

I saw nothing in their department which reminded me that I was in a Church, except the reverent bearing of the poorer and simpler sort, the rustic pilgrims who had poured from their wild villages, to be present at the solemnities. The city-people talked about in groups, swaggered up and down, climbed up into pulpits, crowded the pulpit-stairs, sat, swinging their legs, sheathed in brodered greaves, in the window-benches, lounged, and stared, and flattered their mustaches, twirled their mustaches, and fired their pistols. I was prepared for this singular custom; but I cannot describe the strange effect which these profane reports had in the midst of all these sacred and solemn symbols of devotion, leaving behind them a heathenish smell of gunpowder. Now, a fire-arm would crack off at your ear, now, at a distant corner of the Church. An order had been issued to prohibit this strange custom. However indecent the practice appears to our notions, it is extremely ancient, perhaps coeval with the use of gunpowder among the Greeks. They paid accordingly but little attention to the prohibition. A kavass, however, had introduced himself into the Church in disguise, and marked with a piece of chalk the jackets of all he found discharging, or armed with pistols. This unfortunate being was detected in making his chalk signs. A dreadful row instantly ensued. He was beaten on the head with pistols, and after getting half killed was kicked out of the Church. The doors were closed, and no one was permitted to enter who did not answer to the salutation from within, "Christ is arisen." Neither, indeed, was any force used on the part of the body of kavasses placed outside; but, at the end of the ceremony, they made prisoners of the ringleaders of the tumult, when they came forth, without any difficulty, and led them off to prison, taking care to pay them off on the way for their rough treatment of the spy.—*Protestant Churchman.*

The Berean.

QUEBEC, THURSDAY, JUNE 25, 1846.

The recent calamity gave occasion to a sermon being preached at the Cathedral, on the Sunday before last, which some of the congregation have expressed a wish to see communicated to the public through the press. We have, therefore, obtained the Manuscript, and insert it on our first page with the permission of the preacher. He has thought it needful, we find, to append a note to the passage in which he adverts to the occasion which brought the assembly together. Experience had probably taught him, as it has other ministers, that the followers of pleasure are quick to take advantage of every admission which they may force into their favour; so that an equitable appreciation of the motives which congregated many of the spectators on the night of the 12th inst. might, if not promptly guarded, be interpreted into a justification of theatricals. It may perhaps be as well to mention the subjects which were represented by the illuminated Dioramas, that night: The Cathedral of Orleans, the Departure of the Israelites, the Deluge, and Belshazzar's Feast. That this representation bore a character wholly apart from the scenes which the theatre exhibited on other nights, is obvious. The question will arise, whether the solemnity of the Scripture subjects has not in it something that ought to forbid its becoming subservient to a pecuniary speculation, and whether a public exhibition can ever be expected to preserve the serious character which alone becomes our approach of such scenes. But on the outset, there is a clear distinction between attendance upon this and attendance upon theatrical performances: and it was obviously due to the memory of those whose loss on the occasion we deplore, for the preacher to pronounce himself upon that subject.

On finding the term "recreation" introduced into that part of the Sermon, we have felt some apprehension lest the popular meaning attached to it should convey a sense to many, which differs considerably from what it bears to a mind conversant with the derivation of the word. Recreation, we are told by Ainsworth, is "a restoring, a comforting, a recovery from sickness." The ordinary engagements of life, with its cares and anxieties—its hazards and strifes—and with the temptation, especially for business-men, to be always on the defensive against rivalry and imposition—these raise up calls for recreation, in the legitimate sense which includes no levity or dissipation. Evenness of temper requires to be restored—the weary mind to be comforted—a heavenward direction to be recovered for the soul bowed down with the disease of worldly conformity. To seek relief of this character is truly rational; though in the choice of the means to find it, error may often be committed, and that means which is laudable in the intention may become inexpedient through adverse influences in the reality.

We close this editorial amplification of the note under the first column of this number, by commending the subject so ably treated by the preacher to the devout and prayerful attention of our readers.

