

arbitrary enactment, but merely by enforcing long existing ones. The political position of the Catholic dissidents is yet a very equivocal one; the Saxon Chamber has debated on the question of their recognition, as a religious community, and decided against the measure at present, on the ground, that their principles as a body, are not as yet sufficiently defined, and permanently settled, so as to admit of pronouncing their doctrine and worship Evangelical. There is much talk of a general council being summoned in Germany, for the friendly discussion of religious differences, and to facilitate, if possible, the adoption of some general course of policy, by which religious liberty, properly so called, may be preserved, and political intrigues, under the name of religion, be guarded against. Certes a problem of difficult solution in our days, in which Jesuitical and Socialist efforts are riving society in opposite directions! The former are specially active in Bohemia at present, whether in their own name, or in that of "the brotherhood of the immaculate heart of the blessed Virgin," for which they busy themselves to procure adherents, by the distribution of tracts, pictures, and miracle-working medallions, which find, of course, high favour with an ignorant and superstitious populace. But despite all their craft, and really praiseworthy diligence in their calling, a reaction has begun. Ronge's writings have, no one knows how, eluded the vigilance of the literary Douane, and found entrance among the people. Many of the ancient noblesse are believed never to have abjured, in heart, the doctrine which their forefathers sealed with their blood, and the spirit of Huss is suspected yet to burn purely, though secretly, in many a Bohemian heart: if so, we may yet live to receive good news from that far, and most interesting country!—*Correspondent of Continental Echo.*

### The Berean.

QUEBEC, THURSDAY, DEC. 4, 1845.

We have found so much interesting intelligence to glean from the papers before us, that there remains neither space enough nor time for us to occupy with extended remarks of our own. We do better than that, by filling up the little room which remains, with the following piece taken from the Washington Nat. Intelligencer:—

"Many people estimate the ability of a newspaper, and the industry and talents of its editor, by the quantity of editorial matter which it contains. It is comparatively an easy task for a frothy writer to pour out daily columns of words—words, upon any and all subjects. His ideas may flow in "one weak, washy, everlasting flood," and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the labour, the toil of such a man, who displays his "leaded matter" ever so largely to that imposed on the judicious, well-informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and duties, and devotes himself to the conduct of his paper, with the same care and assiduity that a sensible lawyer bestows upon a suit, a humane physician upon a patient, without regard to show or display! Indeed, the mere writing part of editing a paper, is but a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is better shown by his selections than any thing else; and that we all know is half the battle. But as we have said, an editor ought to be estimated and his labours understood and appreciated, by the general conduct of his paper—its tone—its temper—its uniform, consistent course—its principles—its aims—its manliness—its dignity—its propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is, how they can find time or room "to write at all."

In presenting to our readers two Extracts from the recently published Charge to the Clergy of this Diocese, delivered by the Lord Bishop of Montreal on the 2nd of last July, we take the opportunity of stating, what may not be generally known, that our Post Office regulations—very liberal in this particular—allow of such a pamphlet being conveyed at the very moderate charge of 2d. (weighing 2 ounces). The publication is for sale at Messrs. Cary & Co's in this city, Armour & Ramsay in Montreal, and Eastwood & Co., Toronto.

On our fourth page, we insert the lists of distinguished characters in English History, out of which selection will be made of those whose statues are to be placed in the new Houses of Parliament in London. We will try to get some friend to go through the whole of the first list and give some short account of each of these characters for our fourth page in successive numbers. It is a somewhat curious list to look over. Divinity gives a poor chance for distinction; only two theologians have united the suffrages of the Committee as worthy of the distinction proposed: the Venerable Bede, and the Judicious Hooker. Being a Sovereign, is a little better; yet only three have been unanimously adopted out of the number who have held sway in the British Isles. Fighting gives a good chance—Literature very fair—the Law and Politics pretty well—Arts and Science alike—Philanthropy shares the same as Divinity. We are well content. Divinity and Philanthropy would no longer be what they profess to be, if earthly distinction were their reward. We must confess that we could wish the proportion of warriors to the men of other

professions to be somewhat less than it is: thirteen Generals and Admirals, to five men of Science! It is to be observed that in the second list, the proportion of men of War is considerably smaller, and the Theologians come in for it there, finely.

**ERRATA.**—We regret that several grave typographical errors slipped into our last week's issue, which, we trust, our readers will admit to be a somewhat unusual occurrence with us. In the first Editorial, second page, 16th line, for "which promise increasing prosperity of our part of Her Majesty's dominions"—read: "which promise increasing prosperity to this part of Her Majesty's dominions."

In the second column of the same page, 9th line from the bottom, for "Commons" read: "Commoners."

In the fourth column, under the head PARISH OF QUEBEC, for "Candidates for that right," read: "Candidates for that rite."

**SONGS OF ZION, being a Selection of English and German Hymns, translated into Hebrew by Stanislaus Hoga. Published by the London Society for the Conv. of Jews.**—The kindness of a friend has placed on the Editor's table a neat little volume under the above title, the value of which is heightened by the circumstance that it was used by the giver himself at the Christian Protestant worship in the Holy Land. The Editor has examined it with lively interest, but it was with some what of a shock that he found Hebrew coerced into rhyme and metre. It is probably from ignorance on his part, but really until he saw it done under such auspices as those by which this publication is set forth, he could not have thought that to be in accordance with the genius of that venerable language. The book contains 16 Hymns, with a Doxology, in English, and 6 in German, some of which are long ones and admit of being divided for successive seasons of worship: the whole translated into the corresponding metres in Hebrew. The Hymns are well selected for animating effect upon worshippers on Zion's hill and of Israel's posterity.

