

upon thee, when God shall demand at thy hands the souls of thy servants, or of thy children, which have perished through thy default. Will it be enough then to plead, Lord, I fed and clothed them, and was careful of their health and welfare? Yea, indeed, if their bodies only were committed to thy care, this were enough; but see, there they stand condemned, and ready for eternal flames, for the ignorance which thou boughtest to have informed, for the profaneness which thou oughtest to have chastised and hindered, for these neglect of those holy duties in the which thou oughtest to have gone before them; and therefore, though they shall die and perish in their sins, yet their blood will God require at thy hands, whose carelessness or evil example hath hardened them in their wickedness, and led them on securely to destruction.—*Bishop Hopkins.*

LYING WONDERS, IN INDIA.

During the prevalence of the cholera the devil was not idle. A worker of lying wonders established himself in the midst of my western congregations, and endeavoured to draw away the people. I may state a few particulars regarding the new sect to which this person belonged. The founder is a *Shanar** of the name of *Mootocooty*, whose residence is near Cape Comorin. The system he has founded seems to be a distorted heathenish imitation of Christianity. It is held that there is but one God, whose name is *Narayana*, "the Predestinator," "the Master," and whose mark or "seal," as it is styled, resembling that of the *Vaishnavas*, is worn on the forehead. *Mootocooty* and his disciples, originally twelve, the inspired representatives of this deity, profess to foretell all events, to avert all calamities, and to cure all diseases by giving the sick persons copious draughts of cold water. The followers of the system are required to renounce the worship of devils, to break their idols, to bring presents to the prophets of the sect for distribution to the poor, and to assemble every Sunday for what they style "instruction," and "prayer," but which seem to me to be screaming and dancing. So greatly has this system prevailed among the heathens of the South, especially those of the *Shanar* caste, that it bids fair to supersede devil worship. The followers of the sect are accustomed to say to Christians, "Why should we join you? you and we are of the same religion;" but, notwithstanding this pretence of similarity, they always have been and are our most active and eager opponents. The person who, as I have said, established himself in my district, was an apostate Christian, and did his best to induce the people to think him "the great power of God." Heathens flocked to him from every quarter in considerable numbers, and some Christians in the neighbourhood, partly from curiosity, were tempted to visit him. A poor ignorant old woman, who said "she had been a Christian fifteen years, and never found that it did her rheumatism any good," sought to obtain a cure by means of this new wonder. The prophet told her, "it would be as the Predestinator had decreed." She expected a cure from this gracious declaration, but after a few days found that her hopes of being miraculously cured were vain; and with others who joined the impostor, she came back again, greatly ashamed. When the delusion was at its height, the prophet began to prophesy the overthrow of the Company's government, and a golden age of light taxes. This led to the interference of the authorities, and the prophet's downfall. Subsequently several of his followers, seeing the failure of their leader's prophecies, joined the congregations, so that this new temptation has had on the whole a beneficial result.—*The Rev. Robert Caldwell, Missionary of the Gospel-Propagation-Society, in Tinnevely.*

The Berean.

QUEBEC, THURSDAY, AUG. 14, 1845.

We count it a privilege, whenever we can introduce into our columns the name or the words of the Clergyman from whose work on *The Promised Glory*, our *absent Friend* has drawn selections found on the first page of this and of the preceding number. And scarcely could a subject be more affecting to the real Churchman's heart than that of the union of all the people of God. Treated by the spiritually minded *BICKERSTETH*, the sweet flower of union is quickly liberated from the narrow winter-house of ecclesiastical enclosures, and unfolds itself under the warm rays which shine out of the Saviour's words to his disciples; and those are in union, according to the author's mind, whose bosoms are animated by the "one faith, one hope, one love"—who love the Lord Jesus Christ in sincerity.