The manner in which the voluntary principle is made to work in the Protestant Episcopal Church in the United States may perhaps be best shown by commencing at the first institution of her worship in some place where the number of her members is too small to sustain the ministry. A Missionary, with a moderate fixed salary out of the funds at the disposal of the Domestic Committee of the Board of Missions, makes that place his station. Some efforts are expected from the people at the very outset, either in contributing towards the support of the ministry, or in preparing measures for the erection of a church. Aid from the missionary funds is generally continued as long as the people have to struggle towards the possession of a place of worship; but when that has been accomplished, it is supposed that the congregation will require little or no further help from sources at a distance. Soon after that period, in most cases, the Missionary resigns his connexion with the Board of Missions, and derives his support entirely from the voluntary contributions of his congregation. If they elect him Rector, the theory is, that he is the Incumbent of the parish for life; in some cases, however, the election is only for limited periods, and then the Clergyman

does not assume the title of Rector, nor does the solemnity of Institution take place. The Clergyman's salary is raised, in the early periods of the history of congregations, by the promises of individuals who subscribe a certain sum for the year each—very frequently individuals who are not communicants, perhaps who have not even been baptized, and make no further profession of religion than what is implied in attending upon public worship. It is quite evident that in these cases, every individual can effectually signify his disapprobation of the Clergyman by withdrawing his name from the Subscription-list; and the Pastor may be starved out in a few months' time, if he has no means of support but what is derived from his congregation, though, if he has been instituted as Rector, he cannot be dispossessed as long as he chooses to hold on to the church.

This state of things will be viewed in opposite lights by different persons. Some will have regard to the great satisfaction which a Pastor must derive from a continued and ever renewed testimony of the value set upon his services by an affectionate congregation. Others will be startled by the evident danger lest the shepherd, thus dependent not only for his personal support, but for that of a wife and family in most cases, should be led by the sheep, instead of the sheep being led by the shepherd. No considerate person will treat that as an imaginary fear. The effect of this position of the ministry would be indescribably mischievous, if there were not in operation a powerful corrective—though a lamentable one too: the scarcity of Clergymen. It has a wonderful influence upon the congregations, situated as they generally are at the stage of progress now described, that if they get rid of one minister, they have but a poor choice in looking out for another.

A better plan of raising the Clergyman's salary is generally adopted as soon as possible, and that is by pew rents. These are made to provide, in the first place, for that salary, and then for incidental charges connected with the performance of public worship. In this case, though the principle is as essentially voluntary as the other, payment reaches the Clergyman through a mode certainly freed from some of the most objectionable features of the former. Persons cannot give up the minister without also giving up their seat in the church-building; and if his faithfulness in the exercise of his office causes them to do this; well, then he looks to God for raising up others who will be glad to take their places.

We shall pursue this subject further yet; but at this stage we must point out one manifest advantage which the church derives from the operation, to a certain degree, of the voluntary principle. It makes the people feel that they have an interest in the affairs of the Church, and lays them under responsibility, at the same time that it allows them a certain influence. In these Colonial branches of the Church of England, we have as yet to awaken an interest among a great portion of our people, and to make them believe themselves capable of doing things which, from never trying, they have too long thought quite beyond their means and powers. The Incorporated Church Society of this Diocese will meet at Montreal next week [see Advertisement]; an institution which appeals to the voluntary liberality of Church-members for purposes of undisturbed importance. Its success hitherto has not been contemptible, but has been far from adequate to the importance of its objects. If the secret be discovered of interesting the Laity in them to an extent far beyond what has hitherto been obtained, means and powers will be brought into the service, the existence of which was not known to those who had them.

THE FETE DIEU.

From the Montreal Herald, Tuesday 16th June. On Sunday last the annual procession of the host took place, proceeding by McGill Street, and the streets in its course were decorated as usual with evergreens. As a matter of religious worship, we are bound to suppose that the multitudes who take part in it, regard it as of great efficacy, and, therefore, we must at least treat the proceeding with respect.

But the Protestant portion of the community have good right to complain, that the time selected for the spectacle, is at the very hour which occasions them the greatest annoyance. We are satisfied that the Priests, who direct the arrangements, do not take this sufficiently into account; and we are equally satisfied that this arises from its not being represented to them by their Protestant fellow-citizens.

The hour selected for the morning of the procession is from half-past ten to eleven, and at that particular half-hour, all the Protestant Congregations in this City are assembling. Their passage across the line of the procession is impeded, and frequently positively stopped for a long time. This is not only annoying, but positively wrong, towards those who desire to worship God in a different way.

Then again, all the bells in the Seminary continue ringing from the time the procession sets out until it returns, and their ding-dong actually interrupts the devotions of Congregations in their neighbourhood, for example, those of Christ's Church, the Wesleyan Methodists, St. Gabriel Street Church, &c., and the sound in Christ's Church, we know from experience, is so powerful, that the Clergyman's voice is not heard over one-fourth part of the Church.

