of a party or echo of a strain raised in other quarters, but simply and purely as the result of reflections of very long standing in my own mind and of my own sense of duty; I spoke thus to you in my primary Episcopal Charge:

"In seeking to recommend the Church, according to our bounden duty, in the eyes of our own people or of others, and to give the fullest effect to the beautiful offices of her Liturgy, there is a principle to be observed of which I have taken notice upon former occasions in addressing my brethren in a different capacity, but which I am prompted briefly to touch upon, because it is in danger from local circumstances, of partially falling into disregard.—I mean the principle of rendering the services of the Church more impressive by the manner of performing them, and by the exterior reverence and decorum with which they are clothed. The preface to the Common Prayer-Book, the Canons and the Rubrics, more particularly in the Communyon-office, afford sufficient evidence of the care which was wisely taken by our holy Reformers, while they purged away from our worship the cumbrous pageantry of superstition, to preserve the utmost gravity, solemnity, and order in the public ministrations of the Church; and to shed over them a venerable air fitted to remind men of the awe with which they should approach the things of God. The forms and ceremonies of the Church, the prescribed postures of worship, the habits of those who officiate, the vessels of the Sanctuary, the several appendages and distinctions of our National Churches, are all designed to aid in this effect; and, as servants of the Church, we ought to act in the spirit and, whenever we can, according to the letter of her regulations. The disuse upon the ordinary occasions of life, of a distinguishing ecclesiastical dress, is a departure from wise and venerable rules, from which our Clergy ought never to take licence to depart farther than, according to the now received usage, they are obliged to do. They should never betray a disposition to secularize the character and office which they hold. And in the actual performance of any ecclesiastical function, no deviation can be justified for which the plea of necessity cannot be advanced. No needless irregularity should be suffered to creep into our performance of official duty, which may settle by degrees into a precedent."—*Charge, 1838.*

I might refer to passages in an Ordination-sermon preached last year and published by desire, in the Church Newspaper of the 13th Sept., (Vol. VIII, No. 10.) But I have already brought forward more than enough, perhaps, to appease any uneasy suspicions of episcopal remissness in this Diocese, in matters of exterior or distinctive principles and usages of the Church. And the Presbyter, if he is one who held a charge in the Diocese in 1843, can hardly have forgotten the Questions, in a numbered series, proposed to the Clergy individually in my last Visitation, part of which related to their conformity to rule in certain forms and observances belonging to their ministrations.

Whether, however, it is either possible or if possible, matter of expediency or of duty, at all hazards and in all cases to adhere to the letter of the Rubrics, or whether in an ill-considered and imperfectly examined endeavour to do so, we may not be liable to be betrayed into some signal mistakes respecting the spirit of the Liturgy itself as a whole, and the plain intentions of its compilers,—are questions upon which I shall not here enter. And willingly indeed do I leave the chief subject of this letter, and, gladly, after the letter of His Grace of Canterbury, would I

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sermon preached last year and published by desire, in the Church Newspaper of the 13th Sept., (Vol. VIII, No. 10.) But I have already brought forward more than enough, perhaps, to appease any uneasy suspicions of episcopal remissness in this Diocese, in matters of exterior or distinctive principles and usages of the Church. And the Presbyter, if he is one who held a charge in the Diocese in 1843, can hardly have forgotten the Questions, in a numbered series, proposed to the Clergy individually in my last Visitation, part of which related to their conformity to rule in certain forms and observances belonging to their ministrations.

have passed it untouched, but for the reasons which have been already stated, and of which I think the force must be apparent to you and must be regarded as sufficient to justify my taking perhaps rather an unusual course in bestowing all this notice upon an anonymous publication in a religious newspaper. I have felt that we are here upon so small a scale, compared with the proceedings at home, that every man is reached by every thing said or done by his neighbour, and that a corrective must be administered from which, for many reasons, I would much rather have forborne. I am ashamed that we should make the exhibition before the world, of a Church distracted by questions about the ministering habits of her Clergy, and wanting, (for so it would seem) a governing authority sufficient to procure the acquiescence of her ministers in its direction upon disputed points of such a nature. I would to God that all who hear of our affairs could know nothing but that we stand fast in one spirit, with one mind STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL, and against each other, striving in nothing,—much less about matters which, although they may have their own importance, are indeed immeasurably inferior to this.

I am thankful, however, that to a very great extent, this may I trust be said of us; and as upon the point which I have specially considered in this letter, or the other points noticed in my Circular of the 26th April, '44, I have never had one complaint or remonstrance addressed to me from any of the more than seventy clergymen who now officiate in the Diocese, I may conclude that uniformity of practice upon those points does very generally prevail, and therefore that this confessedly desirable object of uniformity will manifestly be destroyed instead of promoted by endeavours, (so far as they may take effect) to impugn my recommendations. In fact, I do not believe that there is a Diocese, either at home or in the colonies where, upon the whole, a greater approach to unanimity has been seen, than in this humble Diocese of Quebec. I have been permitted to be the instrument of raising the number of our Clergy to its present level from something above thirty names, since I assumed the charge of the Diocese in the end of 1836; and with the blessing of God and the help of my brethren, points of some importance have been gained among us for the Church, since that time, and things put in train, which I trust will hereafter bring forth no meagre fruit. In all my anxieties and difficulties, with the care of the Churches lying upon me and many peculiar circumstances of discouragement attaching to the Colonial branch of the Establishment,—next to the help of Him whose strength is made perfect in our weakness, my hands have been strengthened and my spirit has been soled by the kindness and cordial co-operation of my clergy, who, I trust, have never had and never will have occasion to suspect me of putting forth any exorbitant claims of authority or arrogating anything to my office from personal motives. I rely still upon the same comforting aids, not excepting any of my brethren merely because they may have been led to embrace what I think a wrong view, in some subordinate points, of my duty and of their own—and, in the deepest sense of personal insufficiency, I look still to their prayers for me, to God through his Son Jesus Christ, to whose blessing and the guidance of whose Holy Spirit, I commend them now and always, in mine.

I am, Revd. and dear brethren, Your affectionate friend and brother (Signed,) G. J. MONTREAL.

P. S.—I wish it to be particularly kept in view that although I have felt it necessary to justify my own proceeding to you which has been called in question professedly by one of your body; and to satisfy you, generally, that things are not loosely, hastily and unwarily done in this Diocese, I abide strictly by the recommendations of the Archbishop, and one of them is this:—

“In Churches where alterations have been introduced with general acquiescence, let things remain as they are.”

The Berean.

QUEBEC, THURSDAY, MAY 1, 1845.

While we, after the publication of our last number but one, were not without fear lest we should have given dissatisfaction to our Correspondent E, because we took some exception to a term by which his strictness would have seemed to receive an application which we could not think legitimate, we were surprised by receiving from another quarter a sharp admonitory letter, in which E's communication, though many hard things are said of it, is treated as perfectly "harmless," compared with the pointedness of the Editor's remarks who, it would seem, has been uncommonly successful in making a cap that fits.

On seeing that letter signed "A Presbyter," our involuntary exclamation, referring to the Bishop's circular just then in our hands, was: "Is it possible—another PRESBYTER?"—but we as soon checked ourselves, believing that if our incensed Monitor is what he calls himself, he must needs be the very Presbyter whose letter appeared in the Montreal Courier of the 11th of March; and we are perfectly resigned to the lot of having fallen under his displeasure.

We must confess, however, that we entertain some doubt whether the writer of the letter is at all what his signature imports. Looking at internal evidence, we have diffi-

It will be remembered that one of the reasons pointed out for this advertisement recommendations contained in my Circular was that the opposite proceeding would have the effect of operating the uniformity of observance in the Church and bewildering the minds of the people respecting her rules. It is precisely by a departure from those recommendations that the Presbyter aims to gain the object of uniformity.

culty in believing that a gentleman who has passed the examination for Priest's orders would address us on an occasion like the one he has chosen, in such familiar terms as these, "I assure you, in conclusion, that I have said my say herein, in perfect candor." But however that may be, we regret that a Church-member, professing to be zealous for the truth, did not restrain the irritation which rose in him on reading our Leader of the 17th, until the next following number came to his eyes, when the Circular on its first page might have led him to think afresh whether there is not cause for warning our fellow-churchmen against that spirit which commences with secret scruples about "wearing black or white," and presently, instead of having them relieved by private reference to the constituted authority, publishes these scruples in the newspapers, and calls the Clergy to a departure from that uniformity in which, till a recent period, the public worship of the Church in this Diocese had been conducted with every facility to the officiating Clergy to give edifying effect to its appointed order.

