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The BEREAN.

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

VOLUME II.—No. 34.]

QUEBEC, THURSDAY, NOVEMBER 20, 1845.

[WHOLE NUMBER 86.]

WAKING SONG.

ROSE GRANDISON AT THE PIANO (in "Lady Mary.")

Hark, O hark!
'Tis the glad note of the lark,
Rise, my soul, exulting, soaring,
Rise, thy day-spring pure adorning,
Now the dawning glory mark,
From shadows dark.

Come, sweet light,
Cheer my spirit, chase my night,
Hence thou weary, wakeful season,
Throbbing pulse, distracted reason,
Fifeful fever, take your flight,
Heaven is bright.

[Yes, dear girl, but what have you seen of heaven's brightness? Your beauty, loveliness, skill, and accomplishments will not bring you there:—are you born again? Have you evidence that the Spirit has done that for you which the water of baptism signified?—EDITOR.]

REPLY,

BY THE

RIGHT REVEREND DANIEL WILSON, D. D.,
LORD BISHOP OF CALCUTTA,

TO AN ADDRESS

Presented to him at a General Meeting of the Society for the Propagation of the Gospel, held on Wednesday July 23, 1845, His Grace the Archbishop of Canterbury, President, in the Churr.

(CONCLUDED.)

"It is an encouraging circumstance in the prospects of India, and of the Church at home, that Mission-work, when properly conducted, tends rapidly to raise the tone of holy doctrine and love in its supporters; it unites and elevates. All great pursuits bring out some master principle, and throw into the shade matters of a subordinate character. Old errors and defects are insensibly remedied, and all join heart and hand in the blessed enterprise. There is also, now, if I mistake not, a conjuncture of circumstances peculiarly favourable to new efforts; and I rejoice that I be if anything I can humbly suggest—and it will be but little, and that little submitted to the better judgment of his Grace and the Society, may contribute to that increased love and public confidence, without which the success of this and other missionary institutions, in their present position, can scarcely be looked for.

"1. The first thing I would venture most respectfully to intimate as applicable to India—and I presume equally so to England—is the importance of a wise and studious endeavor to heal the irritated and alarmed minds of the Christian community, by promoting a cessation from controversy, and the restoration of peace on the footing of sound scriptural truth. There is a general suspicion now afloat—a dread of innovation—a fear, and not an unreasonable one, of Popery; and a dislike to changes in our old usages and forms, as prevalent in 1832. The Protestant feeling is roused. His Grace's most mild and reasonable Pastoral Letter of January last, lays an admirable foundation for this attempt. The morbid excitement of the Protestant mind can only gradually be calmed. In itself, it is a right and noble feeling, and entitled to respect; and it may be kept from excess, and effectually calmed too, by an enlightened course of proceeding. Our Societies have only to stand aloof from the tendencies of the extreme movement, as now so fatally developed, and all will right itself.

"2. One excellent and sure method of promoting this, is by carrying out the plan, which the Society has already adopted, of circulating the unadorned accounts of the missionaries themselves. Here the full glory of the Gospel shines forth. The natural language of piety goes straight to the heart. When one of your missionaries says, 'I spoke to them for some time of sin, redemption through the merits of a Divine Saviour, prayer, holiness, and their duties in reference to the Church, into which they seek an entrance,' and then adds, 'may God guide them by his Holy Spirit,' every Christian mind responds.

"So again, when the missionary tells me, 'I cannot feel satisfied if I do not speak of Christ's merits and power to save even to the uttermost all who come unto God by him;' may God make each heart a 'temple of the Holy Ghost;' we cannot but feel a sympathy with him and his labours.

"In like manner, when another sums up his doctrine thus—'The members of our congregation are taught to know God, and to flee for refuge to the hope set before them in Christ,' he touches the inmost soul of every sincere follower of our blessed Lord.

"Nor is the effect otherwise when your Secretary at Madras says, he 'hopes to welcome, ere long, several learned and devoted missionaries to carry on the good work, to proclaim the unsearchable riches of Christ,' and the great truth on which our apostolic and every true Church is built, that 'being justified by faith we have peace with God, through our Lord Jesus Christ.'"

"These trustworthy and simple accounts transport us, as it were, to the Acts of the Apostles and the Epistles of St Paul.

"The language of official Reports and documents should harmonize, as much as possible, with this spirit. This is my third remark. This is done already in a great measure by the different Societies; but it will be wise, as it seems to me, to come back to first principles more and more, in such a state of conflict as the present. Charity should lead

us to 'become all things to all men.' The complex descriptions of conversion, as 'an admission into the Catholic Church'—a 'reception of the teaching of the Church'—a 'right to the privileges of the Church'—the 'having communion with the Catholic or Anglo-Catholic Church,' are not, I humbly suggest, the descriptions which we should too much dwell on, the terms have been so fearfully abused. There can be no objection to such language, if occasionally used—most of them occur in our Liturgy and offices—but they should by all means be intermingled with the direct scriptural descriptions of conversion, as a 'turning unto God'—the 'receiving of Christ'—the 'being led by the Spirit'—the 'knowing the power of Christ's resurrection'—and the having 'fellowship with the saints' in a word, the 'passing from death unto life' and 'from the power of Satan unto God,' otherwise the Church hides the Saviour. Under the present irritation, I am persuaded that it would be our wisdom, at least in India, thus to act. The heart of the earnest Christian delights to meet with the very language itself of St. Paul.

"4. Regularity in some plan of visiting and holding Meetings is found most desirable, and is, in truth, essential to any considerable improvement in our funds. Circular letters are not read; collection-sermons, without a long previous arrangement, are inconvenient and unproductive. The Auxiliary and Diocesan Societies must be supported by persons duly authorized to give information of the actual progress and wants of the Missions. The necessity for this is to be lamented. It springs from the infirmities of the Church. But under present circumstances, a well-organized system of this kind, however difficult and laborious at first, cannot be dispensed with.

"5. It is an obvious remark, that the Society should use all fit means, as I presume they do, of letting it be known that they take the utmost care in the selection of pious, learned, and devoted persons, receiving our Articles in their plain, grammatical, and natural sense, for missionary labour. Nothing will more tend to inspire confidence. All depends, under God, on the choice of men—men of God—men really qualified by inward piety, simplicity of faith in Christ, and the love of the souls of the Heathen, for the great work to which they are to be called.

"6. I cannot avoid thinking, further, that it is important for the Society to avail itself in India and at home, of the present very peculiar state of the movement question. It is in a totally new position from what it was some years since. The solemn judgments of the Ecclesiastical Court have sealed publicly and formally its condemnation. Differences of opinion, as to the tendency on the whole of its earlier publications and proceedings, need not now be adverted to. It is enough that the entire system, as a system, is at length confessedly rejected by all the authorities of our Church. My own persuasion has been, that it was condemned for some years before those judgments. I endeavoured accordingly, in 1842, to unite all my energy in forgetfulness and mutual forgiveness of the past, and tender love and forbearance in Christ Jesus for the time to come. The battle of the Reformation I considered to have been a second time fought and won; and our Protestant Church rescued, by the mercy of Christ, from the greatest peril that had threatened it since the settlement at the glorious Revolution of 1688. It is God's prerogative to bring good out of evil. His ways are unsearchable. The moment of favour to our Church may be now come. He may, perhaps, be pleased to turn the excited minds of both clergy and laity to the divine object of Christian Missions; and from the embers of an extinct controversy to raise a holy flame of love and pity for a lost world. Thus will the darkest night bring on the brightest dawn. The diffusion of earnest and enlightened piety of late years at home has been represented to me, as quite as remarkable as the contemporaneous obstacles. The clergy are said to be improving rapidly as parish priests: all is activity. The liberality of the laity has been nobly called forth. The fine spirit of church-building has become the glory of our land. National Church education, as I am told, amidst a thousand difficulties, is making rapid progress. The same is the case, in its degree, in India. The influence of our Church is greater there than was ever known. This is God's doing. He seems to be setting before us, at home and abroad, a 'great and effectual door' for occupying the ardent minds of men—if only we 'know,' and surely we shall know, the 'day of our visitation.' Opportunity, as an old writer observes, is the golden spot of time.