These things are exceedingly disagreeable to comment upon, but more disagreeable to endure. In a mixed community such as ours, we all ought to give and take to a certain extent, and, sure we are that, neither the Roman Catholics nor the Protestants would wish to say or do anything to offend the peculiar creed of either. It is because we have lived together in such harmony, and because we wish to do so permanently, that we make these remarks.

We read, with great pleasure, the report of a speech of Mr. O'Connell's, in the House of Commons, about a month ago, in which he denounced the folly or impropriety of religious processions. He expressed himself with great warmth against them, as being of no use in themselves, but tending rather to create prejudices against them (the Roman Catholics). There are no processions in Ireland; but if any procession is considered necessary here, why don't the gentlemen of the Seminary confine themselves to their own grounds? or, at least, if they wish to have it go through the streets of the city, why don't they select an early hour in the morning? Their own liberality of sentiment is sufficient to show them the impropriety of conducting it, of all hours of the day, at the very hour when Protestant congregations must be most effectually incommoded and disturbed by it.

Mr. O'Connell's ideas on this subject are very correct, but should the Seminary differ from him, they cannot pretend, that there is any religious compulsory obligation upon them, to proceed through the streets upon such occasions, because, it is their practice, when the day happens to be rainy, to confine themselves to the aisles of the Church—the ap-

propriate place for such an imposing ceremony, and such splendid dresses and decorations.

When this country was entirely Roman Catholic, no possible inconvenience could be suffered from the procession on the Fete Dieu, but time has changed circumstances in that respect; and we do say, that the wishes and convenience of the large Protestant community now in this city, ought not to be held as nothing in the eyes of those, who have charge of the ceremony.

Now let it be remarked that all this is done in the very teeth of an official announcement from the Roman Catholic Bishops, which, a month ago, we thought gave us a promise against any recurrence of that serious inconvenience and wrong which our fellow-Protestants at Montreal have again suffered, though we in Quebec have this year been exempt.

During the last Session of the Provincial Parliament, the R. C. Bishops caused to be presented to the House of Assembly a petition on the subject of the Jesuits' Estates, together with a pamphlet thus described by the Prelates themselves: "Your Petitioners take the liberty of accompanying their present application by a Memoir which they have caused to be drawn up," &c. On page 29 of that Memoir, the writer is engaged in the interpretation of the words "as far as the laws of England permit," found in the Treaty of Cession by which Canada became part of the British dominions, and at the end of the article which secures to the inhabitants "the exercise of the Catholic religion."

His interpretation is this: "This restriction evidently does not refer to the appropriation of Ecclesiastical Estates nor to the question of property in them, but uniquely to certain public ceremonies, such as processions in the open air, which cannot take place in a country where Protestants are to be found side by side with Catholics and of which the Sovereign is Protestant."

How is it that when these venerable Prelates present themselves to the House of Assembly, in the character of Petitioners for the surrender of extensive property, they bear in their hands an interpretation so gratifying to the Protestants who are to be found in that House "side by side" with R. Catholics, and as soon as the application is disposed of, they remember no more their fair and equitable interpretation?

One of the Montreal periodicals, published in French, says: "The absence of the troops and the military band was remarked." It was, with great satisfaction, by Protestants; and if they had been there, remarks of a very different character would not have been wanting.

RELIGIOUS ANNIVERSARIES.

THE PRAYER BOOK AND HOMILY SOCIETY'S Anniversary was held in London on the 11th May. The object of this institution is to circulate "the Book of Common Prayer, and all other works of the Church set forth by authority" in the English and other languages. The President, Lord Bexley, being too weak to preside, the Chair was taken by the Marquis of Cholmondeley. The Society circulated, during the past year, bound books 40,422, and tracts (chiefly Homilies, we believe) 55,771. Income £3,487 17s. 1d. Expenditure £3,691 18s. 3d. The Rev. Hugh Stowell, Canon of Chester, with reference to the Society's strict adherence to the circulation of books set forth by authority in the Church, said: "When the Articles, and Prayer Book, and Creeds of the Church should become changed, then she would become changed; but until that should be the case, she would remain the same. On this point he was most anxious the members of the Church should be understood by those who differed from them, because the grand prejudice against the Church resulted from the mistake of making her responsible for the errors and eccentricities of her children, instead of listening to her voice, which was still the same, rebuking her unnatural children, and calling on her bishops and rulers to support her discipline. At the same time, he wished to guard the members of the Church against any harsh and precipitate judgment of her rulers and bishops. Many persons were not aware of the difficulty of managing and governing a vast body like the Church of England, and how difficult it was to find sufficient proofs against a man, and to treat him so as to bring him fairly under the discipline of the Church. Let not those complain that the bishops had not the power to put down those men who seemed to have a Romanizing tendency at their hearts. Let them not forget that if more power was placed in the hands of the bishops, it might, perhaps, operate most injuriously. The sword in the hands of fallible men was a two-edged weapon, which might be used either in defence of truth or against it. The more he loved and watched the workings of the Church; and the more, with all her infirmities, and abuses, he compared with other bodies merely human; the more he was disposed to say, "With all her faults I love her still."