This Monitor pretends that our strictures are directed against every Clergyman—whopays attention to the proper habitments of his office." Now the Editor of the Berean has uniformly in the performance of public worship, since his admission to orders, and that for years when thousands of miles lay between him and the nearest Bishop, and when under a tropical sun the temptation to laxity was strong, worn habitments in exact conformity with the usage he saw to prevail under the eye of the Bishop of London (now Archbishop of Canterbury) on the days of his two ordinations; and has never allowed his filial confidence in the propriety of that usage to be disturbed by the pretended discoveries which at the present day seek to divert the minds of men from things plain and needful to that which is involved in doubts not worthy the solution. Who is to be the judge of what is "proper" in this matter, if we may not be guided by the Archbishop of the Province, the Bishop of the Diocese, and the concurrent practice (till lately) of the whole body of Clergy with whom we are to be in the bond of fraternity?

The writer of the letter places himself apart from the Editor of the Berean with self-congratulation at the catholic spirit which teaches him to "hope all things" and to "attribute the best motives to every doubtful action." One page before he pens that passage, he gives this rare specimen of his practice according to so charitable a precept: says he, "the whole tenor of their [our strictures] evidently points at some of the Clergy around you." If the writer knew with what pity the Clergy around the Editor of the Berean look upon that mimicry of churchmanship to which our strictures apply, he would be astonished at his clairvoyance in seeing things "evidently" which have no earthly existence. It may throw some light into him, when we say that the Berean goes into the hands of between forty or fifty Clergymen—the majority of course in this Diocese—that from many of them the Editor has express testimony of the satisfaction which they feel at its circulation within their cures, and of most others he has assurance that they give him credit for attachment to the Church, acquaintance with her principles, and zeal for her prosperity. May not perhaps they be right, and our Monitor be wrong when he regrets that even one copy of the Berean should find its way into his neighbourhood and give him cause to speak with uneasiness of "those who are influenced by its teachings?"

For the compilation of an Index to our first volume, we have recently had to revolve before our eye the mass of selections which we have had the privilege of circulating among our readers. What an array of authors whose praise is in all the Churches! Bishops, Presbyters and Laity of the mother Church in England and her daughters in the United States and in the Colonies have disclosed stores of lessons full of sound wisdom and important truth, and we have laid before the public that which we thought of the most direct application to immediate wants and circumstances. During the week past, there has been scarcely a midnight-hour but has found us at this work of reviewing our labours of the past twelve months—and we will say to our Monitor we feel that God has been with us in this work—has granted strength, guidance and success which will not suffer us to be moved from our position by such censures as he levels at us and which, he correctly anticipates, can obtain no place in our columns, for we have far more useful matter to occupy it.

LORD'S DAY OBSERVANCE.

At a Meeting of the Bristol and Gloucester Railway Company, held last week, a circumstance took place of a very pleasing and important character, and to which we are desirous of directing the attention of that numerous class of our readers who are interested in railway property.

The Meeting in question, at which the attendance of proprietors was very numerous, confirmed an agreement entered into by their Directors for the transfer of their line to the Midland Counties Railway, by a lease in perpetuity, by which these railways will be in future consolidated under one Direction.

After the main question had been disposed of, one of the Bristol proprietors, Mr. P. Aiken, suggested the adoption of the following Resolution:— "That, in consenting to grant a lease in

perpetuity of their railway to the Midland Railway Company, the proprietors of this Company beg respectfully to call the attention of the Directors of the Midland Railway Company to the fact, that, in the management of the Birmingham and Gloucester and the Bristol and Gloucester Railway Companies, Sunday travelling has been avoided as much as possible, and to express a hope that the same system may still be continued, being confident that not only the interests of religion and morality, but also the prosperity of the undertaking, will thereby be promoted."

In moving this Resolution, Mr. Aiken said—

"The Bristol and Gloucester Company had been honourably distinguished among railway companies for discountenancing Sunday travelling as much as possible. He knew that he had the concurrence of the Chairman and that of several of the Directors in his sentiments, and he felt confident that the Resolution he was about to propose would have their support. They must have had experience of the advantages of the system from the working of their own line as well as the Birmingham and Gloucester, and he could not doubt that it had been beneficial to the character, the health, and the religious and moral welfare of the people in their employment, while it had been honourable to the companies who had thus made a stand for a great public principle." (Cheers.)

The Chairman of the Meeting, Geo. Jones, Esq., warmly supported the recommendation—

"Declaring his belief to be, that there was no profit gained by Sunday travelling. As a Director of the Great Western Company he was induced to believe—though perhaps he might find it difficult to support what he said by figures—yea he was convinced that that company derived no real profit from the business they did on Sundays. (Hear, hear.) He thought it a great stretch of power, not to say tyranny, to compel servants to work upon the Sabbath as well as the other six days. In running trains on Sunday, the proper observance of the Sabbath was lost sight of, and he thought the prevalence of the system a blot to the country, more particularly to railway directors. He hoped the time was not far distant when the propriety of discontinuing the system would be generally acknowledged. (Cheers.) The inconvenience arising from the suppression of Sunday travelling would be but little, as he believed not one in 100 persons travelled on that day."

Another gentleman of great experience, Mr. Bowly, Chairman of the Gloucester and Birmingham Company, gave his opinion on the same side, and trusted that the recommendation would be attended to by the Board of the Midland Counties Company.

One proprietor only spoke against the Resolution, which was carried, in a crowded Meeting, with only four or five dissentients.

We trust that this question will meet with the consideration it deserves, among the leading men in our railway management. At present there is a lamentable inconsistency apparent to every one. The Birmingham Company has established at Wolverton a church and a resident minister. The Great Western Company has done the same at Swindon. So far, then, they proceed on the assumption that their clerks and policemen have souls, and ought sometimes to think of a future state. But if these things be realities, why confine your view to Swindon or Wolverton. A clergyman wrote, not long since, to one of the public prints in the following terms:—

"I have just come from the sick-room of a policeman attached to a station passing through my district. He is in a most precarious state, and will probably soon pass away from this scene to another, leaving a wife and family. His occupation at the station was partly to take the tickets of passengers when they arrive. He told me, that since May twelvemonth he has never had one opportunity of attending church on the Lord's day. This is one case out of thousands in this country called Christian."

A most reckless and wilful abuse of the bounties of Providence is this persistence in the use of the railroad on the Sabbath-day. If there were one advantage more conspicuous than another in the discovery of this rapid mode of travelling, it was, that it wholly removed all necessity and all evident temptation to a breach of the Sabbath. Say that a man actively employed all the week in the metropolis—a bank clerk, or a busy tradesman—longed for a little fresh air on the Sunday—the evening train on the Saturday would take him to Brighton, or to Dover, or to Windsor—while the early train on Monday morning would replace him at his desk. And hence it is fair to argue, as the Director of the Great Western Company argues above, that there is no real profit obtained by keeping their establishment on the full stretch all the Sabbath-day. If there were no Sunday trains, three-fourths of those who now take the journey on that morning, would contrive to go the evening preceding. The determined Sabbath-breakers are very few; and nothing can be more absurd than to keep 200 or 300 railway servants on the full stretch all the Sabbath-day, merely to accommodate a few reprobates of this description.—London Standard.

The LETTER CARRIERS of York have addressed a memorial to the clergy, gentlemen, merchants, manufacturers, tradesmen, and other inhabitants of that city, praying that they may be relieved from the labour of delivering letters on Sundays.—Yorkshire Gazette.