The true Churchman then rejoices that he is not required to shut up his heart and stay the flow of his affections, when he discovers manifestations of this union in those who are not associated with him in visible Church-fellowship; while at the same time he knows that no power on earth can command the union of his heart with any one, though visibly a member of his Church, in whom the faith, the hope, and the love of the Gospel are not in lively exercise. Still, it is a matter of regret to him, that visible Church-fellowship does not unite him with all those who are knit together in the bond of love because they have embraced the like faith and are animated by the same love with him. Now the benefit of union is at the present day often illustrated by the compact and successful operations of the Church of Rome; and it is not unlikely that many a sincere believer may get perplexed, and may somewhat precipitately allow a superiority in that respect to the community against whose errors,

* Of the tribe of Palmyra cultivators. † Worshipers of Vishnu.

as a consistent Church-member, he notwithstanding protests.

It will not be amiss, then, to ask the question, what is the benefit which the Church of Rome confers upon the world by her apparent union? What work is she doing by her well marshalled force, and united energies, and undivided resources, that the enlightened Christian could wish to be done by a visibly combined effort of Protestantism? Is it that which Rome has all along been doing for Italy, Spain, Portugal, Ireland, South-America;—what she is now doing for Tahiti;—what she is preparing to do renewedly, as she did once before, for China; what she did, as long as she had the power, for Goa and its dependencies under the sway of Portugal? Who would not shudder at the thought of defaming the fair name of Christian union by connecting it with the blots which stain the page of history as the memorial of the efforts in which the ecclesiastical unity of that Church has enabled her to engage. From the contemplation of such sickening records of atrocities perpetrated, wily schemes carried through, ignorance carefully perpetuated, superstition not demolished but gratified by the charm of novelty—the follower of Jesus turns for relief to the avowedly divided religious efforts of Protestants, and he almost forgets the divisions which have obtained there, while his heart warms with thankfulness at the purity of the scene displayed before him—the innocence of the means employed, the single-heartedness of the agents, the honesty of the efforts (whatever may be thought of their discretion in the choice of methods) for the diffusion of sound knowledge, for the cultivation of intellect, and the raising up of a people who shall not be entrapped into a mere compliance with Christian forms of worship, but shall be brought to search the Scriptures, to learn the divine will, and to know of the doctrine that it is of God. The divisions are scarcely perceived, while the sublimity of the design and the integrity of the performance excite wonder, and call for praise.

Still, the devout Church-member regrets the divisions, harmless though they appear when viewed under strong impressions of the contrast just now exhibited; but he will be very careful how he recommend the purchase of union by an abandonment of the freedom of investigation, of a personal, unimpeded approach to God's throne, and direct dealings with the Saviour, without the intervention of Priest or ecclesiastical Corporation. The secret of R. Catholic union is first the dogma exposed in the article on our first page, borrowed from Dr. Arnold's Fragment on the Church, which abounds in striking thoughts, vigorously expressed. A human priesthood, which makes itself indispensable to man's intercourse with God, but lets him off from the demand of spiritual reformation, on the condition of obedience to its ritual prescriptions—that is what unites the great body of worshippers in that communion; and makes them one in visible effort for the propagation of its own dominion and, in modern times, for hinderance to the success of Protestant efforts for the diffusion of real scriptural light: witness New Zealand and the islands of the Pacific.

It is easy to say that Protestants might be united, without parting with Christian liberty and liberty. So they might, if they were faultless; but those who are loudest in condemning separation, are by no means peculiarly free from blame, themselves. The most vehement denunciations of division proceed from men who are least remarkable for vigilance over doctrinal purity, and with whom the preliminary for union is, that every thing is to be yielded to them, while they will make no concession on the side of strict conformity to scriptural truth and simplicity. It is those who make the most daring approaches towards Rome, that condemn with the greatest asperity the separation of Protestant dissenters from our own reformed Church. The very ground on which they rest their condemnation is, in fact, the assumption of those priestly powers to themselves, as human mediators, which Dr. Arnold calls an error "fraught with all manner of mischief." From union which would give the pre-eminence to them, the great Head of the Church will, we trust, preserve his own. A better day may dawn upon the Church yet, when this mischievous error shall have been effectually rebuked by those in authority, and afresh renounced by our reformed community. Then may we hope to see large numbers, now alienated from our Church, desire admission to her bosom; but till then we must seek relief, in our sorrow over outward divisions, in that "higher and deeper, and more lasting" union in which *BICKERSTETH* rejoices and in which he whom Jesus loved had to acquiesce, when his zeal would have forbidden every man to cast out devils in his Master's name, who did not follow with the apostles. We feel very strongly persuaded that God designs a reformed Episcopal Church to be the organization for gathering in one the great body of souls seeking a resting-place, amidst the strife which afflicts the Church of Christ militant here on earth; and that we shall see things ripening towards that end, as soon as we become qualified to bear, without haughtiness and carnal security, such signal prosperity to our Zion.