THE CHURCH OF ENGLAND YOUNG MEN'S SOCIETY for Aiding Missions at Home and Abroad held its second Anniversary on Friday the 8th of May. Lord Ashley filled the Chair, until the time when it was his duty to attend Her Majesty at Buckingham Palace; the Earl of Chester then took his place. The Report stated the primary objects of the Society to be "the diffusion of a missionary spirit among young men by the dissemination of missionary knowledge, and the promotion of a heart-felt interest in four institutions of our Church which embrace the whole field of Missions, the Pastoral Aid Society, the Colonial Church Society, the London Society for Promoting Christianity among the Jews, and the Church Missionary Society. The chief plans for carrying out these objects were the delivery of suitable lectures, the establishment of missionary libraries, and the holding of meetings for conversation and prayer. In London a reading-room had been opened in connexion with the library; and arrangements had been made for securing these advantages to the members without any pecuniary contribution beyond a subscription to the missionary fund. This had involved considerable expense, which had been met by the kind liberality of Christian friends, and the library now contained 426 volumes of missionary and theological literature, besides a very valuable collection of Reports of English and foreign Societies, and other printed documents. Other libraries had been formed in connexion with country branches.

The two noblemen who successively occupied the Chair, and several Clergymen addressed the meeting, pointing out the vast importance of the objects when the Society has in view, and dwelling upon

the beneficial influence which it is calculated to exercise over the young men who become members of it, considering the danger arising from unsanctified knowledge and the prevalence of infidelity. The members, it was hoped, would remember not only the importance of collecting funds, but the priceless value of the soul. They might do much by the exercise of a wholesome mutual influence; they should, therefore, practise self-control, and maintain a consistent speaking example.

THE OPERATIVE JEWISH CONVICTS' INSTITUTION held its Anniversary in London, on Friday the 15th of May, and was enabled to report favourably of the success of its operations in affording employment to belated Israelites, with a view to enabling them to secure their future livelihood by honest industry. The total income was £1036 6s.—which includes £310 14s. 1d. profits arising from the trade of book-binding, in which the inmates of the institution have hitherto been employed. The Committee have determined upon introducing the additional trade of printing as a means to extend the benefits of the institution. Twenty-six converted Jews were in connexion with it at the time of the Anniversary, and several of its former inmates are now engaged in the missionary work among their brethren after the flesh. The Rev. J. B. Cartwright, in moving the adoption of the Report, dwelt upon the great service rendered by this institution to the Israelite at a period when, by his conversion, he becomes in many instances cut off from all his former connexions and means of livelihood. "Even St. Paul, after his conversion, went into Arabia, where he was much in retirement and much with God; so with the inmates of this institution, while they are learning a trade and fitting themselves to earn their own livelihood, they enjoy at the same time a retirement, and share the blessings of a Christian family, they learn Christian habits, and these are cultivated by Christian worship, by a constant attendance upon the means of grace, and by a daily service in the Chapel. No less than 207 persons have passed through this institution in the course of eleven years; seed has been sown in their hearts; and though in some instances, it may seem to have perished, good may spring up from it at a future day, to the peace of their own hearts, and the comfort of those who have engaged in this good work."

THE SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S DAY held its Anniversary in London on the 15th of May; the Lord Bishop of Calcutta in the chair, who, in his opening address, expressed the joy and gratitude which he felt in finding this Society prosecuting its great and holy purpose with so much success and usefulness at the expiration of fourteen years since he had presided over a similar meeting, previously to his going out to India. The Report for the past year contained many topics of encouragement, but at the same time pointed out the extraordinary aggravation of the evil which is caused by the construction and the working of RAILWAYS, making honourable mention, at the same time, of the conduct of several companies which have expressly provided against the profanation of the Lord's day, by clauses in their contracts.