"7. Penitence and humiliation of soul before God, with earnest prayer for his grace and blessing, is the last suggestion which I would venture to offer. It is an obvious one, however, and scarcely needed. God abases and exalts. He punishes Churches and nations by allowing a spirit of error or division to arise. We then 'seek his face.' We acknowledge our sins and transgressions, personal and collective, before his footstool—controversy ceases. We 'accept' as the prophet says, 'the punishment of our iniquities.' We cast ourselves upon the infinite mercy of God in the sacrifice of his Son. We 'search and try our ways, and turn again to the Lord.' His 'anger then is turned away.' He again 'lifts up the light of his countenance upon us.' Truth and peace appear. We wonder at our former infatuation. Afflictions are sanctified; the work of God is carried on in a lowly, Evangelical spirit; and Christ alone—not man, nor instruments, not Churches—has all the glory.

"These suggestions have, I doubt not, already occurred to the honoured members of the Society now before me, and are in the course of being acted upon; as a distant visitor, however, absent for thirteen or fourteen long years, his Grace will forgive me for alluding to them, invited by the tenor of your affectionate address. I am now far advanced in life, and the 'time of my departure must be at hand.' I may never see you more; and I should have felt ashamed of myself if I had hesitated to say here, before this Society, as I have long done in India, what I thought might be conducive to its interests, at whatever expense of my feelings.

"Finally, be of good cheer, honoured brethren, in the name of the Lord. The holy principles of the Gospel are never appealed to in vain. There is a boundless mass of wealth in the great mine and treasure-house of Christian charity. We have hardly yet opened the ground. Let the heart of the pious and well-disposed be warmed with the exalted cause of Christian Missions, and they will soon begin vigorously to bring forth the rich ore. The immense majority of the devoted members of our Church, and of other bodies, only want to have an assurance that it is indeed the work of God that, upon the whole, is going on, in order to start forward to our aid. It is not the worldly and careless who will effectually help this, or any other Missionary Society. It is the pious, the devout; those who know the value of the Heathen's souls from having learnt the value of their own; those who understand somewhat of the Divine mystery of the God of our salvation, Father, Son, and Holy Ghost; of the eternal redemption of the blood of Christ; of the virtue of his infinite sacrifice as God-man; of the mighty operations of the sanctifying Spirit of grace, 'the Lord and Giver of life,' as our Nicene symbol expresses it; and of the blessedness of employing wealth, and time, and talents, and all we have and are, to the glory of the great God—these are the men to whom you should chiefly address yourselves, and who will answer to the call.

"It is a wide basis on which the Gospel stands. There is an intelligible, broad view of the vast doctrines of Christianity which, in the magnificent cause of Missions, ought not to be cramped by the details of individual and unauthorized sentiments, nor by private systems leaning to over-statements or under-statements on matters of Church government. This venerable Society, connected as it is so intimately with his Grace and all the Episcopal authorities of England, has always held—and may it always continue to hold!—its own peculiar position. My own views of Church polity coincide with those of our Reformers. I fully believe in the Divine right of Episcopacy as appointed by the apostles, divinely inspired to settle the Church; though circumstances may arise, as they did at the period of the Reformation, when bishops cannot be obtained, and when God accepts and blesses Churches imperfect in their formation, as Hooker and all our best divines have taught. Others, however, may take somewhat higher or lower ground upon this subject, and yet be, as I humbly conceive, as faithful members of our Church, and as ardent friends to this Society, as ourselves.

"It is the cordial belief in the mysteries of redemption themselves which enables us to apprehend the blessings of our own salvation, which places us at once in our efforts under the Divine benediction, which involves our cause in the grand purpose of God as unfolded in the word of prophecy, and connects our labours, however weak in themselves, with the power and grace of Christ in the destined universal diffusion of his Gospel.

"The safety of our beloved country may also be assured by the decided and wise course of this great Society in the present emergency. God looks on nations collectively. If governors themselves are backward in their duties to the cause of Christ, it is not impossible that the efforts of such institutions as this, with our honoured archbishops and bishops at its head, may in some measure repair the defect.

"But I have done. I beg forgiveness for any warmth of manner or sentiment. I need only further assure his Grace that I shall be most ready, if my health is restored, to take any public steps I can under his direction, whether by sermons or any other method, for the support of this Society."

LORD'S DAY ENGAGEMENTS

IN ST. ANN'S CHURCH, BROOKLYN, AND THE CHAPEL CONNECTED WITH IT.

It is delightful to think of the privileges of St. Ann's Church, and the simplicity with which the Gospel is administered and professed. At 9 o'clock, you may see the children and youth assembling, dressed with care, and discovering the general prosperity of the people. The Chapel is open, and both of its floors receive their precious charge. Here may be seen more than 300 scholars with 60 teachers. At ten, the Pastor enters to inspect the schools, and to smile on the dear lambs of the flock. At half-past ten, the great Congregation enter with solemnity the Church. The organ commences its notes of solemn and elevated music. It stops. The Minister pronounces some sentences of Holy Writ, and then looks round with words of exhortation to pray. The service of God begins: Confession.—Prayer.—Praise.—Singing.—Liturgy.—Commandments.—Psalm and Hymn succeed. Now, strengthened and elevated by devotion, the congregation sit for instruction. Then follows the preacher, in

words prepared and prayed over, and adapted to the wants and sorrows of the people. (Impression is perhaps produced,—resolutions formed, prayers framed.) A blessing is pronounced.

Again, at two o'clock, the van-guard assemble,—the children enter the Chapel, take their seats, engage in short prayer, and then are questioned on the lesson of the day, uniting at the conclusion in a song of praise.

At 3, they join the congregation, and re-enter the Church. A second time the service is celebrated, and the people worship, and the word of God is dispensed. After this, the parish library is opened for the use of the congregation, and the children assemble at the libraries of their respective schools, select their books from a thousand at their disposal, and retire with the smiles and often with the caresses of the female teachers. For two hours the Chapel is closed.

Evening has set in. The clear and silver tones of St. Ann's bell break again upon the ear. They remind us that the day is not yet gone. A little of the Sabbath remains; let us gather up the fragments that nothing be lost. At a quarter past 7, the people assemble in the Chapel. It is brilliantly lighted, and its 200 seats are soon filled. The worship begins by a hymn of praise. A shorter service is then pronounced, a chapter read, a psalm sung, and a plain and practical discourse delivered. It is done. The Minister who has officiated takes his seat, and the Pastor rises in the desk. He salutes the people with some pleasant words, and reviews the labours of the day; reminds them of their privileges, and commends them to the Saviour of sinners,—that great Shepherd of the sheep,—and describing his power and love, leaves Him finally and vividly before their minds. The blessing is then pronounced, and the day is concluded.

A few lines to salute the Pastor, to tell him of some one in trouble, or to ask assistance for some person in distress.

Go, man of pleasure, strike thy lyre.
Of broken Sabbaths sing the charms;
Ours is the Prophet's car of fire
Which bears us to a Father's arms."

St. Ann's! "Peace be within thy walls and prosperity within thy palaces."—From "St. Ann's Church," by a Sunday School Teacher.

THEATRICALS.

"They are going to have private theatricals at Herondale," said Miss Rushton, addressing herself to Rose, as she finished reading a note she had just received from her sister, Lady Lyndon. "Julia and Lyndon have been here, it seems, for the last two days at Herondale, and her letter is full of nothing but this play."

"More shame for them," said Mr. Arden, "they ought to know better." He had been sitting for some considerable time, as he sometimes did, in a brown study, with his eyes fixed on the ground, and his hands clasped together before him, their fingers closely locked together, except that now and then a finger of one hand was freed, and kept tapping upon the back of the other hand, his lips being all the while compressed and drawn in, his mouth at times working, and his eyes glancing from under his knit and heavy brows.

"Really, Frank," said Mrs. Rushton, "your language is objectionably strong."

"Truth is always strong," replied Mr. Arden, "too strong sometimes not to find objections in those who dislike to hear it."

"Oh, you will be always a cynic!" she replied, smiling, "there is no curing you."

"It is my fault and my infirmity to be so, Caroline, and I am afraid my clumsy fingers are not suited for catching the butterflies of Herondale. I must borrow the net of gauze and the skill of Rose, who makes even butterfly-catching graceful. By-the-by, Miss Rose, I have never scolded you for your chase after that butterfly yesterday morning, when I caught you almost flying over the flower-beds in the pursuit of your poor victim, and I suppose it has long since quivered away in the agonies of death, impaled by your delicate hands. Well, well! for my part, I cannot quite understand this sort of scientific savageness, for I suppose I shall be told that the poor insect was wanted for a collection, and the science of entomology will have to answer for the writhings and agonies of that joyous creature."