DR. KALLEY, OF MADIRA.—The case of this British subject, who has been exposed to imprisonment and pecuniary loss in consequence of his admitting the Roman Catholic inhabitants of the island, in such numbers as chose to come, to his domestic worship—and we may add, in consequence of the acceptance which his scriptural instructions met with the class of hearers—was brought before his House of Lords on the 24th of June. The Marquis of Breadalbane asked of the Earl of Aberdeen (Secretary of State for the Foreign Department) what rights of conscience the existing treaty with Portugal gave to British subjects residing within the Portuguese dominions, if Dr. Kalley's proceedings were liable to censure?—The Earl of Aberdeen replied at some length, and not without some rather ill-natured side-glances at the Scotch Free Church of which Dr. Kalley is a member; the main purport of his answer being, that the rights of British subjects residing in Madeira did not extend beyond the free exercise of worship for themselves and their fellow-Protestants, consequently did not open any "facilities for proselytizing." He did not consider that "British subjects were injured by being precluded from interfering with the religious opinions of their neighbours." It was admitted that Dr. Kalley addressed the Portuguese residents of Madeira with great zeal and with no small degree of success; he appeared to have been the author of large conversions, and it then became an object of the Portuguese government to put a stop to these proceedings. The existing treaty did not in any respect prevent their so interfering, and he thought the proceedings adopted in the case were quite according to law, except Dr. Kalley's imprisonment for five months, for which pecuniary compensation had been demanded and obtained on his behalf by the British government.

The case of Dr. Kalley's proselyte Maria Joaquina was naturally enough adverted to in the course of this discussion, and the Foreign Secretary ridiculed the apprehensions which had arisen among Protestants, as if any one in Portugal or Madeira incurred the danger of being put to death on an accusation of heresy and blasphemy. The woman, he asserted, was only fined 30s. and suffered 3 months' imprisonment. Contrary to this assertion, the Marquis of Breadalbane maintained that she suffered 15 months' imprisonment. Perhaps 12 months elapsed while the inquisitorial proceedings were going on, she being confined on the capital charge, and 3 months more when the interposition of the British government, urged on by a feeling of horror excited throughout Britain, at last forced the Portuguese court into lenient measures. It certainly remains as true as ever that she was solemnly sentenced to death, whether there was any intention to carry that sentence into effect or not; if there was none, the influence of Protestantism has to be thanked for that.

We do not at all doubt the correctness of Lord Aberdeen's interpretation of the treaty. It never could have been the intention of a government under the influence of Rome as Portugal is, to allow foreign residents any facilities for the diffusion of scriptural truth among its subjects; nor could any British diplomatist have been so green as to imagine he had secured such a point, when he had got the Portuguese Plenipotentiary's signature to a treaty which secured religious rights to Protestant residents. The unaccountable part of the Foreign Secretary's defence of himself and the Portuguese authorities, is that where he invokes the principle of reciprocity in the matter. On this subject, we can do better than quote the forcible language of the *Scottish Guardian*, which is as follows:

