

though I can quite conceive a monk in his cell getting together the works of some few dozen authors of great name, and fancying himself able hence to vouch for the sentiments of "every body always every where," I feel a difficulty in understanding how men of judgment and experience can allow themselves to be so deluded. But still less are such representations to be taken from those who have not even made themselves acquainted with those sources of information that are open to us. It would be amusing, were it a less important subject, to see the way in which, under the much abused name of "Catholic," mistakes and corruptions are recommended to public attention, almost as if our salvation depended upon them. Statements, indeed, more un-catholic than some that the Tractators themselves have made.—as for instance that of Dr. Pusey, that "to the decisions of the Church Universal we owe faith,"—were never uttered. We appeal for proof to the writings of the early Church.—Goode's *Divine Rule of Faith and Practice*.

TRIBUTARY BILLS.

When your mind is much occupied with any subject, you are often surprised to find how many things can be made tributary to its illustration and enforcement. Mingle with society, or go to your common labours, with a ruling passion in your breast, and you tinge every thing with the colour through which you look at it; you discover resemblances which nothing but your ruling passion could unveil, while ideas are suggested whose connection with the occasion which suggested them is so remote and subtle and invident, that you can scarcely trace it. The merchant, ever intent on his gains, holds his ears and eyes open wherever he goes, and aims to make every thing serviceable. The general, full of the spirit of his profession, travelling even over a country in which he has not the remotest expectation of ever exercising his skill or prowess, still cannot move or be moved along, however rapidly, without studying the ground, allocating his forces, imagining and directing their movements. It is to the same source we trace the correct and enlarged and various knowledge of human nature which some preachers make to bear so effectively on their ministrations. They are always studying man in individuals, comparing and contrasting, generalizing and classifying, getting the particulars from which they draw their careful inductions, but having the inductions themselves digested into the very substance of their thoughts. Men who have to study for the pulpit, have only to be intent on their calling to make every circumstance in which they are placed, and every book they read, auxiliary to their own fitness for their office. So with the teacher. Always gathering, by the spontaneous action of a mind imbued with devotion to the labours of the school, thoughts and illustrations which lie scattered over nature or society, his instructions will have a freshness which will please and impress many who cannot understand the secret of his power. How important that Sunday School Teachers should appreciate their office highly, and cultivate a befitting spirit, if these benefits may be expected in any measure as the result!—*S. S. Teachers' Magazine*.

The Berean.

QUEBEC, THURSDAY, SEPT. 18, 1845.

We have on one or two occasions expressed our anxieties respecting a class of publications which have for some time been issuing from a particular portion of the press in the mother-country, pervaded by a "leading idea," as we quoted from an English secular journal in our number of December 19th,—that idea suspected by us as hostile to the Protestant character of our Church. With deep concern we have learned that a supply of publications from that press has recently been offered by public sale in this city; and though that sale, we are told, was not successful, they may be expected to find their way into the hands of the public, and by their attractive exterior as well as their interesting contents will win attention and find readers among whom but few may be sufficiently clear-sighted to discover the poison conveyed amidst really well-told narrative, and great profession of zeal for the Church of which we are members.

The current of public opinion in the mother-country, greatly influenced, for a number of years past, by the hostile attitude which dissenting bodies have assumed towards the National Church, has called forth an inquiry respecting the circulation of religious reading in a popular form, which for many years has been in a great measure supplied by the Religious Tract Society. In the points of popularity of style and neat getting-up, no other religious book-Society has successfully competed with that institution. It has also to the present time succeeded in conciliating the good-will, and obtaining the support, of active and liberal members of various religious denominations; laying down for its guidance the rule that it will exclude from its publications that which is distinctive of different religious bodies, but will invariably set forth in them the method of a sinner's recovery from guilt and misery by the atonement and grace of the Redeemer. The managers of the institution have all along found so much common ground of scriptural truth which they could occupy without raising any objection on account of denominational peculiarity, that their issues have gone on increasing from year to year in number as well as in variety, and have been gladly received; for personal use or purposes of circulation, among a large body of the

members of our Church, both lay and clerical. An uneasiness, however, has arisen on the part of Church-members here and there, lest the exclusion of what is peculiar to their Church, from the religious reading current in their families and wider circles of influence, should in fact give the advantage to those who dissent from the Church:—it has come to be questioned whether an equivalent is given, by those who think lightly of our distinctive principles, for the concession made by Church-members to whom these principles are objects of reverence. And so it has come to pass that a desire is felt for reading, equal to that furnished by the Religious Tract Society in the maintenance of the grand scriptural truths which we hold in common with orthodox non-episcopal communities, but at the same time not excluding affectionate reference to the usages and discipline which distinguish the Church of England from them, as an Episcopal community.