In the Report of last year, the Committee referred with unfeigned satisfaction to the increased interest evinced by the country generally on the subject of desecration of the Lord's day, in connexion with the Post-office; which, they feel, is mainly attributable to the exertions of the Society, this being a point to which they have, on all occasions, specially directed public attention. The important town of Liverpool, in a Memorial signed by 600 of the principal merchants, gentry and clergy, and by 5,000 of the other inhabitants, addressed the Secretary of State, praying that the business of the Post-office in their town (on the Lord's day) might be assimilated to that of London; and much credit is due to the Liverpool Association for their exertions in promoting the Address. The Committee then proceeded to state that Memorials had been put forward from various other towns in England, and that the inhabitants of Dublin, Waterford, and Belfast, had pressed the matter on the attention of the Postmaster-General; and the letter carriers themselves had, in many instances, appealed to the inhabitants of different towns, entreating to be delivered from the hardship of delivering letters on the Lord's day. The Committee then went on to say—"It was stated in the last Report that the Committee of the Society had forwarded a Petition to Her Majesty the Queen, representing the evils arising from Windsor Palace and Hampton Court being open to visitors on the Lord's day; it now gives them great pleasure to be able to add, that Windsor Palace has been since closed, and that there is in consequence a sensible diminution in the numbers resorting there on that day. The Committee hope that this proceeding of the highest personage in the realm will have a beneficial effect in the way of example on the upper classes and the country generally; the appearance of the Parks on the Lord's day, and the Clubs' Reading-Rooms unhappily prove that this sin is not confined to the lower orders."

THE RELIGIOUS TRACT SOCIETY'S Anniversary was held in London on the 8th of May, Sir E. N. Buxton in the Chair. Total income of the year £46,697 9s. Issues of publications from the London depository 17,571,413. The Rev. John Stoughton, in advertising to the efforts which are made in our day for the diffusion of knowledge, said "the Society did not wish to cut down the tree of knowledge, but to place beside it the tree of life, that their boughs might interlace each other and their fruits drop in mingling clusters on the earth. They were advocates for truth in all its branches and all its forms—truth in literature and truth in science, as well as truth in religion, and they were persuaded that in this world, both at home and abroad, truth would win the day. Before he concluded, he would allude to one great principle which that Society was extremely anxious to exhibit in all its publications, that was the principle that man was justified by faith which is in Christ Jesus—that was the great cardinal principle which they were anxious to place above every other in their publications; they knew that there was no truth which could cheer and comfort the guilt-stricken conscience like this—there was nothing which could so support the mind in the prospect of eternity; could so enable the human spirit to look into that unknown region to which it was advancing.

The Rev. W. W. Robinson, Incumbent of Christ Church, Chelsea, made the following interesting narrative: "He, having been for twenty-four years a distributor of tracts, could give the meeting plenty of encouragement. About twenty years ago, when a student at St. John's College, Cambridge, he went to visit the town gaol and treadmill; he distributed tracts there, including *The Sinner's Prayer*, having been told that there were two individuals—a Jew and a Dissenter—under sentence of transportation for life, confined in the same cell; he visited them; and found—as is too often the case—a great degree of carelessness as to their fate. He spoke

to them of the love of Jesus and his love for the Jews, he left them some religious tracts, but the Jew could not read—the Dissenter could, and on his next visit he was requested to let them have a primer. A few days afterwards, on entering the goal, the Governor said to him, "I do not know what you are doing to these men, the yard used to be a scene of obscenity and blasphemy, but they never blaspheme now; the Dissenter is occupied in teaching the Jew to read the tracts you have left." On again visiting them the Dissenter said, "Sir, will you allow another prisoner to come and hear what you tell us?"—and the other prisoner was a Roman Catholic—so there were the Jew, the Dissenter, and the Roman Catholic, listening to the truths of Christianity with one heart. When these two men were transported, he gave them 400 tracts, and a number of publications, in order, as they said, that they might read them abroad to the convicts, and thus become missionaries. And two years afterwards, he heard it announced in the Society's Report, that the sum of £3 8s. 2d. had been forwarded to its funds, being a collection made on board the hulks by two convicts who had received tracts from the Society."

ECCLESIASTICAL.

Diocese of Quebec.

The Lord Bishop of MONTREAL left town on Thursday last for Lennoxville, and will, it is understood, be absent for about two months on Diocesan business.

Diocese of Toronto.