"But again, Lord Aberdeen,—with, we must say, a perverted ingenuity that seems almost incredible—finds another apology for the Portuguese Government, on the ground of reciprocity! "At all events (he says), in a matter of this description, a principle of reciprocity is required." By all means. And have not Portuguese Papists, and the Papists of every country under heaven, the most unbounded freedom to teach their dogmas and to proselytize, in any manner they please, throughout every corner of the British Empire and all its dependencies? Let us only have "reciprocity" then in this respect,—for it is impossible we can ask anything beyond it. Last year, says Lord Aberdeen—"it was only last year that the Report on criminal law recommended the repeal of the second of Queen Anne, which enacted that any one converting a Protestant to the Church of Rome incurred a *præmunire*; and the Portuguese might fairly say we were bound to repeal such statutes before we called on them to give us a right of proselytizing within their dominions?" It is not pretended that the Portuguese said this; for we presume the Portuguese knew as little about this musty statute as the whole British community did;—only "they might have said it." But "last year, it was recommended that this statute should be repealed,"—and nobody that we have heard of has recommended the contrary;—so that we presume it is now repealed,—as it might have been any day this last fifty years. And now that this formidable obstacle is fairly out of the way,—we beg to press on Lord Aberdeen's attention his own great maxim—that, "in matters of this description a principle of reciprocity is required." Let him, as a British Minister "require" for British subjects within the Portuguese territories, rights "reciprocal" to those which Portuguese subjects enjoy within the dominions of Great Britain. Let him not flinch from the practical assertion of his own maxim, nor abate one jot of it, till he carries it into full practical effect. Nay, we say farther—let British Christians, and the whole British nation, take this subject into their most serious consideration. Let them consider how the Romish Church, where it obtains the ascendancy, enacts laws against the fulfilment of the first and most indispensable obligation that is imposed on all mankind, for the communication of religious light and truth from nation to nation, and from man to man. By enacting such laws, the Romish Church legislates against what form at once the great common obligations, and the great "common rights" of the human race; and men, everywhere, are bound to rise up, and denounce, and resist, and put down, the tyrannous and impious usurpation. Dr. Kalley, we are informed, is very speedily

to return to this country; and we apprehend his presence among us will afford a most favourable opportunity for presenting this whole subject, vividly and in its true colours, before the minds of the British Churches. The opportunity, we trust, will not be lost, but will be turned to full account; and,—whether Lord Aberdeen shall, or shall not, prove consistent and zealous in maintaining, with all the weight of British power, his own sound and righteous maxim—we shall, at all events, obtain a great and most incalculable advantage, if we succeed in fixing the eyes of men more steadily and intently on the genuine character and workings of the great apostasy."

It really would be a very interesting question to put to the Earl of Aberdeen, whether the French Ecclesiastics—*Pères and Frères* of various names—now pursuing their labours in this Province, are to be dealt with as Dr. Kalley was in Funchal, according to the principle of reciprocity, in case it should happen that their teaching turned some Protestant from his religious profession to that of the Church of Rome? We hope we shall not for one moment be supposed that it is our wish such a course should be pursued; we only want to show how, upon the noble Earl's own showing, Dr. Kalley ought to have all that liberty of proselytizing in Madeira which Frenchmen have in Canada. We do not think that the British government could claim such liberty for him without the risk of war, not with Portugal only, but with Rome in all the extent of its intolerant sway; nor could we say that such a risk should be encountered, since the weapons of our warfare are not carnal; but then how idle is it to talk of reciprocity between England and Portugal, in respect of liberty of proselytizing efforts; and how truly did the Marquis of Breadalbane say, "the explanation of the Noble Earl would not be at all satisfactory to the people."

CHINESE BONZES.