"Oh, I so entirely agree with all you have said, dear excellent Mr. Arden," replied Rose, "but indeed I am not culpable in this instance; I only imprisoned that gorgeous butterfly for half an hour under a large glass shade, and upon a profusion of heaped-up flowers, with their cups of nectar all brimming, at least so I suspect—for my prisoner, after fluttering about, a very little while, settled down quietly and had the sense and taste to set about visiting the nectary of every flower, and then obligingly opened its radiant wings, posing itself in the most graceful positions, and giving me full time to paint it. It is the rarest and most brilliant of all the English butterflies; and it will just complete the collection which I have been painting for Geraldine. It was the only one I wanted, and the only one that I have never seen alive, and its purple wings have furnished me with the tint that I wanted in one of my pictures. I have placed it on that wreath of honeysuckle, Geraldine, where I told you I wanted to carry out some of the colours of the picture with a rich touch of purple. As for my beautiful captive, I set it free immediately."

"Well, well, my dear child, I am perfectly satisfied. I could not think it was like you to be cruel or unkind to any thing."

"And now let me hear about the butterflies at Herondale," continued Mr. Arden.

"But perhaps we ought to think of the three sieves, before we allow ourselves to speak of others," observed the Bishop.

"And what is that story?" said Mr. Arden.

"It is not a story," he replied, "but a maxim, which all will do well to attend to when they speak of those that are absent. The maxim is this, that before we allow ourselves to find fault with any one behind his back, we should ask ourselves three questions. The first, 'Is it true?' The second, 'Is it kind?' The third, 'Is it necessary?'"

"Admirable!" said Mr. Arden, "a maxim I hope never to forget."

"It will make you, however, Frank," said Mrs. Rushton, "more silent than ever, and add to your long dark moods of taciturnity."

"All the better, dear Caroline; but I fear it will not stop my speaking as sharply as you say I usually do, to a person's face."

"But would there be any conversation," said Lady Herondale, "if this maxim were rigidly observed?"

"We all talk too much," replied the Bishop, "and much that we say is exceedingly unprofitable, often not strictly true, very often unkind, and still more often unnecessary. We are all apt to forget that we all shall have, at the great day, to give an account of every idle word that we have spoken."

"And the tongue," said Lady Mary, "is, we know, 'a member that no man can tame, it is a world of iniquity.'"

"But even that world of iniquity can be controlled, and made the instrument of righteousness," observed the Bishop, "for with God all things are possible. David speaks of it as the best member that he had, 'Wake up my glory (that is my tongue); I will sing and give praise with the best member that I have.'"

"I should have thought," said Mr. Arden, turning to Lady Mary, "that you, at least, had this maxim of the Bishop's ever uppermost in your mind, for no one talks so little as your ladyship, and I cannot remember to have heard you say an unkind word of any one: while I am always struck with your strict observance of truth, even in the most trifling statements."

"So you flatter as adroitly as any one," said Mrs. Rushton, a slight tone of bitterness mingling with her coolly manners.

"Truth, again, dear Caroline," replied Mr. Arden, with a sharp bright glance at his sister; "as for this excellent woman, I rather glorify God on her behalf, and the grace of God which she has sought and He has given her. I do not praise her, but I rejoice to see what watchfulness and prayer can accomplish and what grace has done. But we shall never get to Herondale, or hear more of these abominable theatricals. You will not consent, I hope, Caroline, to that dear child taking any part in them; for I know that you and Geraldine are to join Rushton on Herondale to-morrow."

"With all her powers of self-control, Mrs. Rushton was unable to conceal her vexation and annoyance, that such a question was put to her in the presence of Lady Mary and the Bishop. But she endeavoured to smile, though there was an expression in her clear gray eyes which was anything but that of good temper. "Really, Frank," she answered, "you are so extremely brusque in your way of questioning, that one hardly knows how to answer you at once. For my part, I may disapprove of a young lady's taking part in such a mode of amusement as much as you do; but I have a horror of Geraldine's making herself in any way peculiar, and having a scene at Herondale."

"And, therefore," said Mr. Arden, "to prevent a single scene of that kind, you would perhaps allow her to exhibit among the scenes of a playhouse?"

"A playhouse," said Mrs. Rushton, "how strange you are!"

"And what will the large hall of Herondale be, but a playhouse, if they turn it into one? But to come to the point," she continued, with a perseverance quite provoking to his sister, "is my modest Geraldine to act?"

"I know nothing about it," said Mrs. Rushton, "I have not seen Julia's note, I have not been consulted."

"And when you are?" said Mr. Arden.

"Then," said his sister, suddenly recovering her good humour, "I shall leave Geraldine to decide for herself."

"And what do you intend to decide upon?" said her uncle, turning to Geraldine.

"If I may be allowed to speak," said Lady Mary, "I would say, that I think Geraldine should not be questioned now. Mrs. Rushton has given, what appears to me, a very reasonable answer; and with regard to the amusements of the world, (while I should decidedly except theatrical amusements of any kind,) the renouncing them by choice must depend, first of all, on the state of the heart; though the convictions of duty, and a deep sense of the danger of temptation, will often lead a truly conscientious person to relinquish every thing of the kind, even while he still feels inclined in his heart to indulge in them. Some indeed who have spoken to me on the subject, have told me, that they have taken the latter course, and have had reason to bless God for doing so; they have acted simply from a sense of duty, and have at no distant time been enabled to overcome in their hearts, the inclination which they at first resisted, so that the word indulgence could never again be connected in their mind with such amusements."

"Well, well," said Mr. Arden, "he walked into the library of Deercourt, where Lady Mary and her sister and daughters were sitting at work. "Folly seems to wear her cap and bells at Herondale, and to reign as lady of misrule among the party there." His face, as he said this, wore an unusually sardonic expression. "Wilton has been calling at the vicarage, to take leave of the

good old Pastor, for he sets out for Rome next week, and he, it seems, is to be present at the theatrical follies of Herondale. I asked him, to his great annoyance, if they had no part for him to play, and when he assured me that he was to be merely a spectator, I told him the fable of the lark who was found among the sparrows in the farmer's field, and who shared their fate from being caught in their company. Alas, birds of a feather flock together. And what do you think of that old goose, Colonel Rushton? he is going to act and take the part of a footman, while Lady Herondale appears as a pert chambermaid. Julia too is to turn actress. I wonder whether my discreet and worldly-wise sister is standing like a hen disconsolate and distracted, because her duckling takes to the water, or whether she submits with her usual accommodating graciousness, thinking it right not to make herself singular. My poor Geraldine! I dread the effect of such society upon her. O that she might prove like a dove among the chattering throng, and unfold her wings and flee away into the wilderness of quiet Deercourt and be at rest!"

"We expect her every moment," said Lady Mary. "Elizabeth and I drove to Herondale yesterday, and Geraldine asked me before them all if I would receive her for a few days. I wondered at her firmness, for she was assaulted by several of the party; but though her colour came and went, as one shaft after another of raillery and ridicule was aimed at her, she stood her ground; and her purpose was not to be changed. Mrs. Rushton, it seemed, whether willingly or not, had already given her consent, and Geraldine had written a note to propose coming to us, just before we arrived."

"Geraldine is a good girl," said Mr. Arden. "I felt assured that she would not disappoint me. Wilton tells me," he added, "that his friends, the Prince and Princess, are going with a party from Ravenstone."

"O, I cannot believe it," said Rose.

"And why, my dear child?"

"Because," said Rose, "they are so—"

"So what?" he rejoined. "They are Roman Catholics, and I thought you knew that when a Roman Catholic goes out of the world he goes into a monastery, otherwise he will go to mass on Sunday morning, and to the play on Sunday evening. Why, when I was at Bath last year, every one was going over to Oscott to see a play which the youths were going to act there."

"My dear friend," said Lady Mary mildly, "do you not think we want the Bishop's three sieves to sift our words through?"

"They will pass the first sieve at any rate," he replied, "for it is true."

"But the second will stop them," said Lady Mary, "is it kind?"