JOHN RONGE AND THE CHRISTIAN CATHOLIC CONGREGATION AT BRĒSLAU.

The 9th of March, 1845, will henceforth belong to the memorable days in the history of mankind; on that day those who acknowledge a universal Christian church, destined by Providence to realize the sublime idea of Christianity, a brotherhood of all mankind, assembled for the first time in a consecrated place of worship, to render thanks to God, our gracious and loving Father. The church of the poor-house, willingly granted for the purpose by the enlightened and liberal authorities of our city, was selected for the solemn ceremony of the day, by the members of the Universal Christian

Congregation, now amounting to more than 1,200, who, in silent elevation of the spirit, awaited the hour in which they should join together, for the first time in the Christian worship of God. The solemnities of the day commenced by an address from Dr. Steiner to the congregation, in which he reminded them of the importance of that remarkable hour, and called upon them to exercise for the first time, their restored right of making a free and unstrained election of their own minister. The congregation then elected, and called by a solemn and unanimous "aye," John Ronge, to be their minister and pastor in the sight of God. Dr. Steiner then announced to the meeting the joyful news that Herr Czerski, the minister of the first Universal Christian Congregation at Schneidemühl, had come to BrĒslau to take part in the solemnities of the day. Not less joy was occasioned by the announcement that Herr Kerbler, heretofore chaplain at Lindenau, near Munsterberg, in like manner had joined the new congregation, and would appear in the house of God.

Then followed the solemn installation of the pastor into his office. Twelve maidens clothed in white, with garlands of flowers, opened the procession; then followed Herr John Ronge, conducted by Herr Czerski, the chaplain, Werber, and the heads of the congregation, from among whom Professor Regenbrecht, who had done so much to found the new congregation, to the great regret of every one was obliged to be absent.

Dr. Steiner then made a powerful address to the new pastor upon the duties of his office. Herr John Ronge replied to the congregation, and promised never to desert them in joy or in sorrow.

Divine service, which consisted of verses from the psalms, sung alternately by the clergyman and the congregation, then commenced. Herr Kerbler intoned with a powerful voice, "Glory to God in the highest;" and Herr Ronge mounted the pulpit, where he described what the true Church of Christ is, and showed that true religion is founded upon those two axioms of Christ: "Be ye therefore perfect, even as your Father which is in Heaven is perfect;" and "Thou shalt love the Lord thy God, with all thy heart, and thy neighbour as thyself"—not on any confessions of faith, form, or ceremonies; it consists of being possessed of inward spiritual Christianity, and acting according to it. That he who acts so is a true Christian, and that to this doctrine all men could subscribe; that therefore it was possible to belong to a universal Christian church, which should be one in belief, in love, and in actions. After the general prayer, Herr Ronge read the letter of the universal Christian congregation at Dresden to that of this place. On leaving the pulpit he pronounced the universal Christian confession of faith, and the congregation confirmed it by their Amen.

After this a selected portion was from the paper with the words of the consecration of the Holy Supper, followed by the sublime chorus—"Holy, holy, holy;" the Lord's Prayer was read, and the congregation, with the closing psalm, "Great God we praise thee," lifted up their hearts in solemn thanks to God, the all bountiful in heaven, who had graciously allowed them to celebrate that day so memorable, and pregnant with such consequences.

No disturbance of any kind interrupted the important hours of a genial sunny morning—may it be the morning of a great exalting future—the morning of the true day for mankind groaning in darkness—may heaven on which all depends give it its blessing.—Silesian Paper.

[We give this article just as we find it; but our persuasion is, that John Ronge's preaching is much more decisively evangelical than what is exhibited in the above condensed account of his discourse on the occasion.—It would appear that the Prussian government acts with perfect impartiality in the matter, which is highly creditable to a Sovereign of such absolute power as the King of Prussia wields. Bishop Arnoldi may seek the gain of his church by showing an old coat at TrĒves—John Ronge may labour to advance Christ's kingdom by an exhibition of Gospel doctrine at BrĒslau; they are equally protected. An officer in the army is said to have asked the King's leave to join the new congregation, and was told he had liberty to do so without any special leave from his Sovereign. This, in fact, amounts to something better than indifference; it manifests favour towards the new community.—Ed.]

ECCLESIASTICAL.

DIocese of QUEBEC.

Statement of Sums received by the Treasurer at Quebec, on account of the Church Society in the month of April 1845:

PAROCHIAL ASSOCIATION.

Table with 2 columns: Name and Amount. Includes Mr. Valleur, Donation £1 5 0; Mrs. Henderson 0 10 0; Mrs. Vanovous 0 5 0; Mr. Millar 0 2 6; Mr. Dohbins 0 2 6; Mr. Christmas 0 1 3.

Seminary Ward.

Mrs. Harrison, Subscription 0 5 0

St. Louis Suburbs.

Mrs. Melton, Donation 0 1 3

St. John's Ward.

Mrs. Worthington, Donation 0 1 3; Mr. Rogers, 0 2 0

Table with 2 columns: Name and Amount. Includes Mrs. Gale, Donation 0 1 3; Mrs. Jones 0 1 3; Miss O'Connor 0 5 0; Mrs. Harbeson, Monthly Subsn. 0 1 3; Mrs. Moore 0 0 4; Mrs. McAdams 0 0 4; Mrs. Sutcliffe 0 1 3.

Table with 2 columns: Description and Amount. Includes Parochial Collection 3 6 5; The Rev. Geo. Mackie, annual Subscription 1844 5 0 0; Collection at Gaspi Basin, Rev. W. Arnold 3 0 3; at Portneuf, Rev. C. J. Morris, 1845 1 5 0; at Bourg Louis 0 13 6; at Jaques Cartier 0 3 1; at Portneuf, St. Catharines & Bourg Louis 1845 1 15 0; Total £15 3 3.

T. TRIGGE, Treasurer.

30th April, 1844.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—The next stated meeting of the Central Board will be held, D. V. in the National School House at Quebec, on Wednesday, the 14th of this month, at 2 o'clock, p. m.

DIocese of TORONTO.

The Lord Bishop of the Diocese has addressed a circular to the Clergy, expressing his desire that a collection be made in all Churches, Chapels, and Stations, on Trinity Sunday the 18th of May, the same to be applied exclusively to the promoting of the cause of Missions in the Diocese, under the direction of the Church Society.

The General Annual Meeting of the Incorporated Church Society of the Diocese of Toronto is intended to be held at Toronto on Wednesday the 4th of June next, Divine Service in the Cathedral at 1 o'clock, p. m. The Clergy are requested to appear in their robes.

An Ordination is to be held in the Cathedral Church, Toronto, on Sunday the 29th of June.

INDIA.—The Right Reverend Daniel Wilson, D. D., Lord Bishop of Calcutta, has been compelled to resolve upon a visit to England for the re-establishment of his health which has been impaired during the 12 years of uninterrupted service rendered by him in that climate and that extensive charge. It was his intention to embark on the 10th of this month, and his arrival in England was to be expected about the end of June. If the change should, as he hoped, restore him to a sufficient state of health for further service in his Diocese, he designed to return after an absence of eighteen months, which would be in time for him to consecrate the new Cathedral in Calcutta.

DEAN OF WESTMINSTER.—It is stated that Archdeacon Samuel Wilberforce is to have this appointment on the elevation of Dr. Turton to the Episcopate.

The Revd. George Harvey Vachell, M. A. St. Peter's College, has been presented to the rectory of Foulness. Value £300.