Many among the Chinese worship, as the only divinity in the universe, an idol named by them, "Foe." They are called Bonzes, are exceedingly astute, and well understand how to work upon the superstitious fears of the multitude. Among other dogmas they inculcate that of *metempsychosis* or *transmigration of souls*, and warn their followers that disobedience to their commandments will be punished after death, by the offenders being compelled to take the form of some miserable and defenceless animal. Great is the influence which is thus acquired over the minds of the lower classes. I remember being called one day to baptize a sick man. He was about seventy years of age, and subsisted on a small pension allowed him by the Emperor. No sooner had I entered the room, than he exclaimed, "I thank you, father, you are come to free me from many griefs. You are aware that I have lived for a long time upon the bounty of the Emperor. Now the Bonzes who are perfectly acquainted with what passes in the other world, assure me that in repayment of his benefits, I shall be obliged to serve him after death. My soul, they tell me, will enter into the body of a post-horse, and my work will be to carry to the distant provinces, the despatches of the celestial court. They exhort me to do my duty faithfully in that station. 'Run well,' say they, 'eat little, be patient, hurt no one, and you may thus attract the divine compassion, and perhaps be allowed to enter the body of a Mandarin.' I acknowledge to you, my father, that I shudder when I think of what I have to encounter. It haunts my dreams. I fancy that I am already in the harness, ready to start at the first blow of my master's whip. I awake almost distracted, not knowing whether I am still a man, or have been changed into a horse. But, I have been told that you Christians are not exposed to such misery when you quit this life; that you do not suffer under the shape of some wretched animal. I beg of you, therefore, to receive me amongst your learners. I know, the precepts of your religion are difficult to keep, but were they still more so, I would wish to embrace it."

With regard to these Bonzes, they are a collection of the rabble of the Empire, whom poverty and idleness compel to live upon public alms. The cunning and address displayed by them in obtaining help, are exemplified by the following amusing anecdote. Two or three bonzes, observing one day in the yard of a farmer, some plump fowls, prostrated themselves before the gate, and began to groan and weep bitterly. The good wife of the house discovered them, and ran out to inquire the cause of their excessive sorrow. "Alas," cried they, "the souls of our ancestors have passed into the bodies of these fowls, and we fear that you will slay them." "It is true," replied the woman, "that we have resolved to sell the fowls, but since they are your ancestors, they shall be preserved." This, however, by no means suited the views of the cunning Bonzes. "Perhaps," urged they, "your husband may not feel the like pity for us, and be assured, that if any accident befalls these birds, we shall die of grief. Suffer us then to take them and cherish them for a time." After long entreaty, the farmer's wife granted their request. They were profuse in their expressions of gratitude, prostrated themselves twenty times before her, and departed. But, lo, in the evening, a nice supper of the fowls, their ancestors, was served up, to regale the keen appetites of themselves and their friends.—*Protestant Churchman, from Memoirs of the Jesuit Le Comte, published 1695.*

ECCLESIASTICAL.

THE CHURCH MISSIONARY SOCIETY have just published, in London, in one Volume foolscap 8vo., with illustrative Woodcuts, and a Map of the Bishop's Route, price 4s. sterling, *The Journal of the Bishop of Montreal, during a Visit to the Church Missionary Society's North-West-America Mission.* The Journal contains the Bishop's Voyage from Lachine to the Red-River Settlement—Proceedings at the Settlement—Some Account of the Indian Population of the Fur Country, their moral and general condition, and their Superstitions; with an Appeal to the religious sympathies of Great Britain on their behalf;—to which is added, by the Secretaries, an Appendix, giving an account of the Formation of the Mission, and its progress to the present time. We understand that this interesting publi-

cation will be very soon for sale at the Book-store of Messrs. Cary & Co. in this city.

DIocese of Nova Scotia.—Died, on the 14th of July, at Chester, after a long and painful illness, the Rev. W. A. B. Weidner, Missionary of the Society for the Propagation of the Gospel. He was a native of Berlin, Prussia, had been ordained at Halifax four years ago, and died at the age of only twenty-eight years.

DIocese of New York.—THE GENERAL SEMINARY.—The Bishop of Delaware, in appraising the Convention of that Diocese that he had stricken the name of Mr. Joseph N. Watsson from the list of the candidates for the ministry, remarks:—

"I am not at liberty to withhold from the Diocese the causes inducing the act last mentioned. From the Faculty of the General Theological Seminary, in which institution Mr. Watsson was pursuing his studies, I received official information that certain charges had been preferred against him by one of the professors, which, upon investigation, were considered by the Faculty to have been substantiated. These charges, upon the proof of which Mr. Watsson had been directed to withdraw from the Seminary, were—

1. That he had professed certain erroneous tenets and practices of the Church of Rome, viz: the doctrine of Transubstantiation; the Invocation of Saints; and the Adoration of the Virgin; and had acknowledged that he had been in the habit of practising such adoration himself.