"It is not meant to be otherwise," he answered. "And as for the third sieve, I suspect my words will pass that; for I think it is necessary to bear my testimony in these times, especially before young people like your Rose there, against such unchristian absurdities. With regard to the theatrical entertainment at Herondale, for instance, it does appear to me to be a monstrous folly, not to call it worse, that the tenantry of Herondale, and even some of the Brandon shopkeepers, should be invited to make an audience to see your sister-in-law, a high born and high bred countess, come forth upon the stage as a pert simpering waiting-maid, and my brother-in-law, a fine tall Colonel of the line, appear before them dressed as a footman. And what I am now saying to your ladyship, is almost word for word what I wrote to your kind-hearted brother Lord Herondale, when he invited me to come and make one of the party."

"But is it not possible," said Lady Mary, "to rebuke in a wrong spirit?"

"Or in other words," he continued, "is not mine a wrong spirit? Does not your ladyship mean to say that? I confess that these things make me angry and bilious. I love and honour the aristocracy of the land; I am jealous for their honour, and I am the more disappointed when they act like mountebanks."—From "Lady Mary," by the Rev. Charles B. Taylor, M. A.

The Berean.

QUEBEC, THURSDAY, NOV. 20, 1845.

Through the kindness of a friend we have had the perusal of a letter to a distinguished Clergyman in England who was not at the Liverpool meeting for Christian Union, by a Lay-member of our Church who was, and who describes in glowing terms the scene which he witnessed, and his anticipations founded upon the measures there initiated. It appears that an association is to be formed under the name of "THE EVANGELICAL ALLIANCE," the term Protestant being advisedly excluded as involving too much of worldly politics in its general acceptation. Committees are sitting in London, Liverpool, Glasgow, Edinburgh, and Dublin, "for the purpose of preparing an authorized report of proceedings for publication (as Reports from being circulated) and also to carry out the objects of the Conference, preparatory to a public meeting which is intended to be held in London next Summer; and previous to which, a general meeting of the several Committees is to be held at Liverpool in January." The basis of union, which will be extensively circulated in the United Kingdom, on the Continent of Europe, and in America, is to be such as to exclude equally Romanism and Socinianism. The most pleasing part, to us, of the account is that which describes the tenderness of feeling towards the Church of England, manifested by some of the most influential of the dissenting ministers who had, in time past, been among the severest in opposition to the Church of England and her members; and we think this intelligence the more striking,

as the Church is said to have been "the least represented" (in proportion to her numbers in the kingdom, we suppose) out of the seventeen denominations which had their representatives there.

We will now rest upon this striking circumstance our assertion that the success of the measures in contemplation will mainly depend upon the favour which they may meet with among members of the Church of England; and we may venture upon a guess that the tenderness of feeling among dissenting members of the Conference was closely connected with the evidence before them that Churchmen had learnt from past events, to doubt the success of attempts at bringing various denominations to act harmoniously together. Believing that, among the 250 members, there was a sincere desire to merge minor differences and to find a common bond of union, we think a feeling is to be perceived as pervading the whole body, that the members of the Church of England are those who above all others have to be won in order to ensure success to the enterprise. And their accession will be sought without requiring from them the relinquishment of any article of faith or practice which distinguishes them as Churchmen.

But, when there is so much good in the Church of England, when the co-operation of her members is so valuable, and the basis is willingly laid so as to bring them into the union without any interference with their churchmanship—we must confess the question springs up before us in a very lively manner: where is the necessity that there should be seventeen denominations, all professing to be one, and yet all worshipping in a state of separation from one another? How much broader might the basis of union be made, if some of the minor differences were discovered to be utterly unworthy of being weighed in the balance against the grand and beautiful effect which would result from our presenting an outwardly unbroken front, even as we are bound together inwardly by essential union?

We have no reason to believe that our remarks will reach many members of dissenting communities; if they did, we may hope that our intention would be appreciated by every sincere friend of union among those who love the Lord Jesus Christ in sincerity. To our fellow-Churchmen, clerical and lay, we appeal for union of heart and effort, to the effect of presenting our communion as one in which the soul, anxious to flee from the wrath to come and to lay hold on eternal life, will find every needful help from an experienced and laborious Clergy, and from a spiritually minded and united Laity, willing to assist in the propagation of Gospel truth with offerings of personal service and pecuniary supplies. To be a sound and affectionate member of the Church, it is not needful to assert that no part of her system or practice admits of improvement—on the contrary, such exaggerated assertions only wound the cause which they may be meant to subserve. But neither does the admission of defects involve the duty of separation. We may well be suffered to cling to our Church as she is, while those who have separated from her are so much at variance among themselves upon the system and practice which ought to be preferred. In the mean time, we may, by clinging to her, give effect to the working of her institutions, counteract the pernicious machinations of those within her who are eager to pervert her helps towards devotion into substitutes for devotion—who would put the "sign of regeneration" in the room of regeneration itself—the outward sacramental act in the room of the "spiritual food and sustenance" signified thereby—and punctual attendance at Church-privileges in the room of the preparation of heart required for the worthy partaking thereof. We may show the causelessness of that disgust which has been excited at home and abroad (see Letter from Germany in another column) by the romanizing attempts within our borders in modern days, assert the spiritual character of our Zion, and be truly members, whether with or without subscription, of the true *Evangelical Alliance*, while firm and attached members of the still Protestant and reformed Church of England.

At the close of our Editorial last week, we quoted a portion of an extract from Dr. Pusey's three letters published in explanation of the grounds upon which he would have us believe that it is still consistent for him to retain his position in the Church of England—including very comfortable preferment. A Correspondent of an English paper, advertising to a report that Mr. Newman is going to enter the so-called Society of Jesus, observes that "the Jesuits can teach that gentleman nothing, but they may learn a trick or two from him." We are disposed to add that Mr. Newman may possibly learn something yet from Dr. Pusey. We now insert the whole passage.

"I have myself known and know such persons of tender minds and scrupulous consciences, who did and do not hold definitely the doctrines especially regarded as Roman (I use this language because some reject as Roman what is so evidently primitive doctrine,) who, as myself, either do actually (or if they were not yet sufficiently read in details, did implicitly, cast themselves with entire faith into the ancient Church, received everything which she received, because she received it on an authority out of themselves,

not picking or choosing, taking this doctrine and rejecting another, but in good Bishop Ken's words, receiving 'the faith of the whole Church before east and west were divided.' Such received, explicitly, all which they knew the Church to have received; implicitly, whatever she does receive, whether they knew what it was or no. I mean that their habit of mind is expressed by the confession recommended to dying persons, as a remedy against temptations to doubt, 'Credo quicquid credit Ecclesia.' Now persons of this habit of mind, apart from any definite reception of doctrine which they might not see to be doctrine actually held by the Church, will still shrink from committing themselves to a denial of that which might, after all, prove to be of authority. Until it should be cleared up what is the mind of the whole Church upon such doctrine, they wish themselves to remain in a state of abeyance upon it, neither rejecting it, nor yet making it part of their belief. Regarding, according to our pious Bishop Andrewes' prayer, 'the western, eastern,' (i. e., the orthodox Greek Church) 'and our own,' to be integral branches of the Church, they cannot receive doctrines on the authority of the Roman Church alone. They wait thankfully where God has placed them, looking that He will clear up in His time what is now dark, and unite what is now divided. They consider our Church to be in a state of appeal, waiting for a time when the differences between her and the rest of the Western Church shall be cleared up, if God will. They do not, then, formally accept what is now looked upon as distinctive Roman doctrine, yet neither would they formally reject it, for fear, if it should prove to be true, they might be rejecting the truth. Such would, e. g., neither reject invocation of saints, nor yet do they actually practise it; they do not make a definite doctrine 'of a purifying process with a pain after death' a part of their belief, nor yet do they disbelieve it. They are, as I said, content to suspend their belief about it any indefinite time, even until their death, if so be (as in St. Augustine's mind it was a probable opinion only) only holding implicitly the entire faith of the Church—i. e., denying nothing which the Church really holds. I ought to say further (although it will pain some) that considering how large a portion of the Church the Roman communion contains, to how great a degree the doctrines it formally receives are held in the eastern, how much holiness she has had, and what holy books (the fruit of the Spirit of God) she has produced, they shrink from declaring that to be untrue, which she has formally declared to be true."

THE EPISCOPAL RECORDER.—Has not our friend's Compositor placed "Berean" in such a position (see number of Nov. 15) as to make us seem to say something, which we quoted from a contemporary on purpose to point out the misinterpretation contained in it?