Now we will state our persuasion, without fear of violating the bond of old attachment towards the Religious Tract Society, that such a desire is not at all unreasonable, and is perfectly consistent both with the kindest sentiments towards dissenting Christians, and the most unshaken attachment to those great scriptural principles in which we rejoice to be one with them now, and to be travelling with them towards a common abode of happiness to dwell in hereafter. But when we come to inquire after the realization of this legitimate desire, we find publications presented to us which have proceeded in great variety from one London publishing-house, prominently enough exhibiting the Church's outward arrangements, but displacing her scriptural truth and doctrinal purity by the most insidious approaches to those very perversions from which she cleared herself, three centuries ago, in spite of threatenings and persecution. A class of professed Church publications have sprung forth which make Churchmen, it must be allowed, look sufficiently removed from dissenters, but scarcely suffer them to be distinguished from papists.

The books to which we have referred in the opening of this article, bear the name of James Burns, as their publisher. We have had one of them sent to us for consideration, which will probably cause us to offer some remarks upon it in our next number. For the present we close with an earnest entreaty to those Church-members upon whom rests the responsibility of selecting reading for persons under their guardianship, to be considerate in executing that trust. A book may be offered to them, beautifully got up with vignettes and ornamented borders and initials, and the name of the Church or her peculiarities "lugged" (as we have heard it called) into every paragraph—and the spirit of the book may be in direct opposition to that of the Church whose interests it professes to advocate. It may profess simply to give due honour to the sacraments, and may in reality pervert them into the *opus operatum* of the Tridentine Council;—it may profess implicit submission to the Bishops, and in reality only prepare the way for their subjection to an Italian Bishop and Potentate;—it may profess to revere our Church-formularies, and in reality may bring them into disrepute for the changes by which they have been made to differ from the Roman Breviary. It will be no gain, but bitter loss, if, by removing far off from Protestant dissent, we fall back into that bondage from which the great work of the Reformation has set us free.

We have, from time to time, seen advertisements which, among other articles of Church requisites, offer for sale "Fair Linen Cloths" for the communion-table; this term being in strict accordance with the nomenclature of the Book of Common Prayer, would excite no remark, if observation had not discovered, under the guise of an ostentatious regard for Church usages, a treacherous longing for the restoration of usages which the Church repudiated at the Reformation. It has been, accordingly, taken notice of, that the unauthorized term "Altar Cloths" has been soon slipped in under cover of the former—unauthorized we call it, because the Church studiously abstains from the use of the term "Altar" to designate the Table on which she places the elements for the celebration of the Lord's Supper. A more audacious innovation, however, has met our eye recently: "small fair linen napkins or Corporal" to cover the Paten and Chalice" are advertised for sale. The term here smuggled into the midst of Church-of-England phraseology is characteristic of the Church which teaches that in the sacrament of the mass a change of the bread or wafer on the Paten takes place into the body (*Corpus*) of our Lord; an error which our Church, in the rubric at the close of the Communion service designates as "idolatry to be abhorred by all faithful people." In the Church of Rome, if we are correctly informed, the Corporal signifies the sacred linen spread under the chalice, to receive any fragments which might by possibility be dropped there; it has been turned to various superstitious uses, for instance by carrying it to fires (where the more powerful charm of relics is not at hand for the purpose) and having it solemnly against the flames, in order to stop their pro-

gress. Philip de Comines says, the Pope made Louis XI. a present of "the Corporale whereon St. Peter sang mass." Now this napkin is consistently called a "Corporale" by those who hold the dogma of the corporal presence; but there is not a dogma against which the Church of England more decidedly protests—against which her reformers more resolutely testified on the rack and in the fire—than this, nor one the re-admission of which would more fatally strike at her character as a reformed community. Since, then, we have not *Corpus Christi* (Christ's body) on the Communion-table, so the napkin which is to cover the Paten and Chalice can with no propriety be called a *Corporale*.

Our remarks on this subject are far from being levelled at the man of business in whose advertisement we have met with the objectionable term; we make no doubt but he found it in his Invoice, and thence transferred it into his public notice as a matter of course. But we have not the slightest hesitation in expressing our belief that the introduction of the term into the Prices Current of manufacturers or linen-draperies of the mother-country is the work of that party which has announced its persuasion that the Church of England must be "unprotestantized"—must "recede more and more" from the principles of the Reformation; and we therefore raise our voice against its adoption among us, especially, in any quarter which seeks (and we are willing to believe deserves) the patronage of the Clergy of our Church.