2. That he had advanced the opinion that the English Church and our own are guilty of schism as respects the Roman Communion; and that, although he professed that this opinion was not based upon thorough investigation, he had nevertheless not hesitated to declare it to younger and less informed members of the Seminary.

3. A violation of his duty as a student of the Seminary, and of the promise made at his matriculation, in the above particulars.

"I gave to the case very deliberate and anxious consideration, and could come to no other conclusion than that such expressions and conduct were wholly inconsistent with the remotest purpose of entering the ministry of our Church. I am not disposed to attribute a result so unhappy to the authorized teaching of the Seminary. Some of the professors I have long known, and have counted it a privilege to have enjoyed in my own preparation for the sacred office, the benefit of their instructions and advice. But that such consequences should ensue, from doctrines and opinions which have been during the last few years so diligently propagated, need surprise no one. The Bishop of Oxford in his charge of 1838, which was certainly most tolerant in its treatment of the writings of some of his clergy, expressed himself more fearful of the effects upon the pupils than upon the teachers. If the wary and practised controversialist can pursue the faint and devious line between the Tractarian and Romish systems, it can hardly be expected that inexperienced and impulsive youth should not overstep the boundary. Can men of standing and influence in the Church, who have given their countenance to these opinions, escape the responsibility of such pervasions among their youthful and immature followers? It has been a subject to me of frequent thankfulness that I did not withhold from you on a former occasion the free expression of my conviction of the error and the danger of these principles, which conviction the increased observation of the past year has tended greatly to deepen and confirm."

THE EPISCOPAL PROTESTANT.—The Rev. W. H. Barnwell, Editor of the paper published under this name at Charleston, South Carolina, has been obliged by ill health to relinquish the arduous charge and to discontinue that periodical. He has made arrangements that his Subscribers receive the Philadelphia *Episcopal Recorder* until the period when their subscriptions shall expire, and earnestly commends to them that valuable periodical, which he regards "as an instrument of great good to the cause of our Master in Heaven, and His whole Church on earth, as well as a blessing to the old and young of the families, into which it is introduced."

THE DUELLIST MET BY PRIVILEGE OF COUNSEL.—In the recent trial in which two men, Gompertz and Wiltam, were found guilty of a conspiracy to defraud Captain Rose, that gentleman felt himself aggrieved by the language used by Mr. Fitzroy Kelly in commenting upon his evidence. The following correspondence took place in consequence:—
"Hampton Court Palace, June 25, 1845.—
Sir,—I wish to know if, when unprotected by your privileges as counsel, you will dare to repeat the false statements which you made respecting me on a late occasion?
"GEOURGE PIT ROSE.

"To Fitzroy Kelly, Esq."
"New-street, Spring-gardens, June 25, 1845.—
Sir,—I have received your letter, dated this day, from Hampton Court Palace. I at present propose to forward your letter to the Horse Guards, with a statement of the circumstances that have led to it; but I offer you an opportunity of withdrawing your letter if you are desirous of so doing. I am, Sir, your obedient servant,
"FITZROY KELLY.

"To Captain Rose."
"Hampton Court Palace, June 26, 1845.—
Sir,—I have to acknowledge the receipt of your note mentioning your intention of communicating my letter to you of yesterday's date to the Horse Guards unless I withdraw it. I beg, therefore, to withdraw my letter, and to offer my apology for having committed so great a mistake as to address you a letter of that nature. I am, Sir, your obedient servant,
"G. P. ROSE.

"To Fitzroy Kelly, Esq."
"New-street, Spring-gardens, June 27, 1845.—
Sir,—I beg to return you the letter which you desire to withdraw. I am, Sir, your obedient servant,
"FITZROY KELLY.

"To Captain Rose."
"FRENCH LAW ON DUELLING.—The Royal Court of Paris has decided that, duelling constituting no crime or offence, there was no occasion to institute proceedings against M. Rosemond de Beauvallon, and the four seconds