To the Editor of the Berean.

SIR,—I have purposed for some time back to have cautioned right thinking persons, through the medium of your excellent paper, against allowing books which may fall into their hands, to go into those of young persons without first narrowly inspecting them. A number of modern publications, all of beautiful exterior, but full of deadly poison, have found their way even into my remote district. One of my children lately brought me a little halfpenny book, given to her by a friend (?) entitled "A Talk in the Garden" [published by J. Burns, Portman Street, London] and called my attention to the following question and answer:—"Why will the baby have on a clean white frock when christened?" "Because being christened makes baby clean from sin. People who have been christened can help doing bad things if they please." The friends of truth may well blush at their want of zeal, in comparison with the propagators of error, who thus endeavour to graft the *opus operatum* of Popery even on the minds of infants. I did intend to offer some further remarks on this painful subject, but have been anticipated by you and your correspondents. I do rejoice at the increasing circulation of your paper, devoid as it is of mere worldly politics, and devoted to the spread of true Church of England principles, as being those of God's own Word. Let the posherds strive with the posherds of the earth, and go on in the strength of the Lord, having the prayers of God's servants presented in your behalf.

I am, Sir,

Your brother in Jesus Christ,
S. B. ARDAGH,
Rector of Barrie.

To the Editor of the Montreal Herald.

"Remember the Sabbath day to keep it holy."

SIR,—In defiance of this plain command, and to the disgrace of Protestants who tamely submit to it, a sale of property took place after Divine Service on Sunday last at LaColle; I was the more surprised at this, inasmuch as the order for the sale came from a Protestant Judge.

It so happened, that according to previous notice given, the Sacrament of the Lord's Supper was administered; I was informed that the sale was to take place at the Church door during its celebration, as many of the people were expected to leave after the conclusion of the sermon, and the officer was afraid that he would not discharge his duty if he allowed the bulk of the people to leave before the sale commenced; I therefore sent him to say that I did not consider Divine Service over until after the celebration of the Holy Communion, and he, in consequence, deferred the sale until this service was concluded.—This is the most gratuitously wicked practice that ever was sanctioned by a Christian community, as I shall be able to show.

In the present instance it was supposed, that the greatest number of people assembling together at the time of public worship, the property would sell the best at that time. For the information of the gentleman who ordered the sale, I have to say, that out of two large congregations, my own and the Roman Catholic, there were only about a dozen present, and four out of these, in consequence of an address I made to the sin, left the ground. I warned them of the sin they would commit if

they bid for this property, and told them that if no one bid some other course must be taken; and, I believe, not one member of the Church of England did bid. The bidders were a Canadian and some members of another denomination, who, as I believe, came from a distance to my Church solely for this purpose.

With regard to the question, generally, whether property does sell the best after the Divine Service.—It is well known that there are but few in the country parts (and I imagine that it was for the Habituants in the country that the law was made) who are able to purchase, and it is also well known by every one who knows human nature, that men are always to be found where a bargain is to be had.

The principal argument urged in favour of this practice is that the French Canadians, who for the most part, cannot read, could not be advertised of sales by a written notice. But does the publication by mouth after Divine Service necessarily entail the Sale also on the Sabbath?

I call, then, upon all my brother clergymen, members of the Church of England, and Protestants in general, to petition against this ungodly practice.

Let the French Canadians be advertised by mouth after Divine Service if it be necessary, but let it be optional with Protestant congregations to do this, or append a notice on the Church door, and let no sales be made on the Sabbath. I say, my brethren, let us petition for this from every Parish and Township, and surely the Legislature will never refuse so reasonable a demand.

For my own part, I intend to refuse the administration of the Lord's Supper to any member of my congregation, who shall bid at such sale, until he repent of his sin, inasmuch as I deem it hypocrisy for a man to say that he truly repents of his past sins, when, in the face of that confession, he openly commits a breach of the Sabbath.

There was a time, and that not long since, when British Officers were required to be present at idolatrous ceremonies in our Eastern possessions: there was a time when British Officers might lose their commissions if they did not reply to an insult by a challenge.—It is not so now—and why? These were stains upon the national character. Is the grievance of which we complain less so?

I am, Sir,

Your obedient humble servant,
CHARLES MORRICE,
Minister of La Colle,
And Chaplain to the Troops at
Ile-aux-Noix.

La Colle, 30th Oct., 1845.

[Profanation of the Lord's day similar to that exposed in the above has been the subject of a letter in our columns once before—only we had never heard of a case where the front of a Protestant place of worship was made the scene of such an enormity. We fully think that an effort should be made for such an amendment of the law—that is, the old French law—as to make such transactions illegal.—EDITH.]

LETTER FROM GERMANY.

"It is a somewhat difficult matter, just now, when German life seems to be all in a state of fusion or fermentation, to gain such a comprehensive view as to be able to say: such is the state of things with us;—and if I were to succeed in doing so much, perhaps the next minute would alter the scene.

"You remember the days of rationalism or indifference, out of the frigidity of which, two directions have been taken in a search for inner warmth and closer combination. Speculative philosophy has professed to give influence to the Christian dogma by elevating reason, and proving the accordance of religion with it. On the other hand, a return to the principles of the Reformation has also led to the exhibition of the Christian dogma with its direct claim upon the human heart to embrace it by faith. Results have attended both these movements. But it has been found that the elevation of reason has not been friendly to the reception of the Christian dogma; since reason, pretending to judge the dogma, disavows man's need of it, and asserts the claims of man's own self as paramount, and religion to have no place where self rejoices in its own sufficiency. The appeal to the human heart, it must be confessed, has not been unproductive, neither of lamentable fruits in spiritual pride, and resting in the outward religious service, besides that the separatism which commenced with a search for superior purity, has here and there run into exercises not remarkable for purity, under the cloak of asceticism and powerful excitement. Add to this the advantage which the Church of Rome has been quick to take—by open demand where occasion served, and by gentle insinuation where otherwise—for the recovery of her former ecclesiastical and political pre-eminence, and you will not wonder that the real communion of saints, instead of having acquired a visible being, is engaged in a contest with open foes and professed friends, and has to be sought for in the fires of tribulation and under the weight of oppression.

"But that need not hinder us from rejoicing at the fact that there exists a widely spread longing of heart for religious sustenance; and that the fusion which has brought the different ranks of men nearer to each other, which has led to the recognition of human rights, and has made men to associate themselves for united efforts, and vastly multiplied the interchange of kind services among nations—that this vast effect has afforded many facilities to an onward movement in the diffusion of Christian knowledge and the extension of its influence.

"Casting my eyes across the sea to England, I view composedly even Puseyism as one of the impulses which must help the onward movement. Surely there are many in the Church of England, not so hopelessly determined not to see as to be blind to the new reasons which are daily furnished to us Protestants on the Continent, for preferring the march of our own Reformation to the hampered and half-way stopped course of the English Church in the 16th century. In some points Puseyism does seem to us to arrive at its preposterous results just by carrying what is set forth as Anglican to farthest consequences—and I should imagine that the most difficult part of the work for the friends of Christian truth is, to fight off those results when you cannot take out of the hands of Puseyites the premises from which they have

been deduced. But there is, otherwise, sophistry in their argumentation, so offensive—in their theories a half-and-half-ness so unmanly—in their mode of acting as official characters a duplicity so petition, that the German Protestant must be excused if he suspects the system which allows them, unmolested, to hold their official situations."

"But, as I have said before, I look upon this, even as I do upon some of the movements in Germany, as indications of a recovery. We are to become conscious of evils existing—and then seek for wisdom to apply a remedy.

"The most noisy among religious movements in our country at present is the widely spreading separation from the Church of Rome under the guidance of some of her own priests. It is the embodiment of one extreme of the great division which has long existed in the Roman Church in Germany: some have clung to her bosom as a duty to God himself, irrespective of Pope and Priesthood, believing that from Him she has received a commission to hold forth revealed truth—others on the contrary have been attached to the Pope and his Priesthood as constituting the Church, irrespective of the truth. Now the extreme of the former division has arisen in the multitudes who cast aside Pope and Hierarchy, Celibacy, Latin Worship, the five unscriptural Sacraments, &c. &c. and claim to be the true original Catholic Christians. I should have greater expectations of direct good from this movement, if it gave less indication of a rationalistic dealing with matters of faith. But I look for results indirectly from the discovery of a freedom of thought and action which had scarcely been supposed to exist under the popedom—from the concessions which it will be found needful to make—indirect gains, these, to the Protestant element, in addition to the direct increase of influence to the principles of the Reformation which must spring from this movement. We may be allowed to hope that, in the midst of the various contests which now require attention to religious truth, many a one will in the stillness of devout longing for peace find the hidden treasure which the fiercer combatants unconsciously trample under foot—and that each of these in his measure will contribute towards the diffusion of light over countries and nations."