CRISIS IN INDIA.—Unquestionably a crisis seems approaching in India with rapid strides. Education has been going on for fifty years: all offices, up to a certain class, are thrown open to Hindoo talent and character: the native mind is bursting out with knowledge; commerce is opening for riches; medicine is following the steps of western sciences; railroads are about to accelerate internal communication; the present Governor General Sir Henry Hardinge, is full of enlightened zeal for native improvement; the invention and application of steam vessels is rendering Calcutta a suburb, as it were, of London. In such a moment Christianity must sanctify the process, or inordinate luxury and selfishness will blight the gifts of God. Christianity must stand upon her watch, and set herself upon the tower, to seize every favorable opportunity as it arises; for at any moment a sudden downfall of eastern idolatry and superstition may take place, and then, if we are ready to enter in, India may quickly be the Lord's.—*Lord Bishop of Calcutta*.

AMERICAN CHURCH PRESS.—The Edinburgh Observer, in commenting upon the proceedings of the last General Convention of our Church, uses the following language in respect to the influence of the press upon the welfare of the Church and country: "We cannot but ascribe a great portion of the success of the American Church, under the blessing of God, to the liberal support which the press has always received in that country. The Church papers are numerous—of course, differing in principles, some being High Church and some Low Church—but the mass of sound information they contain cannot fail to have the most beneficial effect on the country. They, in a manner, supersede the mass of ephemeral publications which are so greedily devoured by the lower classes of this country, but which are so much a disgrace to it."—*Episcopal Recorder*.

FRANKFORT, AUG. 1.—The Senate has just adopted a strong resolution against a Catholic priest of the name of Roose, who has recently created a sensation in this town. The priest had tried to persuade a Catholic woman, who is married to a Protestant, to endeavour to convert her husband and children to Catholicism. She refused, and M. Roose upon that refused to give her absolution when she went to confession, and added that her marriage being a mixed one, was no marriage at all, and that she therefore lived, in fact, in a state of concubinage. The Senate in the first place requested the Bishop to change the residence of the priest, but the bishop declared that he could not punish a priest for such an offence as that alleged, for that the advice given by M. Roose at the confessional was under the seal of secrecy, and that to raise any question as to what passed in that place would be an attack upon the liberty of religion. The Senate replied, very truly, that the seal of secrecy was binding upon the priest only, in as far as he was bound not to divulge what was confided to him at the confessional, but that there was no such obligation on the communicant, nor could the priest be exempted from punishment should he make an improper use of his office as confessor. It, therefore, persisted in its determination, and sent an order to the priest to quit the town within a stated time. M. Roose refused to obey, upon which the Senate sent a body of police to his house, who without further ceremony carried the refractory ecclesiastic beyond the boundaries of the Frankfort territory, giving him a parting hint that he might meet with a disagreeable reception if he ventured to return.—*Globe*.

COMMON SCHOOL ACT.—The following letter has appeared in the Quebec Gazette:

Nicolet, 26th Aug. 1845.
Sir,—Should a dissentient school—i. e. a school of a denomination different in faith from the majority, be established in any district—I would like to know whether I, being a Canadian and belonging to what is called the majority, and being willing to pay for the education of my children, and acquiring for them the knowledge of the English Language—I say, I would like to know whether a Teacher or the Trustees can legally refuse to admit my children in such dissentient school, or deprive the Master of a due share of the government allowance for scholars of such description?
An answer through any of the Montréal

papers, say the Transcript, will oblige, Sir, your most obedient servant,
A CANADIAN.

To Dr. J. B. MEILLEUR, Superintendent of Schools, &c. &c.

The latter part of the inquiry is no doubt meant to ask whether the *School Commissioners* and the *Superintendent* could withhold from the Master who teaches a scholar of that description the share of Government allowance which falls to him—that is, whether the school which the parent declines would be entitled to the Government allowance for his child, or the school where the child actually receives his instruction. We do not know whether the inquiry has met with any answer; but we think the law as it stands is against the inquirer.

ECCLESIASTICAL.