PARISH OF WARE.—The Rev. Henry Coddington, late fellow of Trinity College, Cambridge, and Vicar of the above parish, died at Rome on the 1st of March. It will be recollected that this parish was much disturbed in consequence of innovations in the mode of conducting divine worship, and that a separate service, to be conducted by Wesleyan ministers, was set up at the Town-Hall at the desire of parishioners who were unwilling to attend at the parish-church under existing circumstances. The Times says:—

"Acting, as it is understood, in accordance with the expressed wishes of Charles James, Lord Bishop of London, the officiating clergymen at St. Mary's, the parish church, have resumed the use of the gown in preaching, and have given up the prayer for the Church Militant, and the weekly collection of the Offertory. The preacher last Sunday morning entreated all who had left to return. Perhaps the Bishop and the clergy will find it more difficult to heal than to make such a breach as has recently been made here. The service in the Town-hall continues to be well attended, and on Sunday Dr. Alder, of London, read prayers, and preached to crowded congregations; and it is intended that on Easter Sunday the Sacrament of the Lord's supper shall be administered in that building. [We are exceedingly curious now to learn whether the separate service will be relinquished—cessante causa &c.—our reflections on the subject, in the 32nd number of our first volume come to our recollection with much anxiety to know the result.—Ed.]

THE REV. FREDERICK OAKLEY.—It is positively stated that the Bishop of London is going to proceed against this clergyman in the Ecclesiastical Court. We take this opportunity of correcting an error into which we fell in mentioning the case in our number of April the 3rd, where he is described as minister of Margaret Chapel, Westminster; it should have been Margaret Chapel, Margaret Street.

The Rev. W. G. WARD, Fellow of Balliol College, Oxford, and author of "The Ideal of a Christian Church," was married at St. John's Church, Paddington, on the 31st of March, to Frances Mary, youngest daughter of the late Rev. John Wingfield, D. D., Prebendary of Worcester. By his marriage, he vacates his fellowship in Balliol College, as a matter of course.

TEMPERANCE.

Pursuant to public notice, a General Meeting of the QUEBEC TOTAL ABSTINENCE SOCIETY was held on Monday evening last in the Hall of Assembly, which, notwithstanding the unfavourable state of the weather and the badness of the roads, was attended by about 200 persons. At seven o'clock the chair was taken by the President of the Society, JEREMY HARRIS, Esq., who opened the business of the evening with some very interesting remarks and closed by requesting the Secretary to read the Report, an abstract of which we have in

type, but to our disappointment it is crowded out of our columns this week: we purpose inserting it in our next.

QUEBEC CHARITABLE FIRE WOOD SOCIETY.—An abstract of the report of this institution was prepared for this number, for which we regret we do not find room this day; it will follow in our next.

We have to request that those of our Town Subscribers who change their residences at this season will be so kind as to give notice with very distinct directions at the Publisher's, in order to secure the punctual delivery of the paper after their removal.

TITLE PAGE AND INDEX for our first volume are ready for delivery to those Subscribers who have taken it from the first number; but as our Publisher's messengers would not be able to distinguish, we have to request our friends entitled to them to apply at Mr. STANLEY's and they will be supplied. His Office is about to be removed to No. 4, St. Ann Street, the house lately occupied by Mr. A. Hadden.

PAYMENTS received on account of the BEREAN since last publication.—From Captain Robinson, Royal Rifles, to No. 57 to 82; Captain Forester, 53 to 104; Messrs. Green, 53 to 104; H. N. Jones, 53 to 104; H. W. Welch, 53 to 104; D. Burnet, 53 to 104; John Hummel, 53 to 104; Mrs. Young, 1 to 52; Miss C. Handley, 42 to 93. We cannot furnish No. 41 without breaking a volume complete from No. 1, of which we have but few remaining now.

Political and Local Intelligence.

LATER FROM EUROPE.—The English Mail of the 4th of April arrived here on Saturday last, via Montreal and Boston, being the first brought in under the new arrangement. It furnishes us with Liverpool dates seven days later than those brought by the Great Western. The steamer was detained thirty hours by Government, for the purpose of bringing out despatches for the British Ambassador at Washington. The Oregon question was brought forward in Parliament on the 4th of April by Lord John Russell in an able speech, in which he adverted to that part of the inaugural address of the American President, (Polk) which declares "the American claim to Oregon to be clear and unquestioned; and his determination, by all constitutional means, to assert and maintain it." The noble Lord entered into details to prove the superior title of Great Britain to the Territory in question, and concluded by expressing his conviction that the Government would not yield their just rights to what he could not but call a blustering announcement of the President of the United States, and "that in all their proceedings, they would duly consult the interests of the country and the honour of the Crown." Sir R. Peel in reply took occasion to speak of the attempts which had been made from time to time to settle this question by negotiation; it was still under negotiation. He deeply regretted that, "while negotiations were pending, the American President should, in a public address, contrary to all usage, refer in the manner he has done, to a point in dispute. He still hoped to effect an amicable settlement of the subject in dispute, but should our hopes be disappointed, we too have unquestioned rights and are resolved and prepared to maintain them." This declaration was received with loud and long continued cheering.

The increased vote to MAYNOOTH COLLEGE produced an interesting discussion on 3d April. More than a hundred petitions were presented against it. The motion for leave to bring in a bill was eventually carried by a majority of 102: it provides an annual sum of £26,360, to meet the expenses of the college; and an additional sum of £30,000 is to be granted this year for the enlargement and improvement of the buildings.

It is said to be the intention of Her Majesty and the Prince Albert to visit Ireland in July, and that Parliament will be prorogued to enable her ministers to accompany Her Majesty. The Royal Party lately visited the Isle of Wight.

Repeat agitation still continues in Ireland, but in a moderate degree. It was reported to be the intention of Mr. O'Connell to revive the "monster meetings."

COMMERCIAL MATTERS show no change of consequence. The debate on the Oregon question caused somewhat of a decline in the funds. The state of trade in the manufacturing districts is satisfactory. The demand for iron was unabated and prices fully maintained. For Canada Pot and Pearl Ashes there had been more demand; two or three hundred barrels of the former had been sold at former rates, and Pearls, in small parcels, reached 26s. per cwt. The Corn trade was very dull and no transactions were reported. The demand for Pine Timber was good and stocks decreasing. Quebec Oak of inferior quality had been sold at auction at 1s. 6d. per foot. Birch is quoted at 1s. 6d. to 1s. 7d. per foot; Masts and Spars, calliper 14jd. to 15jd.; Deals, 1st quality, £13. 10s. 2d. do. £11. to £12. 7s. 6d.; Staves dull at £60 per M. for standard, and £18. 18s. for W. O. Pencilion.

FRANCE.—Much speculation is going on in this country, also, in railroads, and the Government are endeavouring in a measure to check this gambling spirit. A convention has been agreed upon with the Em-

peror of Morocco, who has yielded nearly all which the French commissioner required. A portion of the French press indulges a hostile tone towards England.

SPAIN and PORTUGAL present nothing worthy of notice; but SWITZERLAND is still agitated by the dispute concerning the Jesuits, and fears are entertained lest this exciting question may lead to very unpleasant results. The extraordinary Diet adjourned without effecting an amicable settlement of affairs.

DR. WOLFF.—It will be a matter of congratulation to the personal friends of this intrepid traveller as well as to all who sympathized with him in the danger he voluntarily incurred for the purpose of performing a Christian duty, to learn that he arrived in safety at Malta on the 25th March, and expected to leave for England the next day.

THE FLEET PRISON has been purchased by the Corporation of London, and is to be demolished.

THE PORTLAND VASE which was lately almost destroyed by one of the visitors in the British Museum has been ingeniously repaired and will again be exhibited.

YORK CATHEDRAL.—The portion of this venerable building which was damaged by fire in 1830, has been restored at a cost of £90,000. A monster bell has been cast for it, weighing 16 tons, and requiring 12 men to ring it.

THAMES TUNNEL.—A fancy fair and bazaar was held in this novel situation, which continued for a fortnight.

DEADENDS.—In the House of Lords, on Monday the 24th of February, Lord Campbell moved the first reading of the bill to abolish deadlands. He explained the anomalies of the present law. The maxim of the law is, "Omne movens ad mortem Deo dandum est." all chattel goods causing death are to be forfeited to the Crown; not by way of punishment, because in case of culpability the death becomes an affair of murder or manslaughter, and the law of deadlands does not apply. The application of the forfeiture is most absurd. If the cause of death be a sword used by one man and taken from another without his leave, it is forfeited. If a man fall from a horse, the horse is forfeited; if he were to fall from the horse into a mill-course and be killed by the water-wheel, both wheel and horse would be forfeit. If a man climb up a wagon and fall, the wheel will be forfeit; if the wagon be moving, wagon, horses, and all go; if it be a stage-coach, coach, horses, and passengers' luggage! If a man fall from a ship in salt water, there is no deadland; if in fresh water, the ship, its furniture, and cargo are deadlands. But nothing fixed to the freehold—a door, for instance—would be deadland. By the old English law the chattel was to be sold, and all the money was to be spent in masses for the soul of the deceased. While the law has been abolished in the Roman Catholic countries of Europe, it is retained in this Protestant country! The bill was read the first time.

