

An Englishman, as he joins in this dear familiar service, surrounded by the familiar faces of his countrymen, might well forget that he is in a strange land. Indeed I could myself to get that an ocean rolled between me and those with whom I was wont to join in these holy services; or, if I did remember, it was with the delightful consciousness that they and I were with one voice and one language sending up the same prayers and praises to the throne of God. I never felt the power and beauty of *Common Prayer* more deeply than in foreign lands, when I seldom joined in it without a delightful consciousness of communion with the millions whose hearts and voices were uttering the same holy words. You may say if you please that it matters not about the words, provided the aspirations of the heart be the same. But what, I ask, is more likely than this oneness of language to harmonize and bring into unity the jarring and wayward affections of men? What amid the incurable diversity of human opinions is more likely to make men think alike, than that from very childhood they should speak alike? Nor will a liturgy be less a bond and means of communion, if we remember, as we ever must, that beside the millions of our brethren who are still fighting, with us, for the victory over sin and death in the Church Militant, millions also of our brethren who are in joy and felicity in the Church Triumphant, have hallowed these words with their loftiest praises and with their most contrite tears.—Notes of a Traveller, in the Calendar.

The Berean.

QUEBEC, THURSDAY, JUNE 5, 1845.

While we were penning our last editorial remarks, God had given liberty to the devoting element of fire to convey a solemn warning to men, of the fleeting character of temporal prosperity, and the uncertain tenure of earthly possession. Particulars of the awful calamity with which our city has been visited, were given with as much fullness as the recent occurrence enabled us, in our last number; and further details will be found in the present. Afflicting as the first considerations are which arise out of that event, it furnishes not less matter for devout thanksgiving and profitable instruction than for lament. We may hope that, at this distance of time from the hours of destruction, minds will be found disposed to seize upon these, as the reflections of abiding benefit which spring from the calamity.

We have, then, to render thanks to God for having so stayed the natural course of the devastation as to preserve from direct loss the greater portion of those inhabitants of our city who possess the largest means for affording relief to the suffering part of the population. Acknowledgment of this we are ready to discover in the liberality with which aid has publicly been rendered; yet it is not unlikely that as great an amount of relief—relief connected with immediate personal self-denial and inconvenience—has been extended and is now rendering in ways which do not meet the public eye, while perhaps they remove the most acute suffering in the manner least trying to the sensibilities of those who receive the kindness. This leads us to the remark that, in the course of divine providence, by far the greater proportion of the sufferers were a class of inhabitants who had friends connected with them by close bonds of relationship, language, and origin, in the thickly settled country-parts immediately adjoining the city; so that the severe embarrassments which were at the first moment anticipated from the want of shelter for one third of a city's population whose homes are in ruins, have scarcely been felt—nearly the whole of them having met with hospitality as creditable to the parties who are rendering it, as it must be soothing to those upon whom it is bestowed in the hour of want and difficulty. The credit of hospitality belongs to not a small number of the inhabitants of the city in humble life—where the difficulty of rendering that service is greatly increased—equally with the settlers in the vicinity around.

It is not without an elevating sense of the divine wisdom in his dealings with us, that the Christian will view calamities which are calculated to remind every possessor of this world's goods that he holds them as a steward only, and that his heart must not be set upon them. Infinite is the variety of ways in which he may be called upon to part with them; the fire may take them from him as the owner of property, or as the insurer of it, or as the owner's creditor; but if it has spared him in these or in other ways which might be enumerated, it may well be expected that he will not count it giving his own, but the Lord's wealth, when he aids with his contributions in money or merchandise, in personal service or self-denial, to relieve those whom the heavy weight of destitution is now bearing down. We cannot, in offering this remark, help adverting to the gentlemen now actively engaged as members of the Committee of Relief and its Sub-Committees who, as it is most likely that thanks from men for their arduous duties do not await them, must look upon the service they have undertaken as one part of their stewardship to a higher Master, from whom they receive a cheering recognition of their labours while they last, and a sweet consciousness of public duty disinterestedly performed, when they shall resign their trust.