THE INCORPORATED CHURCH SOCIETY of the Diocese held its Annual Meeting at Toronto, on the 3rd instant. Evening Prayer was previously read in the Cathedral, after which the Clergy (39 in number) and Laity met in the City Hall, where the Chair was taken by the Lord Bishop, as President of the Society, and the Meeting was opened with the usual prayers. After an introductory address by the Chairman, the Report was read by the Secretary. The Resolutions were introduced and seconded in several able speeches by gentlemen of the Laity and of the Clergy, and were as follows: [from the *Cobourg Church*]

"That the Report just read be adopted, and that it be printed, under the direction of the Standing Committee of the Society, in such number and form as to them may seem expedient.

"That this Meeting desires to record its thankfulness to Almighty God, for the success which He has been pleased to vouchsafe to this Society during the past year.

"That this Society rejoices to hear of the continued prosperity of the Sister Societies of Nova Scotia, Quebec, and New Brunswick.

"That the thanks of the Society be tendered to his Excellency Earl Cathcart, Governor General, for having consented to become a Patron of this Society.

"That the thanks of the Society be tendered to the Clergy of the Diocese, for having so zealously responded to the call which was made by the Society under Article six of the Constitution on behalf of the Widows and Orphans' Fund, the Missionary Fund, and the Bishop's Students' Fund.

"That the following Members of the Society be Vice Presidents for the ensuing year:

"The Honourables the Chief Justice, R. S. Sullivan, the Vice Chancellor, L. P. Sherwood, Mr. Justice Macaulay, Mr. Justice Jones, Mr. Justice Hagerman, P. B. de Blaquiere, Robert Baldwin, W. H. Draper, John Macaulay, James Gordon, Col. Wells, Capt. Besswell, Z. Burnham, Thos. A. Stewart, Wm. Dickson, Jas. Kerby, Wm. Allan, Geo. Crookshank, R. C. Wilkins, P. Yankowich, John S. Macaulay, Henry Sherwood, Sir A. N. Macnab, the Rev. John McCaul, LL.D., Rev. Jas. Deaven, D.D., Henry John Boulton, Esq., Guy C. Wood, Esq., Fred. Wilder, Esq., Mr. Sheriff Jarvis, Mr. Sheriff Ruttan, the Chairmen of the District Associations.

"That Wm. Proudfoot, Esq., and Lewis Moffatt, Esq., be Auditors; that T. W. Bichall, Esq., be Treasurer; that the Rev. W. H. Ripley, be Secretary; and Thos. Champion, Esq., Assistant Secretary for the ensuing year.

"That the thanks of this Meeting be presented to the Officers of the Society for their services during the past year.

"That the thanks of this Meeting be offered to the Right Reverend the Lord Bishop of Toronto, for his kindness in presiding on the present occasion."

Wolfe Island.—The new church on this island, the foundation-stone of which was laid last September (see p. 118 of last volume) was opened for divine service, as we learn from the *Statesman*, on the 11th instant. The Venerable the Archdeacon of Kingston (Dr. Stuart) officiated on the occasion, assisted by the Rev. J. A. Allen, the Incumbent of the new church, and the Rev. W. M. Herchmer.

The Ven. the Archdeacon of Kingston has given notice of his intention to hold a Visitation of the Clergy of his Archdeaconry, at Kingston, on Wednesday, the 8th July next.—*Church.*

MUNIFICENT DONATION.—A paragraph has recently appeared in most of the papers, stating, that two persons had placed at the disposal of the Archbishop of Canterbury, a sufficient sum for the endowment of two more Colonial Bishopsricks. The statement which we have heard, and which we incline to think correct, is, that one individual has remitted to his Grace, for the above purpose, the sum of forty thousand pounds.—*London Record.*

NEW BISHOPRICS IN CONTEMPLATION.—It is stated that a Bishopric is to be erected at Hong Kong, and two additional Bishoprics in Australia.

To the Editor of the Berean.

Sir,—The two confagurations of last year, inviting as they did the public mind to thought and soberness, produced in the community at large a state of feeling, with which the spirit and tendencies of gay and frivolous pursuits were seen to be incongruous even by most of the wonted advocates of sport and pastime, and the *Quebec* notes were given up accordingly. It is true, that in quarters where there is never any intentional disregard of the wishes of the permanent inhabitants, a substitute for them was proposed, and the *Military* races took place; but this proposal could not have been weighed in its true relation to existing circumstances, or to those principles of courtesy and deference which are known to influence Military men. Now, however, that the occurrence of a heavier calamity, more fatal in its consequences to human life, has snatched from us this year 45 of our fellow-citizens; instead of 27; plunging numbers of the most respected families into the profoundest grief, and calling all of us to deep reflection