"This is a somewhat bitter pill for those who have so self-complacently denounced the German ecclesiastical system, for tolerating Neology. We are glad that, since the above letter was written, some of those to whom the writer's remark applies have found it necessary to relinquish their official situations.

The above is taken from two letters from the same writer, a Layman, with the omission of what does not bear upon subjects suitable for these columns. In order to bring the whole into connection, some freedom has been taken by the Translator. It may not be unprofitable to English readers to discover the sense in which an intelligent foreigner of good observation and extensive reading anticipates help to a good onward movement, even from Tractarianism. In allowing the writer to speak his mind freely as a foreign Protestant, we do not, of course, pledge ourselves to the adoption of all his sentiments.—EDITOR.]

ECCLESIASTICAL.

Dioecese of Quebec.

TRINITY CHURCH, MONTREAL.—We understand that a collection was taken up at this place of worship on Sunday last, on behalf of the Church Society, for the special object of providing a fund for the support of the widows and orphans of Clergymen; the amount collected was over £38, and some additions to it were promised from persons who had come unprepared.

The Cathedral Churchwardens most gratefully acknowledge a donation of £25, from J. H. KERR, Esq., to be applied in part payment of the building now in course of erection in the Protestant burying ground, St. John's Suburbs, to replace, temporarily, the Chapel burnt down on the 28th June. The expense of this temporary building has been also in part defrayed (to the extent of about £60) from monies sent for the purpose to the Lord Bishop of Montreal, by JUSTINA WATSON, Esq., of Clapham, near London.—(Mercury.)

Dioecese of Toronto.

The Lord Bishop of Toronto has been pleased to appoint his Senior Chaplain, the Rev. A. N. BETHUNE, D. D., Rector of Cobourg, and Diocesan Professor of Theology, to be the Bishop's Official and Ecclesiastical Commissary for the Archdeaconry of York, by Commission dated the third of November, 1845.—CHURCH.

TOWNSHIP OF ETOBECORE, C. W.—In the Montreal Herald we read an acknowledgement from Mr. C. Geddes, of the receipt of £10, from His Excellency the Governor General, towards the erection of a Protestant Episcopal Church in the above Township.

PROTESTANT CHURCH AT JERUSALEM.—The Turkish Government has at last granted the firm necessary for the prosecution of the work commenced for erecting the church-building in connection with the Episcopate of the Church of England at Jerusalem. It is stated that the opposition which Lord Ponsonby offered to the worthless ministry recently superseded by the Sultan was the great impediment to its being granted at an earlier period.

LUNATIC ASYLUM AT BEAUPORT.

To the Editor of the Berean.

SIR.—Since I addressed to you the account of this new and praiseworthy institution, which you inserted in your paper of October 23, the Asylum has been made the subject of a letter, which was published in the Montreal Herald of the 11th inst., over the signature of HAMPDEN. The writer manifests an anxiety that in all the arrangements of such an institution, due regard should be paid, not only to the comforts, but to the rights of the suffering inmates; that there should be no possibility of any infringement upon the liberty of persons of sane mind; no chance of unjust restraint by parties acting from interested motives. In this feeling every friend to humanity will cordially unite. And I am quite sure that none could be more desirous to remove every thing which might tend to cast suspicion on their benevolent

undertaking, than the respectable gentlemen to whose spirited exertions the Province is indebted for the present Asylum.

It must be confessed that the case which the writer supposes is by no means an impossible one. One of the Physicians in charge of the Asylum might be a Magistrate; he might also be the Medical Attendant of the Gaol, and in his Magisterial capacity might commit to gaol as a vagrant a person whom he would afterwards report to be insane.

Of all the prisoners now in the Asylum, those from the former institution under charge of the "Religious Ladies of the General Hospital" were removed to their present residence by order of the Commissioners appointed by the Government.

The release of the patients depends upon their recovery. I am happy to be able to state by the way, as an evidence of the good effect of kind and proper treatment, that one patient from Montreal was discharged a short time since, cured; that another, who was an inmate of the former Quebec Asylum for twelve or fifteen years, has so far recovered that he is allowed to visit his friends, always returning in the evening; and that a confident hope is entertained that this man, along with several others, may soon be discharged.

With these remarks I take my leave of the subject for the present, only adding that one great want is still felt at the Asylum, that of regular religious services.

OBSERVER.

To CORRESPONDENTS.—Received Maria, a Mother; Juvenis Academicus, enclosing \$1. for the Church Society, which will appear in the Treasurer's next monthly statement;—M. W.;—C. B. enclosing a remittance;—Poetry, not had time to read; but our friend, as a constant reader, must know that it ought to be submitted to The Unknown, and J. A. says we are not to let anybody see it. We will let him hear from us again.—G.S.

PAYMENTS RECEIVED.—Messrs. Thomas Tait, from No. 53 to 101;—Wm. Spragg, No. 83 to 131;—Robert Easton, 75 to 101;—Joseph Tiffin, No. 70 to 121.

Political and Local Intelligence.

SEAM LINE-OF-BATTLE SHIPS.—We understand that it is intended to have sixteen line-of-battle ships, and eight or ten frigates, with screw propellers, as block ships for our sea-ports. The armament of the 72-gun ship will be twenty-six 42-pounders, twenty-six 32-pounders, and four 56-pounders.

THE LOCUSTS.—Several vessels which have recently arrived report having seen large fields of grasshoppers or locusts, off the Western Islands. By comparing the different accounts, it appears that these insects extended over an area of 800 miles square.

The Basle Gazette publishes intelligence of the shipping of a mountain in the Grisons on the 7th Oct. It occurred at Buschlaws, and carried away an entire forest of young trees.

On the 14th another catastrophe of the same nature occurred; immense masses of rock were rolled into the valley, the inhabitants of which fled in the greatest consternation. The damage done is estimated at 400,000.

RISE FROM THE DUST-YARD TO ARGYLE-SQUARE.—Edward Riley, living with his family in Hadlow-street, Burton-crescent, having been proved next of kin to Major-General Riley, who recently died at Madras, leaving property to the amount of 50,000l., to the whole of which he has become entitled, has, within the last few days, amused the neighbourhood by his conduct.

Mr. Alfred Tennyson, the author of "Locksley Hall," the "May Queen," and some other beautiful poems, has just received a pension of £200 per annum from Her Majesty. Sir R. Peel made the intimation very delicately through Mr. Hallam, the historian.

It has been determined to erect a monument in Westminster Abbey to the memory of Sir Thomas F. Buxton, by public subscription, limited to two guineas each.

MEXICO AND THE UNITED STATES.—Recent arrivals from the former country announce that the Mexican Government is desirous to renew diplomatic intercourse with that of the United States, in the expectation of effecting an amicable arrangement with regard to Texas. The democratic journals in the United States, the organs of the party the President favours, are still blustering upon the Oregon question and, if they only were to be consulted, war would be inevitable.

But, gentlemen, in this point of view is this a subject upon which it is proper by popular appeal, or by loud representations of patriotism, or by a sort of stormy defiance of the power of a great nation on our side,—is it proper on the other side by cries about the maritime ascendancy of England, the great wealth, the dignity, the power, the martial prowess of England, is it a question on which, by entries of this sort on either side of the ocean, these two great communities are to be embroiled and plagued in all their commercial and friendly relations,—or to be compelled to run into the horrors of war? No, gentlemen! the spirit of the age is against it.

Now, gentlemen, who is the man at the head of either government who will take upon himself the responsibility of bringing on a war between two nations like Great Britain and America, upon a question of this kind, until he is prepared to show that anything and everything that he could do, has been done to avoid such a terrible and ultimate result?