CRIME AND PUNISHMENT.—A remarkable instance of promptness in discovering and following up to punishment the perpetrator of crime, has lately been given in England. It also shows in a striking manner the rapidity with which those who commence to tread the downward path of sin are hurried on to the commission of atrocities at which, formerly, they would have revolted with abhorrence; and therefore claims the serious consideration of all. A woman named Sarah Hart was poisoned in the vicinity of Aylesbury, Bucks, on the night of the 1st January last. A man named John Tawell, of respectable connections, and once a member of the Society of Friends, had seduced her some years back, and two children were the consequence of their intercourse. He continued to support her up to the time of the murder, but being afraid that his connection with her would come to the ears of his wife, a young and highly respectable person whom he had lately married, he resolved to put an end to her existence. The circumstances of the discovery and capture are striking; a neighbour of the woman who was the unfortunate victim happens to go into her cottage and finds her in the agonies of death; the alarm is immediately given and an inquiry is commenced: Tawell, whose intercourse with the woman is known, was seen coming out of her cottage a short time before the discovery is made; it is ascertained that he has left for London by the cars. Through the agency of the Electric Telegraph on the Great Western railway, the necessary information is immediately conveyed to London, so that on Tawell's arrival there, he is at once arrested. The purchase of prussic acid and a host of other suspicious circumstances, which were fully proved against him, so fully convinced the jury that, after a trial which lasted three days, and in which money and legal talent were lavished in his defence, they returned a verdict of guilty. The wretched man suffered the extreme penalty of the law at Aylesbury on the 28th March, having previously made a confession of his guilt. "Though hand join in hand, the wicked shall not go unpunished."

TEN NEWFOUNDLAND DOGS have been imported into Paris for the purpose of watching the banks of the Seine, and experienced trainers are employed in teaching these magnificent animals to draw from the water stuffed figures of men and children. The rapidity with which they cross and recross the river, and come and go at the voice of their trainers, is truly marvellous. It is hoped that these fine dogs, for whom handsome kennels have been erected on the bridges across the Seine, will render great service to the cause of humanity.

ARMY.—60th Pl. Lt and Capt Hon F. J. R. Villiers, in Coldstream Regt. of Ft. Grds. to be Capt. v Wood, who exch. Lt. D. D. Muter, fu 89th Pl. to be 1st Lt. v Saunders, who exch. 2nd Lt. G. B. Jennings to be 1st Lt. by pur v Briveters, who ret; A. O. Greenville, Gent to be 2nd Lt. by pur v Jennings.—69th. Lt. H. Saunders, Lt. fu 60th Pl. to be Lt. v Muter who exch. Sir R. Jackson, the commander of the forces; it is said, will shortly return to England and will be succeeded by Lieut. Gen. the Earl of Cathcart.

MEXICO AND THE UNITED STATES.—The American Minister at Mexico has been officially informed that, in consequence of the resolutions of the American Congress in favour of the annexation of Texas, all diplomatic relations between the two Governments are now at an end. It is reported that Mexico has made overtures to Texas promising to acknowledge her independence if she would refuse to become a member of the American Union.

THE BOWEN THEATRE in New York was burnt to the ground on the 25th ultimo, being the fourth time this has happened. Nothing was saved: loss about £20,000 and no insurance, as all the Insurance Companies declined the risk.

EASTERN PROVINCES.—On the 14th of April the Lieutenant Governor of Nova Scotia, Lord Falkland, prorogued the Provincial Legislature with the usual state. His Lordship's speech upon the occasion is short but pertinent, and contrasts favourably with the long and prosy documents which are often put forth upon similar occasions in the neighbouring republic. The sum of £1840 has been voted by the Nova Scotia Legislature, during the past session, in aid of communication by steamers between different parts: of which £500 are towards the establishment of a line between Pictou and Quebec.

NEW CATHOLIC CHURCH.—His Lordship Bishop Phelan, returned public thanks from the pulpit last Sunday to the Protestant people of Bytown, for their christian liberality. We publish herewith a list of Protestant subscribers, with the amounts subscribed. It will be perceived that the amount exceeds £86; and this is independent of a former subscription by Protestants.—Packet.

DRAWBACK BILL.—A circular has been addressed by the Deputy Inspector General to the different Collectors of H. M. Customs, notifying them that all British goods entering Canada through the United States under this new regulation, must be considered as foreign goods and will be liable to the duty payable upon such.

FOUNDINGS.—The Commissioners "for the relief of the Insane and Foundlings" in this district, have been officially notified by the Governor General, that "His Excellency in Council, having taken into consideration the grants heretofore made for the support of foundlings in the district of Quebec, conceives that this should no longer be a burden upon the public, and therefore he is not prepared to recommend to the Provincial Parliament any future appropriation for this purpose beyond that for which the Province is now pledged." In consequence the Commissioners give public notice that no more foundlings will be received at the depot of the Hotel Dieu, and that the necessary precautions will be taken to prevent any infraction of this regulation.

This measure entitles the Governor General to the thanks of the community, not so much on the score of economy as of morality, since there is little doubt that such grants only prove an encouragement to vice.

MECHANICS' INSTITUTE.—The Annual Exhibition took place on Tuesday evening, in the old House of Assembly room, Parliament Buildings, and was attended by a numerous and respectable assemblage of the citizens, including many of the younger branches of families. The walls of the room were ornamented by a number of oil paintings, engravings, &c. some of which are the work of Canadian artists, while the others were lent by their owners for the occasion: on a long table were placed specimens of the ingenuity and skill of the mechanics of Quebec, of which we regretted to see so few produced. Among these a miniature model of a high-pressure steam engine and another of a turning lathe, both made by Mr. James Collins, a shoemaker of this city, excited much admiration from the neatness of the workmanship, indicating the ingenuity of the maker. At eight o'clock the chair was taken by His Worship the Mayor, supported on either side by the Vice Presidents of the Institute, Messrs. Geggie and Paterson. The President, the Honble. John Neilson, was prevented from attending by indisposition. His Worship commenced the proceedings of the evening by some remarks in the French language, in which he alluded to the pleasure he felt in presiding at an assemblage of this character, and expatiated on the benefits conferred on society by such institutions as have for their object the diffusion of useful knowledge. Addresses were then delivered by the following gentlemen:—

By Mr. Ruthven, on the advantages which the Institute offers to artisans and the public; by Mr. Geggie, on spontaneous combustion, especially in human bodies, illustrated by experiments; by Mr. Henning, on the benefit of Mechanics' Institutes. Mr. Paterson, a deaf mute, gave a very interesting display of his talent by illustrating, in the language of signs, the different passions of fear, revenge, despair, &c. &c. The intervals between the addresses were enlivened by the music of the band of the 60th Royal Rifles, which was stationed in the gallery. The proceedings were closed by the exhibition of a very excellent magic lantern, which seemed to be received with more favour than any thing else, and caused much merriment among the younger portion of the audience.

BAZAAR.—The Eighteenth Annual Bazaar in aid of the funds of the Female Protestant Orphan Asylum was held on Thursday and Friday of last week at the National School House. The display of articles of taste and of a useful character which the exertions of many friends had furnished in support of this benevolent institution was varied, and afforded abundant opportunity to those disposed to contribute in this manner to the funds of the charity. The proceeds of the sale were £312. The band of the 43rd Regiment attended on the second day, and the visitors were very numerous.