SCRIPTURAL EDUCATION, A DEFENCE OF THE REFORMED CHURCH.

The Rev. Hugh McNeile at Liverpool, on Sunday the 12th of March.

It is only in this way that our country, with all her religious advantages, her circulated Bibles in her own tongue, her free preaching of the Gospel, her Scriptural schools, it is only by this knowledge our country can be preserved in the enjoyment of those great privileges which are blessings in time, and lead directly to blessings of eternity. And now, no sooner do I mention "our country" in reference to these things than the accusation immediately starts into some minds, "here's party politics again." I have shown you more than once, in times past I have shown you, simply and plainly, the vast difference, the essential difference, between party politics, the arraying one set of men against another set of men, and scriptural politics, which array the truth of God against all men, of all sorts and all classes, and all names and all parties who hold what God has strictly forbidden. The distinction is a true one between party politics and scriptural politics; and if ever there was a period in the history of our country when her scriptural sons, her religious sons, might defend her religious institutions without exciting even a suspicion of party politics, the time is now. Solomon says, in the Book of Ecclesiastes, that "there is a time to keep silence and a time to speak." David also describes himself as having "refrained for a time even from good words." Now, my brethren, though I have not spoken to you on such topics lately, I have been no unconcerned or unwatchful observer of the facts or announcements of the last month since our parliament last met. Not human arrangements only are made, with these we have no immediate concern, but announcements are made against divine truth, and with these we have most concern. A wise man considering his time for speaking, and in the full exercise of self-possession, will consider his time as well as his words, and on considering his time, he will have regard to the materials with which he has to deal. When a light has been applied, the spark kindles a fire. Is the country ready, is the town ready, are you ready to be kindled and to burn with a steady and increasing light and heat? A light that shall be seen and known of men; a heat that shall be felt by our rulers, and especially by your own representatives, against the national endowment of what our church and our bibles have taught us to pronounce "idolatry, to be abhorred of all faithful Christians." Brethren, Romish doctrines are what they were, what our Reformers called them, "blasphemous fables and dangerous deceits." Is the language too strong? Our bishops require us to sign it. I have signed it. I am ready to sign it again; "blasphemous fables and dangerous deceits!" Romish practices are what they were, intolerance to real Christians, unto imprisonment, starvation, and death itself. Romish ambition and Romish usurpation are what they were, claiming as subjects of the see of Rome all the kings, as well as all the people, of Christendom. Romish priests are what they were, bound by oath to all those things in the creed of Pope Pius the Fourth, however they may deny and swear to the denial, to answer a purpose. These facts have been proved. The proofs are not gain-said. The arguments are not answered. The whole question is stifled. And now, without meeting the question, without condescending to take notice of it, the responsible advisers of our most gracious sovereign proceed, that is, intend to proceed, to nationalize the evil, to raise that training school for disloyalty, for intolerance, for idolatry, to raise it from the position it has hitherto occupied as a mendicant receiving our alms once a year out of the state, to raise it and place it as a sister in the national family, encouraged, and fostered, and cherished by the heads of the country. Have I miscalculated the evil? If not, then I address myself to you practically and at once, as men. I address the men among you, men of principle, men of piety, men of influence, come, give me a meeting to-morrow morning for half an hour, at our school-room, at nine o'clock, that we may take measures for such a proceeding immediately after Easter as shall show forth our light and our heat. It is important, my brethren, that you should come forward. In the meantime, attend to the schools: they form a feature in the case. Uphold them that we may tell these truths to four hundred and sixty-five children. Important did I say? Why the Protestantism of our country, that is, its true Christianity, depends now on its men and women, and not on its laws. For a long time our Protestantism depended on our laws. Now it is blotted out of the statute book, and its purity depends on the men and women of the land and the children in the schools, who will shortly be the living men and women in the various houses and shops in town and country. What is to be done for them in the meantime? If you do not make them Protestant in the schools, all is lost. There is no other defence. There was a statutory defence in the statute-book, but it is gone. You must now place the defence in every man's bosom.