ST. PAUL'S (MARINERS') CHAPEL.—On Tuesday the 9th inst., at 7 o'clock, P. M., a meeting was held in the School-room of this Chapel, for the purpose of making a collection to defray some expenses on the building, and to raise a small fund in aid of the Parochial Visiting Association, to be subscribed annually, and vested in the hands of the Minister and Chapel-Wardens. Though the evening was very wet and unfavourable, there was a good attendance, with a willing spirit and a ready mind. The Collection has already reached about £10. and some additions to it are expected.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Lord Bishop of Montreal has paid into the hands of the Treasurer of the Diocesan Committee the sum of £25, a donation from an anonymous contributor, on behalf of the Society.

The Treasurer [at Montreal] of the Church Society begs to acknowledge the receipt of twenty-six pounds five shillings from an unknown friend.—*Courier*.

ST. JAMES CHAPEL, PETITE COTE, MONTREAL.—Friday being the day fixed upon for laying the foundation stone of this structure, the Rector of the Parish, attended by several of the Clergy and their friends, repaired to the site to assist in the performance of the solemn rite. On arriving upon the ground, the Rev. W. Thompson proceeded to read the beautiful service of the Church of England appointed for this purpose; at the conclusion of which, and after the inspection of the drawings, a glass cylinder, hermetically sealed, and secured by a metal cover (containing the latest Province and city papers, current coins of the realm, and a parchment roll having been presented, and by the Rev. gentleman deposited in the cavity prepared to receive it, the cover stone was lowered to its bed, firmly set, and the ceremony was concluded. The following is a copy of the roll, as read by the Architect, William Footner, Esquire:—

1845.
In the ninth year of the reign of Queen Victoria,
The Right Hon. Charles Philipps Lord Metcalfe Being Governor of Canada,
On Friday, the Twelfth Day of September, This Foundation Stone
of a
New Episcopal Church
Was laid at the North-East Corner of the intended Building;
The ground being presented to the Lord Bishop and Clergy of the Diocese by George Smart of this place,
Containing 80 feet front on the Road and 146 feet depth.
This stone was laid by the Rev. W. Thompson, Assisted by the Rector and several of the Clergy of the Diocese. William Footner, of London, Architect.

The Chapel will be of the Early English style of the plainest era, but possessing the outline and proportions of the most admired examples of English village churches, and will be entirely of stone—the use of a stone quarry having been liberally placed at the disposal of the Committee by Mr. G. Smart. The design reflects the greatest credit on the architect, who is already well known to the public as the successful competitor for the market; and that beautiful little building, St. George's Chapel of Ease, is also from his design. There were a great many persons present—several of them ladies.—*The Times*.

ST. GEORGE'S IN THE EAST, LONDON.—The Rev. Dean King, Rector of this parish, having introduced changes in the performance of divine service which are distasteful to the parishioners, the latter have evinced their hostility by refusing a Church-rate for the payment of current expenses. In consequence of this proceeding, the Church-bells have for some time not been rung, nor has the organ been played, and moreover the surplices have remained unwashed. The Rector has recently addressed two formal requirements in writing to the Churchwarden: the first, to demand that the bell be rung at a convenient time before daily morning prayers; the second to inform him that the surplices require washing, and that the Churchwarden is "to provide decent and comely surplices for the celebration of divine service in the parish-church." Both the requisitions conclude thus: "If you should fail in the premises, it will be my duty to sue for the interference of the ecclesiastical courts." Suits in the ecclesiastical courts are exceedingly expensive; it remains now to be seen whether the parish will risk the costs and results of a suit or whether an arrangement will be come to.

ECCLESIASTICAL RETURNS FOR COLONIES.—From a bulky parliamentary return published, it appears that according to a schedule of the grants, endowments and appropriations made for the purpose of religious instruction, or of education, in the colonies (the gross total population of our colonial dependencies amounting, in the aggregate, to 4,705,639 souls), there was paid in 1842, a total sum of £226,902 to the clergy of the churches of England, Scotland, and Rome, and the Methodist and dissenting ministers; of which £49,964 was paid by the British Treasury, and £176,938 from colonial funds. The grants from the British Treasury to schools during the same period amounted to £26,117, and that from colonial funds to £146,900; making a grand total of £172,407. Of the sum of £49,964 granted by the Treasury to the clergy, those of the Anglican Establish-

ment received £34,593; those of the Scotch £13,347; and those of the Romish £2,024. Of the sum of £176,938 granted from the colonial funds, £118,443 was received by the Anglican clergy, £29,645 by the Scotch, £4,634 by the Wesleyans and Dissenters, and £24,216 by the Romish priests.

[The above statement has gone the round of the papers with the absurd sum of £347 as allotted to the Scotch Ecclesiastical establishment in the Colonies out of the British Treasury; by which a sum of exactly £13,000 of the total remains unaccounted for. We have not the correct statement before us, but we have thought ourselves perfectly safe in prefixing 13 to the £347, which makes the statement reasonable, and the items to agree with their total.]