NAVIGATION.—The Lord Sydenham arrived in port on Friday afternoon, being the first steamer direct from Montreal. The Queen came in on Sunday, and the North America on Monday; all heavily laden with freight, the latter having a deeply laden barge in tow. Our summer communications being now res-

ored, the arrival of a vessel from sea is only needed to give activity and life to the business part of the town. The weather continues cold and unsettled: on Saturday there was another snow storm, since that rain.

WELLAND CANAL.—The new and enlarged locks are to be opened this day; the water was let into the feeders on the 16th ulto.

EARTHQUAKE.—Capt. Armstrong of the Queen reports that a smart shock was felt at Montreal on Tuesday afternoon about 5 o'clock, which extended to Sorel. It excited much alarm, but providentially no damage was done. Several persons in Quebec felt a trembling about the same hour, which leaves no doubt that it also extended to this neighbourhood.

PASSENGERS.

In the Steamship Caledonia, from Liverpool to Boston—Hon. Geo. Pemberton, Mr. and Mrs. Kimber, Mr. Glover, and Mr. Nelson of Quebec; Captain Brook Taylor, Mil. Secy. to the Commander of the Forces, Sir G. and Lady Simpson, 3 children and servants, Major Denby, Miss Ogden.

PORT OF QUEBEC.

ARRIVED. May 1st. Ship Great Britain, Swinburn, London 13th March, general cargo, P. McGill & Co.

CLEARED. April 28th. Bark Junior, London, Atkinson & Co.

MARITIME EXTRACTS.

The Light ship was launched from the Patent Slip, at Pointe Levy, on Saturday morning last, and was towed to the Queen's Wharf, where she took in her stores and proceeded to her station in the Traverse on Tuesday.

The Schooner Gazette arrived here on Sunday, from Portneuf with a cargo of Staves, spars, &c. saved from one of the wrecks.

The hull of the Steamer Charlevoix, wrecked last fall, has been towed into port. Most of the cabin furniture is saved. The steamer Pocahontas came up yesterday about noon from the Saguenay and reported the ship Great Britain below off Crane Island. The steamer N. America went down for her soon after, and returned with her during the night.

BIRTH.

On Friday last, Mrs. F. R. Gray, of a son.

MARRIED.

On the 26th instant by the Revd. Mr. Clugston, Mr. Thomas Hunter, of Quebec, to Mary Jane, eldest daughter of Robt. Warren Kelly, Esq., district of Gaspe.

At Toronto, on Monday the 14th instant, at the Cathedral Church of St. James, by the Lord Bishop of Toronto, Robert Stanton, Esquire, Collector of Customs at Toronto, to Anna Louisa Newbigging, niece of the Hon. Mr. Justice Haegerman.

DIED.

On Thursday last, Susan, daughter of Mr. Robert Cairns.

At the Isle of Wight, on the 4th of March last, Mrs. Dames, wife of Captain G. L. Dames, 66th Regt. and daughter of the late Wm. Kemble, Esq. of this city.

On Tuesday, very suddenly, at Sorel, Mr. Wm. Bethel, of this city; (late of Valcartier,) aged 47 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 29th April, 1845.

Table with columns s, d, s, d. Items include Beef, Mutton, Lamb, Veal, Pork, Bacon, Fowls, Ducks, Turkeys, Butter, Eggs, Geese, Lard, Potatoes, Maple Sugar, Peas, Flour, Do. per quintal, Oats, Hay, Straw, Fire-wood, Cheese, Pot Ashes, Peral.

NOTICE.

THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES.

HENRY W. WELCH. W. H. A. DAVIES.

Arthur Street, Quebec, 25th April, 1845.

AUCTION.

IN BANKRUPTCY. TO WOOL MANUFACTURERS AND OTHERS.

WILL be sold by Auction, on FRIDAY, 2nd MAY next, at TWO o'clock, P. M., at the BEAUFORT WOOL FACTORY, the whole of the valuable Machinery, &c., at present in use, comprising Pickers, Cording Machines, Bitters, Spinning Jennies, Looms Raising and Shearing Machines, Pulling Apparatus, Turning Lathes, Stoves, Press Slove, with warming plates, &c., a quantity of Press Paper, Large Boilers or drying Vats, &c. &c. &c.

For further particulars apply at the Factory, to MESSRS. H. LE MESURIER, JNO. BONNER and HENRY W. WELCH, Assignees, or to DUPONT & CO., Auctioneers.

The Factory is within 2 1/2 miles of Quebec. To be inserted in Quebec Gazette, Canadian, Montreal Herald, and Sherbrooke Gazette, once per week until day of Sale. Quebec, 21st March, 1845.

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

For terms (which are moderate) apply at the School. An early application is requested; as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction.

Quebec, 15th April, 1845.

M. KELLY, CABINET-MAKER, UPHOLSTERER, &c.

St. John Street, St. John Suburbs, QUEBEC. All Orders given to M. K. will be thankfully received and punctually attended to. Furniture neatly repaired. French Polishing and Varnishing done in the best style.

Funerals Furnished at the shortest notice. April 16, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes 3 1/2 to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes. Ship Scrapers. Iron, Cordage, &c. THOMAS FROST, & Co. Quebec, 12th April, 1845.

CHEAPEST CLOTHING ESTABLISHMENT In the Canadas.

C. T. BROWN, MERCHANT TAILOR, begs to call the attention of his customers and the public to his extensive Stock of well made up CLOTHES, to suit the Working Man and the Gentleman, at fully a third below the usual prices. Also, Clothes made to measure at the same low charge, and warranted to fit or no sale. Quebec, 3d April, 1845.

CLOTHES, CLOTHES.

BOY'S CLOTHING MADE TO MEASURE, warranted of the best materials, and a first-rate cut.—No fit, no sale—and at prices as low as made up slop clothes can be bought. Always on hand an extensive assortment of WELL MADE UP CLOTHES AT C. T. BROWN'S, Merchant Tailor, Basile Street. Quebec, 3d April, 1845.

COUNTRY RESIDENCE TO LET.

THE House lately occupied by the Subscriber, on the St. Foy Road, 1 1/2 mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

TO LET.

THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

FOR SALE, A SMALL two story Stone House

with Out Houses, Garden, and an excellent Well of Water, well adapted for a small family. Apply on the premises, 9 D'Artigny Street St. Louis Heights. Quebec, 5th March, 1845.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. G. O. B.

CLASSICS, MATHEMATICS AND NATURAL PHILOSOPHY } REV. E. J. SENKLER CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING..... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. MCMORINE.

DIRECTORS.

REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. Hon. F. W. PRIMROSE, JOHN MCLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq.

Charges for boys under 10 years of age: £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3.

PREPARATORY DEPARTMENT.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade. MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

YOUTH'S CORNER.

THE TOWN PUMP TALKING TO ITSELF.

"Noon, by the north clock! Noon by the east! High noon too, by these hot sun-beams, which fall, scarcely astlope upon my head, and almost make the water bubble and smoke in the trough under my nose. Truly, we public characters have a tough time of it! And, among all the town officers, chosen at March meeting, where is he that sustains, for a single year, the burden of such manifold duties as are imposed, in perpetuity, upon the Town Pump? The title of 'town treasurer' is rightfully mine, as guardian of the best treasure that the town has. The overseers of the poor ought to make me their chairman, since I provide bountifully for the pauper, without expense to him that pays taxes. I am at the head of the fire department, and one of the physicians to the board of health. As a keeper of the peace, all water drinkers will confess me equal to the constable. To speak within bounds, I am the chief person of the municipality, and exhibit, moreover, an admirable pattern to my brother officers, by the cool, steady, upright, downright, and impartial discharge of my business, and the constancy with which I stand to my post. Summer or winter, nobody seeks me in vain; for, all day long, I am seen at the busiest corner, just above the market, stretching out my arms, to rich and poor alike; and, at night, I hold a lantern over my head, both to show where I am, and keep the people out of the gutters.