But would you have this country come under the authority of the Pope? Why not? "But the Pope would take away our free institutions!" Nonsense. But how do you know that! From what do you infer it? After all do you not commit a slight blunder? Are your free institutions infallible? Are they founded on divine right? This you deny. Is not the proper question for you to discuss, then, not, whether the Papacy be or be not compatible with republican government, but, whether it be or be not founded in divine right? If the Papacy be founded in divine right, it is supreme over whatever is founded only in human right, and then your institutions should be made to harmonize with it, not, it with your institutions. And this would be cause of no apprehension for liberty, for liberty consist-

in the supremacy of the divine over the human; and we know that no evil can come from the divine supremacy. The real question, then, is, not the compatibility or incompatibility of the Catholic Church with Democratic institutions, but, is the Catholic Church the Church of God? Settle this question first. But, in point of fact, Democracy is a mischievous dream, wherever the Catholic Church does not predominate, to inspire the people with reverence, and to teach and accustom them to obedience to authority. The first lesson for all to learn, the last that should be forgotten, is, to obey. You can have no government, where there is no obedience; and obedience to law, as it is called, will not long be enforced, where the fallibility of law is clearly seen and freely admitted, and especially where law changes with every year, or is every year in need of amendment. Reverence for law is in our country already down to the freezing-point, and threatens to fall to zero, and lower. Very few of our countrymen look upon obedience to law as a moral duty. While such is our moral state, it is idle to talk of civil freedom. We have already the germs of anarchy, which events may not be slow to develop and mature. If we love freedom, (since freedom is impossible without a well ordered government, without the supremacy of law) we cannot but seek the predominance of the Catholic Church, for no other can teach and produce due reverence and obedience. Under the supremacy of the Catholic Church, through its moral and spiritual influences, liberty may be a reality, and Democracy not a delusive dream.

PLAIN DEALING by a Roman Catholic Reviewer (Bronson of Boston) in the United States.

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visited, and with the details of which the public papers will have made you acquainted. I am persuaded that I only anticipate the wishes of yourselves and your flocks, feeble as many of them are both in numbers and worldly means, in recommending that, either by Charity-sermons, or Collections from house to house, or Subscriptions opened at public meetings, as you shall judge most expedient, you should raise among them, some contribution, according to the ability which God giveth, towards the relief of the sufferers; and the opportunity may be taken (if no other should more readily present itself, of your attendance at the Visitation, for bringing this bounty to the Committee of distribution at Quebec.

I am, dear Brethren,
Your affectionate brother,
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ST. THOMAS', MONTREAL.—The Rev. Charles Bancroft, late of St. Ann's, Brooklyn, arrived in Montreal at the end of last week, to enter upon the pastoral charge over this congregation.

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- " " S. H. Tyng 35
- " " H. J. Morton 1
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Diocese." The night of Thursday had by his time far advanced, and an adjournment took place till the following morning, Friday 23d of May.

On that day, the Chairman of the Committee reported that they had not been able to agree upon any single name to be presented to the clerical order for them to nominate for the approval of the Lay Representatives. Several names, therefore, were proposed by individual members of the Committee, and a ballot was ordered, which led to the following result:

- For the Rev. Dr. Alonzo Potter 41 votes.
- " " Horatio Potter 17 "
- " " H. J. Morton 14 "
- " " S. Bowman 2 "
- Rev. Dr. Freeman 1 "
- Rt. Rev. Dr. Wainwright 1 "
- " " Tyng 1 "
- Blank 7 "

In accordance with this vote, Dr. Alonzo Potter was nominated to the Lay Delegates. Half an hour's recess was voted by the Convention, and was spent by the Laity in consultation with a view to the obtaining of a unanimous confirmation of the choice which the Clergy had made. On the re-assembling of the Convention, the vote was taken, and all the 93 Churches which were represented, unanimously voted Aye. Whereupon the Rev. Alonzo Potter, D. D., Professor in Union College, Schenectady, Diocese of New York, was declared duly elected Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania. Two Clergymen and two Laymen were appointed a Committee to wait on the Bishop-elect and inform him of his election. Our valued brother the Editor of the Episcopal Recorder expresses in strong terms his own feelings of thankfulness to God for the result thus arrived at, in hopes that Dr. Potter will accept the office.