To the Editor of the Berean.

MR. EDITOR,—I observe in the account which the Montreal papers give of the laying the corner-stone of St. James' Church the other day, that after the stone was laid and all was over, some evil disposed person overturned the stone and removed all the coins and other valuables which had been so carefully deposited there for safe keeping. While lamenting the perversity and wickedness of one who could thus violate the commands both of God and man, one can hardly help smiling to think of the disappointment to the hopes and expectations of the builders, and of the motley collection which became the prize of the rogue. I suppose there was one of every coin which passes current in the province: perhaps some rare pieces diligently and laboriously collected, the envy of antiquarians!

But joking apart, Mr. Editor, can you tell me the meaning of thus depositing newspapers, coins, &c. ? It seems to me unmeaning, if not absurd.

When the corner stone of a building is thus laid with care and ceremony, surely the expectation and presumption is that it will stand firm for ages; that if all else decays, at least this stone will last, and yet this ceremony presupposes that the building will be taken down and the stone removed, and then that the coins and papers will tell a story of by-gone days! Can "the oldest inhabitant" inform us if the valuable deposit was ever thus discovered after the lapse of many years? Generally, I think, it has become the prize of some unprincipled fellow, who, while using his ill-gotten booty, has laughed in his sleeve at the credulity of those who deposited the money.

Believe me, Sir,
Your obedient servant,
COMMON SENSE.

Quebec, 16th Sept. 1845.

[Our Correspondent must permit us to remark, that his observations are too sharp, and that truth would not be less likely to be elicited if it were sought for in less pungent terms. We should suppose that, as long as the practice of collecting ancient coins is not an absurdity, that of depositing coins in corner-stones is not to be ridiculed. Some of the ancient coins now carefully preserved in Museums furnish historical proofs of much value. Men of research at this day would certainly appreciate the benefit very much, if they could depend upon finding, under the corner-stone of every ancient building that may tumble down, some coins or records of the time when the foundation was laid. We are not aware that the removal of the deposit by thieves is quite so common a thing as our Correspondent seems to assume. Of course such a trespass ought to be provided against by watchfulness.—Ed.]

KEY TO GOVINLOCK'S SYSTEM OF PRACTICAL ARITHMETIC.—We have to acknowledge the receipt of a copy of this little publication, from the preface to which we are happy to find that the Arithmetic itself is likely soon to be required in a second edition.

PAYMENTS RECEIVED:—From Messrs. H. Dyer, No. 77 to 128; Geo. Colley, No. 53 to 104; J. Dore, No. 1 to 52; Jer. Leaycraft, No. 53 to 101.

TO CORRESPONDENTS:—Received SUM CUIQUE;—our friend W. will perceive that we have so fully concurred in his suggestion respecting the "application" as to endeavour to mend it: have we done right?—Recollections of a beloved Pastor.

Political and Local Intelligence.

EUROPEAN NEWS.—The arrival of the Steam Ship Great Western at New York furnishes us with accounts four days later than those by the Boston Steamer. The Great Western experienced strong westerly gales, and, in consequence, had a long passage. She brought out 145 passengers. The weather in England, which, at the sailing of the steamer of the 19th ult., was very unfavourable for the crops, had slightly improved, and though a good deal of damage has been done, hopes are entertained that the harvest may be a fair one. A good deal of speculation in corn had taken place.

There is nothing of importance to mention as having occurred in England since the last arrival. The English papers give full details of the progress of Her Majesty and Prince Albert on the banks of the Rhine, where they have been received in the most affectionate and enthusiastic manner.

Railway accidents are becoming very prevalent in England; and if some way is not devised to prevent the frequent recurrence of these calamities, public confidence in the railway as a safe and certain means of transit will be destroyed and, when lost, will not easily be regained. Besides those which have been before mentioned of late, the present mail brings accounts of no less than four recent ones with more or less destruction of property. We believe no lives were lost, though several persons were much injured.

Mr. Green, the aeronaut, also had a narrow escape. He made an ascent in his balloon by night from Vauxhall Gardens, and had great difficulty in reaching the ground again. As it was, he lost his balloon, together with all his instruments.

Mr. Fitzroy Kelly, the new Solicitor General, has received the honour of knighthood. The cheap railway trains, now so generally bringing thousands of persons from the manufac-

* Letter to Bishop of Oxford, p. 53.