"At the sultry noontide, I am cup-bearer to this parched populace, for whose benefit an iron goblet is chained to my waist. Like a dram-seller on the Mall, at muster day, I cry aloud to all and sundry, in my plainest accents, and at the very tip top of my voice. Here it is, gentlemen! Here is the good liquor! Walk up, walk up, gentlemen, walk up, walk up! Here is the superior stuff! Here is the unadulterated ale of father Adam, better than Cogniac, Holland, Jamaica, strong beer, or wine of any price; here, it is by the hoghead or the single glass, and not a cent to pay! Walk up, gentlemen, walk up, and help yourselves!

"It were a pity if all this outcry should draw no customers. Here they come. A hot day, gentlemen! Quaff, and away again so as to keep yourselves in a nice, cool sweat. You, my friend, will need another cup full, to wash the dust out of your throat, if it is so thick there as it is on your cow-hide shoes. I see that you have ruffled half a score of miles today; and, like a wise man, have passed by the tavern, and stopped at the running brooks and well-curbs. Otherwise, betwixt heat without and fire within, you would have been burnt to a cinder, or melted down to nothing at all, in the fashion of a jelly fish. Drink, and make room for that other fellow, who seeks my aid to quench the fiery fever of last night's potatoes, which he drained from you cup of mine. Welcome, most rubicund sir! You and I have been great strangers hitherto; nor, to confess the truth, will my nose be anxious for a closer intimacy, till the fumes of your breath be a little less potent. Fill and tell me, on the word of an honest toper, did you ever, in cellar, tavern, or any kind of a dram shop, spend the price of your children's food for a svig half so delicious? Now, for the first time these ten years, you know the flavour of cold water. Good bye; and whenever you are thirsty, remember that I keep a constant supply, at the old stand. Who next? Oh, my little friend, you are let loose from school, and come hither to scrub your blooming face, and drown the memory of certain scraps of the ferule, and other school boy troubles, in a draft from the Town Pump. Take it, pure as the current of your young blood. Take it, and may your heart and tongue never be scorched with a fiercer thirst than now! There, my dear child, put down the cup, and yield your place to this elderly gentleman, who treats so tenderly over the paving stones, that I suspect he is afraid of breaking them. What! he limps by without much as thanking me, as if my hospitable offers were meant only for those who have no wine cellars. Well, well, sir,—no harm done, I hope! Go draw the cork, tip the decanter; but, when your great toe shall set upon me, it will be no affair of mine. If the gentleman love the pleasant titillation of the gout, it is all one to the Town Pump. This thirsty dog, with his red tongue lolling out, does not scorn my hospitality, but stands with his hind legs, and laps eagerly out of the trough. See how lightly he capers away again! Jovialer, did you ever have the gout? Here comes a pretty young girl of my acquaintance,—with a large stone pitcher for her vessel, as Rachel did of old. Hold out your vessel, my dear. There it is, all to the brim; so now run home, peeping at your sweet image in the pitcher as you go; and forget not, in a glass of my own liquor, to drink—SUCCESS TO THE TOWN PUMP!"

Twice-told Tales.

NEW YEAR'S LETTER TO SUNDAY SCHOLARS.

From a Clergyman since dead; see Berean of April 17th.

St. George's Rectory, Jan. 1st, 1844.

"My dear Young Friend,—By the kindness of our Heavenly Father we have been spared through another year. In every month since my last New Year's letter, my dear children, as well as the aged have gone down to the grave,

and their souls have returned to God who gave them. We know not how soon any of us may be travelling the same road. This is a season when it is proper for us all to thank God for his preserving goodness, and for all his other countless mercies, and to resolve that we will show our thankfulness by our love to the Saviour, our devotion to his service, and our obedience to all his precepts. Especially, my dear young friend, should it now be your delight to call to mind all the past instructions you have received in the Sunday-school, the many precious lessons from the Bible that you have recited to your teachers, and the kind words of explanation which you have listened to from their lips.

I hope too that you love your church; and find both pleasure and profit in the duties of public worship, and that you will pay such good attention to all its services, and have religion so impressed upon your heart that you may, if the Lord preserves your life, at some future time be able to become a teacher yourself, and do the same good to others that you are now receiving. It is my earnest prayer for you and all the dear children and youth of our Sunday-schools, that the Lord may impress you early with his Holy Spirit, incline your hearts to the love of his dear Son, and give you strength to walk in the way of his commandments; so that whether you are called out of this life in the days of childhood or youth, or permitted to remain until advanced years, you may receive from your heavenly Judge the sentence of "Well done, good and faithful servants, enter ye into the joy of our Lord." Farewell, dear pupil. May the Lord bless you and keep you, and if we should not meet to exchange our good wishes for each other on another New Year's day, may we die with the joyful hope that we shall meet in a better world, and this happy welcome be ours when we appear before our heavenly Judge.

"O glorious hope! O blest abode! Thus to be near, and like our God: And flesh and sin no more control The sacred pleasures of the soul."

From your affectionate Pastor JAMES MILNOR.

THE GREAT ORGAN AT FREIBURG IN SWITZERLAND.

Described by Mr. Lowell Mason, of Boston.

Mr. Mason relates that he heard of the reputation of this instrument in the course of his journey, and stopped at Freiburg to see it. For this purpose he attended service at the Cathedral, where he heard the instrument, and finished the account of his first hearing by saying, that he found the organ to be nearly what he had expected, a very excellent instrument, but by no means superior to others in Germany and England. Being introduced, however, to the organist immediately after service, he was invited to go into the organ loft and hear the instrument again, which he did.—He describes its external appearance. It had four rows of keys, and sixty-four registers. "The registers do not draw out, as is common, but slide to the right and left. The outside appearance is very beautiful. The case is of black walnut, very tastefully and richly ornamented with carved and gilt work. There are about ninety front pipes, all of which retain their natural colour, like the organ at the Odeon. It is so with almost all the European organs.—The organist played an introduction and fugue by Bach. The rich tones of the noble instrument rolled through the lofty arches of the Cathedral with great power and grandeur.

"After this he played an orchestra piece, in the manner of an overture in which the various powers of the instrument were made to appear to admirable advantage.—The flute, oboe, horns, trumpets, violins, &c., all being heard in their turn, and all blending in the richest harmony in the tutti passages."

The rest we quote from the author's own description:

"The third piece was in military style.—It was an admirable representation of a military band, in which clarionets, bassoons, horns, trumpets, and trombones, are in the hand of the most perfect master of those instruments.

"But to the fourth piece. This was a Motetto by Haydn—a vocal piece. The moment the introductory symphony commenced, the peculiar style of the inimitable composer was obvious. Haydn is always so tasteful and elegant in melody, and so chaste and rich in harmony, that he cannot be mistaken. It seemed almost a pity that such a piece of music, requiring voices, should have been selected for the organ, and especially as a piece designed to exhibit the power of the instrument. But when, the prelude drawing to a close, the organist came to a vocal passage, what was my astonishment to hear a choir as it appeared at the time to be, commence and sing. It was entirely distinct from the organ which all the while had the accompaniment. The voices were heard—distinctly heard—it seemed as if there could be no mistake.—No one was in the organ loft but the organist and myself. I looked around for the choir—removed from one position to another—put my ears close to the instrument and the key-holes of the panels, and endeavoured to ascertain from whence came the vocal

sounds—but in vain. Mr. Veit saw my surprise and smiled. I repeatedly moved from side to side and listened in every position, not being willing to believe, what at last proved to be true, that the sounds I heard were instrumental only, and not vocal. At the conclusion of the vocal passage the organ was again heard alone in the symphony, and at the close of this the voices were resumed again—sometimes in solo, or duet, treble and altos responding to tenors and basses vice versa—in figurative, fugato, or plain counterpoint.—Still I could be hardly satisfied that there was no deception—that there were not voices concealed in, or behind the instrument. But the organist having concluded the piece, left the organ, and gave opportunity for others to touch the keys. When I found that the touch of my own fingers produced the same quality of tone, all my infidelity ceased, and I believed that it is possible for an organ to be made so exactly to imitate the human voice, that the difference cannot be easily distinguished. Finally, Mr. Veit played a storm piece in which the elements appeared to rage, and the lightnings to flash, the thunder to roar, the rain to descend in torrents, and the very pillars and high arched dome of the minster to shake. It grew dark, and wet, and cold.—We hastened out of the tempestuous cathedral into the open air, and were met by the sunshine of a summer's day in Switzerland."