THE ICE TRADE.—The Boston Shipping List gives the following account of the ice trade from that port the past year:

Table with 2 columns: Destination and Tons. Includes Hong Kong (600 tons), Calcutta (510), Port Spain (150), Rio Janeiro (240), St. Thomas (218), Demerara (42), New Orleans (1,630), Charleston (120), New York (200).

Total for October, 3,740; Previous four months, 9,993; Total for five months, 13,733.

MONTREAL PROVIDENT AND SAVINGS BANK.

Table with 2 columns: Description and Amount. Includes Amount due to Depositors, 30th June, per statement, £111,117 15 7; Sept. 30—Amount deposited in the 3 months ending this date, £42,569 19 4; Increase this quarter, 11,887 2 3.

MONTREAL GENERAL HOSPITAL.—The Treasurer of this useful institution acknowledges the receipt of £50 cy. from the Executor to the Estate of the late Mathew Struthers, Esq., of Montreal, being a bequest of that gentleman.

ST. LAWRENCE AND ATLANTIC RAILROAD.—A call of £3 16. cy. per share, has been declared upon the capital stock of this Company, payable at the Bank of B. N. America in Montreal, on or before the 31st Dec. 1845.

HUMANIZING TENDENCIES OF THE TURF.—It is stated, in a full account of the New York Hurdle Race, at which one of the riders lost his life, as mentioned in the last number of the Berean, that when announcement had been made of the critical state in which the unfortunate man was, and the Judges had determined upon interrupting further progress of the race, the owner of the horse Black Douglas—from Montreal, it is said—directed his jockey to ride around the course, with the idea of claiming the purse, as if his horse had won the race. How foolish it must have seemed to that individual, to make so much

of a man's life, compared with the disappointment of the spectators in having the sport interrupted!

GOVERNOR GENERAL.—The last bulletin, under date of the 11th inst., reports His Excellency's health as steadily improving.

INDEPENDENT ORDER OF ODD FELLOWS.—ALBION LODGE, No. 4.—On Thursday last the above Lodge held its first anniversary in the Lodge room, Chateau St. Louis. Most of the members were present, together with a number of ladies and gentlemen who attended upon the invitation of the members.

IN 1813, Prince of Wales Lodge, No. 1, of the Province of Canada, was established at Montreal under a charter from the Grand Lodge of the United States. There are now there Queen's Lodge, No. 2, and Commercial Lodge, No. 5, besides Prince Albert Lodge, No. 3, at St. Johns, and Albion Lodge, No. 4, at Quebec, Victoria Lodge, No. 6, at Belleville, and Oriental Lodge, No. 7, at Stanstead, all under the jurisdiction of the Grand Lodge of the Province of Canada at Montreal.

ALBION LODGE, Quebec, numbers 215 members. In the United States the Odd Fellows are said to have 50,000 members, and in England nearly half a million.

FIRE.—There was an alarm of fire last Thursday. It proved to be in the barns at Belmont, between four and five miles from town, on the Ste. Foy road, belonging to Sir HENRY CALDWELL. Only that to the west was burned, and the other saved. There were destroyed about 2000 Bushels of Oats, and 2000 Bundles Hay, three Cows and a Pig.

The Gazette mentions that the fire was caused by the carelessness of a servant who placed a candle near some combustibles, and makes some very proper remarks upon the necessity for extreme caution on the part of servants and masters. Many fires originate in this manner.

ST. ANDREW'S SOCIETY.—At the Quarterly Meeting of this Society held on Friday before last, the following gentlemen were elected Officers for the ensuing year:

- President—John Thomson. Vice-Presidents—Jas. Dean and Jas. Gibb. Treasurer—Duncan MacPherson. Secretary—Thomas A. Clark. Assistant Secretary—Robert Mitchell. The funds are said to be in a prosperous condition, and eighteen new members have been added during the past year.

THE QUEBEC MEDICAL BOARD, on the 4th inst. admitted to practice:—M. M. Tett, of Quebec, and M. Masse, Robichaud, McCallum and Gernon, of Montreal; and to the study, M. M. Dussault, Lebel and Blanchet.

Monday's Gazette contains a notice, signed Chas. Roger, of his intention to publish a political paper entitled the "Quebec Observer," provided sufficient subscribers can be obtained to secure its continuance for one year. The day of publication is not named, nor the period for the issue of the first number.

GENERAL RELIEF FUND.—The Treasurer has received the following sums since the last statement:—Subscription of Hon. Wm. Smith £50 0 0; Rent of Barracks 4 10 0; Collection in the Congregation of the Church of England in the Mission of Port Neuf 3 2 0; Contribution of the Rev. C. Morris, Missionary there 2 10 0.

POST OFFICE.—We are glad to find that our interpretation of the clause in the new regulations, copied in our number of Oct. 30, is correct: English newspapers may now be re-posted, after being taken out of the Office and opened, between any two places within British North America, at the charge of 3d. only.

SECRETARY'S OFFICE, Montreal, 15th Nov., 1845. His Excellency the Governor General has been pleased to make the following appointments, viz:—William Burns Lindsay, the younger, Esquire, to be Barrister, Advocate, Attorney, Solicitor and Proctor in all her Majesty's Courts of Justice in that part of the Province of Canada heretofore Lower Canada.

The Canada Gazette, published by authority, November 15th, contains a proclamation proroguing the Provincial Parliament, to Monday, the twenty-ninth day of December, now next ensuing.

Also the following Railway notices:—Application for an Act to incorporate a Company to construct a railroad from Kingston to Montreal. Signed by J. A. MacDonald, M. P. P. and nine others, and dated Kingston, 8th Nov., 1845.

Application for an Act to incorporate the Toronto, Cobourg and Kingston Railway Company, also the Kingston and Montreal Railway Company. Dated Toronto, 8th Nov., and signed by W. H. Boulton and five others.

Application for an Act to incorporate certain persons to construct a railway from Hamilton to Toronto. Dated Hamilton, 10th Nov., and signed by Sir A. N. Macnab and nine others.

LETTERS for the above Mail will be received at the Quebec Post Office, on TUESDAY, the 25th NOVEMBER, — PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

PORT OF QUEBEC.

No arrivals from sea. 29 square rigged vessels and 5 schooners yet remain in Montreal and Quebec, to clear.

MARITIME EXTRACTS.

Loss of the new Clyde-built Ship European. "Boy of Mile Vaches, 4th Nov. 1845.

"Yesterday morning the ship European, Capt. McBride, was driven on shore, her masts are cut away to keep her from rolling over, 3 lives lost. She is loaded with Flour, Ashes, &c. Mr. Auld and Lady, and Miss Goddard, daughter of Mr. Goddard, of the 14th Regt., passengers, are on shore and in good health. The ship will be a total wreck, but the cargo may be partly saved. There is also a ship laden with deers on shore at L'Islet Basse, below Esquimaux River."

WRECK OF THE REAPER.—Capt. Seaman, of the bark Reaper, which sailed hence on the 25th ult. for Poole, returned here on Saturday morning, and reports that his vessel was driven ashore near Mile Vaches, (a few miles above the wreck of the European,) on the 4th instant, during an easterly gale, which was accompanied with snow, and it is feared she will go to pieces. The crew and part of the materials, have been saved. Captain Seaman also reports that the European was breaking up.

The name of the other vessel ashore below Mile Vaches, has not yet been ascertained. The ship Charlotte, which returned from below with loss of masts had a now set and has again sailed.

The man who was saved from the wreck of the schr. Gaspe Packet, arrived here on Saturday and reports that the number of lives lost in the unfortunate Schooner, was seven. Capt. Brulotte, was washed overboard about twelve hours before the vessel was wrecked.

A letter from the keeper of the light house, on Green Island, reports that on the 5th inst. a small schooner, nearly new, with the name Margaret, P. E. Island, on her stern, drifted ashore a complete wreck, and went to pieces. No persons were on board and it is feared the crew must have lost their lives. A good deal of the materials of the vessel and part of the cargo were saved.

The new ship Eliza, Morrison, which sailed on Sunday morning, for Liverpool, had the greatest cargo of Flour that had ever, we believe, been cleared from this port, 8725 barrels flour.

The vessel reported ashore on the Manicouagan shoals, by the steamer St. George, proves to be the bark Elizabeth Atkinson, J. Meldrum, hence on the 27th ult., for Plymouth, with a cargo of timber. She was stranded on the Morning of the 4th inst., during the late violent gale from the east. The vessel and cargo will most likely be a total loss. Capt. Meldrum, and crew have arrived in Quebec.