When this acceptance shall have been obtained, the fact of Dr. Potter's election will have to be notified to the Standing Committee of every Diocese in connection with the Church in the United States for their consent; if a majority of these Committees consent to the consecration, the consent of all the Bishops of the same Church will have to be applied for in like manner; and if a majority of them consent, the consecration may take place. It will, therefore, be some months yet before this act can be completed.

It may be proper to add a remark upon the introduction of the Right Rev. Dr. Freeman's name as having had a vote given in his favour at the last balloting of the Clergy. The Church in the United States does not allow translations of Bishops from one regularly organized Diocese to another, except in the cases of Domestic Missionary Bishops, such as Dr. Freeman, who is Missionary Bishop of Arkansas and the Indian Territory. The Foreign Missionary Bishops appointed by that Church, such as Bishops Boone (China) and Southgate (Turkey) are not eligible to the office of diocesan Bishop in the States. Bishop Freeman's name was evidently used entirely without his cognizance.

BISHOP DE LANCEY, OF WESTERN NEW YORK.—It is with much regret that we record an alarming accident which has happened to this esteemed Prelate. He had a dangerous fall from a carriage while journeying on his official Visitation, and the last advices which have reached us respecting him do not allay deep anxieties respecting the issue. He was favoured with the most assiduous attendance of watchful and affectionate friends and able medical advisers.

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Canton.	Protestants.	Catholics.	Monasteries.	Nuns.
Zurich . . .	225,000	2,000	1	—
Berne . . .	335,000	43,000	—	—
Lucerne . . .	—	116,000	6	4
Uri . . .	—	13,500	3	2
Schwyz . . .	—	39,000	4	2
Unterwalden . . .	—	23,500	3	2
Zug . . .	—	15,000	1	2
Glarus . . .	25,000	3,000	1	—
Friburg . . .	8,400	78,600	9	8
Soleure . . .	5,600	57,400	5	4
Bâle . . .	50,000	10,000	—	—
Shaffhausen . . .	30,500	500	—	—
Appenzell . . .	40,000	11,000	1	3
St. Gallen . . .	61,000	102,000	5	9
Argovie . . .	95,000	87,000	—	4
Thurgovie . . .	65,600	18,400	5	5
Tessin . . .	—	109,000	12	9
Vaud . . .	177,000	3,000	—	—
Grubunden . . .	61,000	38,500	1	2
Wallis . . .	—	73,000	4	3
Nenchatel . . .	53,000	2,000	—	—
Geneva . . .	37,000	20,000	—	—
Total . . .	1,276,100	865,400	61	59

The above account of the number of Protestants and Roman Catholics is founded on the returns of 1836. The number of the monasteries and nunneries is that existing at the present time, and which are 120 in number, and inhabited by about 3,600 monks and nuns, according to a Roman Catholic publication that appeared at the close of last year. In 1798, there were only 115 monasteries and nunneries, inhabited by 775 monks, and 1,093 nuns, which shows an increase of five convents, and of their inhabitants of nearly 100 per cent.

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POST OFFICE NOTICE.
The next Mail for England will be closed at the Quebec Post-Office, on Thursday the 12th June.—Letters will be received to One o'clock, afternoon.

Political and Local Intelligence.

ATMOSPHERIC RAILWAY PRINCIPLE.—A Committee of the House of Commons has been engaged in an inquiry as to the feasibility and desirableness of introducing the Atmospheric principle upon railways and, after hearing a great deal of evidence for and against the new system, and making inquiry

visited, and with the details of which the public papers will have made you acquainted. I am persuaded that I only anticipate the wishes of yourselves and your flocks, feeble as many of them are both in numbers and worldly means, in recommending that, either by Charity-sermons, or Collections from house to house, or Subscriptions opened at public meetings, as you shall judge most expedient, you should raise among them, some contribution, according to the ability which God giveth, towards the relief of the sufferers; and the opportunity may be taken (if no other should more readily present itself, of your attendance at the Visitation, for bringing this bounty to the Committee of distribution at Quebec.

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