At a subsequent hearing, Mr. Mason was confirmed in his high opinion of the instrument, and closes his account of it with the following statement:

"This organ was built by Moser, now about 75 years of age. He will not make another or suffer this to be examined. The King of France lately sent to Moser to build an organ for him on the same plan, but he declined; saying that he wished his own native city of Freiburg to possess the only instrument of the kind in the world."—American Paper.

A MORAVIAN SETTLEMENT.

Described by an American.

I spent the last sabbath at the Moravian Settlement two miles out of the pretty village of Ballymena, and a charming spot it is. Such an exquisite neatness, order, and quietude pervade the place! The ground seems holy; and yet one sees upon every face those traces of business habits and of thinking common sense, which show that an intercourse with the rest of the world is still kept up, as well as that serenity of expression which proves that it costs no happiness and brings no harm. Two large boarding schools are kept by the Brethren, and frequented from all parts of the realm. Then there's a Savings Bank, a small church, teacher's dwellings, and houses where the single men, and the single women and widows severally live, all built of a fresh neat stone; and then two little parallel streets, of tenements of humbler members, with small gardens and patches of flowers belonging to each. An excellent inn is also kept up by this Society which commands a view of the whole village, including the beautiful play-greens of the school. Back of the church, and less public, is the grave yard—a level of stainless velvet verdure spotted with shade. The stones are all flat and alike. They lie in long rows, bedded in the grass, with roses sometimes waving in wild clusters over the stone. The men and women occupy different sides of the principal aisle, and the rows are regulated again according to age, marriage, and so on. The yard is rather full, for the brethren have been here, I think, some 70 years.—What a singular, and what a beautiful life is this to lead. Even those who would not fancy it for themselves, cannot but admire its result, as exhibited in scenes like these.—The habits of these men are first rate. In business they are accurate, punctual, staunch, steady, and fair. Their neighbours universally like dealing with them. But they do not carry business too far. They do not live for it, but by it. They neglect nothing. All their affairs, like their houses, are in perfect order. The flowers they cultivate are not more flourishing than the trade they drive. And yet they have plenty of leisure. They have time to be well informed, benevolent, serene, religious. They do nothing in a hurry. They do every thing well.

What a blessing is such a settlement to its neighbours! What a precious example is it of business mixed with the higher pursuits to which it is subservient, of the equable, conscientious, wholesome discharge of all the duties of society and life! I could see their influence in all their vicinity. I saw it in neater farms and yards, and cleaner cottages and happier faces. The verdure that springs by the line of the rivulet tells not the course of the little stream more truly than these things speak of the example and efforts of those who produce them. And yet who would be a Moravian? The scheme of the sect is suited to old stagnant communities, or half-barbarous new ones, and not to ours. It cannot live in such an atmosphere. No caucuses, no Change, no stocks, no fortunes lost and won, no great fires, or riots or bloody murders, no scandal even!—nothing in a word "going on," except by clock-work, with a regular monotonous click, click, click. Why fresh letters were read at the evening meeting, dated

in Greenland a year ago! This would never do for us, I fear.—Christian Register.

STRICT INTEGRITY.

Why is a man obliged to pay his debts? It is to be hoped that the morality of few persons is lax enough to reply—because the law of the land compels him. But why then is he compelled to pay them? Because the moral law requires it. A vicious or corrupt legislature might resolve to cancel debts, and the payment of them could not be enforced by the law of the land then; but the moral law would bind the obligation upon the debtor as securely as before. A man becomes insolvent, pays his creditors ten shillings instead of twenty, and obtains his certificate. The law of the land, therefore, discharges him from the obligation to pay more. But he receives a large legacy, or he engages in business again and acquires property. Now he is able to pay the other ten shillings of his debts; does the legal discharge exempt him from the moral obligation to pay them? No: and for this plain reason, that the duty to pay at all was not in the first instance founded on the law of the land, and so that law cannot warrant him in withholding any part of what he owed, if he have the means to pay.

It may be said that the creditors have relinquished their right to the remainder by signing the certificate. But did they do so voluntarily? It would be preposterous to affirm it. They accepted half their demands, because they could not get the whole. They signed the certificate, because it could do them no good to refuse, and would have been an act of gratuitous unkindness to the debtor. They relinquished their right to invoke the law of the land against him for the remainder of the debt, but the moral law remains on their side as fully as ever. The debtor's subsequent moral duties are in no wise affected by the legal discharge; he is protected by it in his endeavours to obtain the means of fulfilling them, and when he has the means, he ought not to take advantage of the legal protection for the purpose of leaving his moral duties unfulfilled.

If it should be urged that when a person entrusts property to another, he knowingly undertakes the risk of that other's insolvency, and that he has no just claims on his debtor, if the contingent loss happens, the answer is this: the debtor always engages unreservedly to pay, and not 'to pay if he can.' The plea here advanced would completely alter the relation between the parties, and throw them into partnership, when the transaction was entered into only as a loan of money. And the partnership would be a defective one, for the borrower would not have let his creditor share in his gains, if they had turned out beyond his anticipations, though he makes him bear the loss when his business proves a failure. His obligations are enforced by morality, however knowingly and unwarrantably his creditor may have run into risk by furnishing him with funds.

It is plain, therefore, that the man who has failed of paying his debts ought always to live with frugality, and carefully to economise such money as he gains. He is a trustee for his creditors; and all the money which he needlessly expends is not his but theirs.

Tried by these principles, the wrongs perpetrated under cover of insolvency will be found the most extensive of all species of private robbery. The profligacy of some cases is extreme. He who is a bankrupt to-day, riots in the luxuries of affluence to-morrow. Of such conduct we ought not to think without detestation. There is a wickedness in some bankruptcies to which the guilt of ordinary robbers approaches but a distance; and the legal impunity with which it is practised does not alter the moral complexion of the case. A sound state of public opinion ought to step in and supply the deficiency of the law. It should effectually reprove the insolvent who, with the means of paying, retains the money in his own pocket, relying upon the force of the legal discharge which he has received. Over the character of every insolvent who possesses property a shade would thus be thrown which nothing but payment could dispel. The principle here laid down is, indeed, officially recognised by a religious community whose record of it deserves the most mature attention by all who are anxious for the prevalence of a rectified state of public opinion in this matter. It is found among the official documents of the yearly meeting of the Society of Friends, in these words:

"Where any have injured others in their property; the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand that none, when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them. And it is the judgment of this meeting, that monthly and other meetings ought not to receive collections or bequests for the use of the poor, or any other services of the society, from persons who have fallen short in the payment of their just debts; though legally discharged by their creditors: for until such persons have paid the deficiency, their possessions cannot in equity be considered as their own."—Condensed, and interspersed with original matter, from Dymond's Essays on the Principles of Morality.

THE THAMES TUNNEL SURPASSED.—We find the following extraordinary account in the Debats:—"There has long been believed to exist, at Marseilles, a tunnel passing from the ancient abbey of St. Victoire, running under the arm of the sea, which is covered with ships, and coming out under a tower of Fort St. Nicholas. Many projects for exploring this passage have been entertained, but hitherto no one has been found sufficiently bold to persevere in it. M. Joyland and M. Matyras, an architect, have, however, accomplished this task. Accompanied by some friends and a number of labourers, they went to the Abbey, and descended the numerous steps that led to the entrance of the passage. Here they were the first day stopped by heaps of the ruins of the abbey. Two days afterwards, however, they were able to clear their way to the other end, and came out at Fort St. Nicholas, after working two hours and twenty minutes. The structure, which is considered to be Roman, is in such excellent condition that in order to put it into complete repair a cost of no more than 500,000f. will be required; but a much larger outlay will be wanted to render it serviceable for modern purposes. The tunnel is deemed much finer than that of London, being formed of one single vault of sixty feet span, and one-fourth longer."—Prot. Churchman.

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