The Schooner Celina, came up from the bark Reaper, which was wrecked near Mile Vaches, with part of the materials saved from her, which, with the hull, and cargo, were sold on Tuesday, for the benefit of the Underwriters. The hull brought £18, and the cargo, consisting of White and Red Pine, Deals, Staves, &c. £60 Ship European.—The passengers (Mr. and Mrs. Auld, and Miss Goddard,) and crew of this vessel came up from the wreck, on Tuesday evening, in the schr. Lady Bagoa. Capt. McBride remained below, to save what he could.

Vessels cleared outwards at the Custom House of 3rd Novem. from the 16th of October to the 3rd Novem. 1845:—Oct. 15—Argyle, Drueury, loaded at Mitis, 597 tons. "23—Stakesby, Richards, "Trois Pistoles, 437 tons. "Somersetshire, Dempster, "Isle Verte, 449 tons. Nov 3—Barbadoes, Greig, "Isle Verte 333 tons.

The Mountaineer, Cary, and Christiana, Brownston, sailed without clearing. The Camden is loading at Trois Pistoles.

BIRTH.

On Sunday morning, Mrs. George Irvine, of a daughter. In Montreal, on the 5th inst. Mrs. Samuel Ogden, of a daughter.

DIED.

On Sunday last, at the Citadel, Lieut. H. F. Stirke, 14th Regiment of Foot. On Tuesday last, Mary Hamon, relict of the late Mr. Jno. Codville, aged 26 years. In Montreal, on the 15th inst. at the age of 30 years, Robert Paterson, Esq. eldest son of Alexander Paterson, Esq. Irvine, Scotland, and partner in the mercantile house, of Gillespie, Moffatt and Co. On the 7th inst. after a short and severe illness, at Oshawa, Canada West, aged 22, Alice Webster, wife of Henry Atkinson, Esquire, and daughter of Mr. Joseph Webster, of Montreal. In Bytown, on the 29th ult., after a short illness, Eliza, the wife of Christopher Armstrong, Esq., Judge of the District Court.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 18th Nov., 1845.

Table with 4 columns: Commodity, Unit, Price, and another unit. Includes Beef, Mutton, Lamb, Veal, Pork, Eggs, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Pot Ashes, Pearl do.

NOTICE.

All those persons whose statements of loss by the fires of the 28th of May and 28th of June last, were given to the Committee of Distribution for the mere purpose of affording Statistical Information, and not with a view to obtain relief, are severally requested to forward their names, with the names of the Streets in which they resided at the time of the fires, to the undersigned in order that their names may not be published with those of the applicants for relief.

EWD. H. BOWEN, Secretary, Parliament Buildings, 7th November, 1845. Distribution Committee.

N. B. The publishers of all Newspapers in Quebec, both French and English, are requested to publish the above Notice in three successive numbers, and in the languages of their respective Publications.

NEW BOOKS,

Just received from England, and for Sale by

GILBERT STANLEY, No. 4, ST. ANN STREET.

An assortment of beautifully illustrated

ANNUALS,

In morocco and crimson silk bindings, AT VERY LOW PRICES.

CHILDREN'S BOOKS,

In great variety, plain and coloured. A Catalogue is in preparation, and will be ready in a few days. Quebec, Nov. 13, 1845.

F. H. ANDREWS, ORGAN & PIANO-FORTE TUNER.

NATIONAL SCHOOL, Nov. 1845.

FOR SALE BY THE SUBSCRIBER, PASTRY FLOUR in Half-Barrels, Sperm and Olive Oil, Sperm, Imperial, Adamantine, Composite and Wax-Wick Candles, Preserved Ginger, WITH A SUPPLY OF Genuine FRESH TEAS.

M. G. MOUNTAIN, No. 13, Fabrique-st. Quebec, 15th Oct. 1845.

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF

Patronized by the ROYAL FAMILY OF GREAT BRITAIN. Grimstone's Eye Snuff. Recommended by the most Eminent PHYSICIANS.

For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 11th Dec., 1844.

This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be restored to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous.

THOMAS BICKELL,

Grocer and Importer of China, Glass and Earthenware.

St. John Street, Quebec.

Receiving ex "Choire" for Sale, TOBACCO PIPES, Black Lead, Shot, Paints, Spades and Shovels, Bar Iron, Anvils, Vices, Patent Cordage, Patent Proved Chain Cables and Anchors.

—ALSO—

400 BOXES TIN PLATES.

C. & W. WURTELE, 1st Oct. 1845. St. Paul-street.

NOTICE.

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

DANIEL MCGIE,

Quebec, 7th July, 1845. Hunt's Wharf.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

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

R. M. HARRISON,

Agent for Canada. Quebec, August, 1845.

Youth's Corner.

THE LITTLE PEACE-MAKER.

Master Golmer, the tanner, and Master Wintel the baker, in a small town in Germany, were good neighbours and had been intimate friends for many years.

It would take a long time to tell of the friendly intercourse which the baker and the tanner, and their wives, kept up with each other.

But they were not faultless people, for all that; and on an unhappy morning their neighbourly comfort was suddenly interrupted.

And yet, Mr. Provan collected 45 young persons, from 6 to 18 years of age, to commence his school with; and the number has increased so that on an average a hundred now generally attend.

In the midst of all this, one person remained free from excitement, and took a right view of things, but was made innocently to suffer from the passions of those who ought to have rather taught him how to regulate his temper—that was poor little Lebrecht.

During teaching, questions of an unanswerable character were submitted by the boys to their master; for example, "If you were starving and hungry, wouldn't you steal?"

Lebrecht went into a corner and began to cry bitterly—and, to tell the truth, when Mrs. Golmer dealt so roughly with him, it was really in order to keep up the irritation in her which was going down as she looked into his good-tempered face and beheld his wonderment; and as she perceived, too, that she had nothing to say in answer to the question "Why?" her unusual severity helped her out of that difficulty.

As regards the acquirement of useful learning, much good has already resulted; in most of the scholars have learnt to read, and they are supplied with books suited to their circumstances; some of the parents even have been brought to acknowledge the good which has been done to them in the pains bestowed upon their children.

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THE RAGGED SCHOOL IN WEST STREET, SMITHFIELD, LONDON.

There are several Sunday Schools in London, kept on purpose to give instruction to children of the most wretched class, who would not be admitted into other schools on account of their ragged, diseased, crime-worn appearance, and whose parents could not be induced to clean and clothe them so as to make them fit to sit on the same bench with the children of better conducted people.

It is a pleasure to look upon this scene when the room is well filled, the apparatus in full use, and the gymnasts passing round from one piece of the apparatus to another, to give the requisite variety to their exercises, and to allow each different part of the body to "take its turn."

THE JOYS OF HOME. See the traveller. Does duty call him for a season to leave his beloved circle—the image of his earthly happiness continues vividly in his remembrance. It quickens him to diligence; it cheers him under difficulties; it makes him hail the hour which sees his purpose accomplished, and his face turned towards home; it commences with him as he journeys; and

THE GIRLS' DEPARTMENT OF THE BRITISH AND CANADIAN SCHOOL will re-open on Monday, the 6th instant, in a room in the Military Asylum.

FOR SALE, ENGLISH Lined Oil, French Burr Stones, London Bottled Porter, Imported this season.

NOTICE. The undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter.

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

he hears the promise which caused him to hope, "thou shalt know also that thy tabernacle shall be in peace, and thou shalt visit thy habitation and not sin."

GYMNASTIC EXERCISES.

Dr. Thayer's Apparatus, Boylston Hall, Boston.

The spacious and commodious hall taken by Dr. Thayer, is designed to furnish opportunity for exercise to those men and lads of the city, whose occupations are sedentary. The room is elevated and well aired; the apparatus is extensive and has been scientifically constructed.

THE POWER OF THE SAVIOUR'S NAME.—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connections.

RECEIVED FOR SALE BY THE SUBSCRIBERS. 3 CASES OF WORSTED and WOOLEN GOODS, consisting of Children's Dresses, Ladies' Fashions and Mulls, &c. and Gentlemen's Coats, &c. &c.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON. THIS Company, which established its Agency in Canada in 1804, continues to assure against fire.

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TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED SHEETING.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B.A., M.A., D.D.

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