**IMPORTANCE OF PUNCTUATION.**—In one of the English papers recently arrived, one of Burns' publications (*Lessons for the Days of the Week*) is criticized as containing statements at variance with the teaching of the Church of England, and therefore not to be circulated by those sincerely attached to her doctrines. One of the passages quoted, was printed thus:

"The priests and deacons are sent by the bishop to teach the people to pray for them, and to administer the holy sacraments, and to preach to them in the name of Christ" &c. From this it seemed as if the book meant to point out that the people were to be taught to pray for the priests and deacons. But there was a comma omitted in printing, and the passage ought to have stood thus:

"The priests and deacons are sent by the bishop to teach the people, to pray for them, and to administer the holy sacraments, and to preach to them in the name of Christ" &c. Here the simple restoration of a comma shows the writer's sense to be, that priests and deacons are specially sent, among other things, to pray for the people, which is very different. The objection to the passage was intended to apply to the latter sense. It is as true that the people should pray for priests and deacons as it is that priests and deacons should pray for the people; but the passage conveys the notion of a sacerdotal act performed by the Clergy, through which the people are to receive good as if the prayers of priests and deacons had access to God which those of the people have not. That is the doctrine of the Church of Rome on vicarious prayer; not the doctrine of the Church of England.

We will just add another quotation from the same book: "St. Paul said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' St. Paul had much to suffer for Christ's sake; he was persecuted for being a Christian." The criticizer, Mr. Gabriel Kennard, jun., of East Farleigh, where the book is circulated, justly remarks upon this piece of Scripture interpretation: "According to this, what St. Paul gloried in was his suffering for Christ, and not Christ's suffering for him."

**THE REV. DR. WOLFF.**—A fund for providing a testimonial for this intrepid traveller and Christian philanthropist having been raised to the amount of £800, a meeting of the subscribers was held in London on the 14th of October, for the purpose of deciding upon the manner in which it was to be appropriated. It would appear that the Reverend gentleman had not only exposed his life and liberty in his chivalrous expedition for the rescue of the two British officers, Stoddart and Connolly, the accounts of whose sad fate were unfortunately confirmed by his hazardous undertakings, but he was actually some £400 out of pocket in consequence of it. A resolution was passed to the effect that the sum collected should be transferred to Dr. Wolff's private account, and the meeting separated.

**THE KING OF PRUSSIA AND THE BERLIN COURT OF ALDERMEN.**—Considerable interest has been excited by the circumstance that a kind of discussion upon theology and ecclesiastical affairs is carrying on between the above two parties—the Court of Aldermen making representations to their Sovereign at a formal audience, and the latter expressing his dissent and disapprobation in a long and explicit reply, to which, it is said, the Aldermen are going to present a rejoinder, if the King will let them. From the accounts which have come to hand, we are afraid that the cause which the Aldermen have espoused is that of the "Friends of Light," and what they repudiate is that of the true evangelical Clergy of the National Church, to whom the King gives his support. We introduce the matter mainly with a view to point out again the distinction which is to be made between the infidel party against whom the King's severe remarks are directed, and the German Catholics under Czersky's and Ronge's influence who are not in any wise adverted to. We intend to insert His Majesty's reply in the first page of our next number, as a document of abiding interest.

### ECCLESIASTICAL.

#### Diocese of Quebec. INCORPORATED CHURCH SOCIETY.

Payments to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of November, 1845:—

Nov. 12th—Jeffery, W. H. Subscription to 1st July, 1844	£1 5 0
" 20th—Penn. R. ditto to 1st July, 1845	1 5 0
" " Invenis Academicus, Donation	0 5 0
	£2 15 0

#### SPECIAL FUND FOR WIDOWS AND ORPHANS OF THE CLERGY.

Nov. 3d—Collection at Point Levi—per Rev. R. R. Barrage	3 1 10
" Ditto at N. Liverpool—per do.	3 5 8
" 6th—Ditto at Eaton—per Rev. J. Taylor	0 10 0
" 7th—Ditto at Nicolet—per Rev. H. Burges	1 5 0
" 11th—Ditto at Paspebiac—per Rev. G. Milne	2 7 1
" " Ditto at New Carlisle—per ditto	1 5 5
" 18th—Ditto at Stanbridge—per Rev. W. Jones	0 15 14
" 21st—Ditto at Sherbrooke—per Rev. W. W. Wait	3 11 3
" " Ditto at Lennoxville—per ditto	3 5 3
	£19 9 7½

T. TRIGGE, Treasr. C. Socy. Quebec, 1st Dec. 1845.

**SCRIPTURE READERS' SOCIETY.**—Bristol Branch.—A public meeting was held at Bristol on the 15th of October, for the purpose of forming a Branch of the above named institution, the foundation of which, under the patronage of the Bishops of London and of Winchester, was communicated to our readers on the 30th of May last year. It appears that the success of the plan has been so satisfactory as to lead the Lord Bishop of Gloucester and Bristol (J. H. Monk, D. D.) to the conclusion that it was desirable to him to encourage the introduction of it into the Diocese under His Lordship's supervision. He took the Chair, accordingly, at the meeting before mentioned, and introduced the business in an address expressive of his "full, hearty, and sincere support" to the enterprise, though he "could not disguise the fact that his doing so would expose him to much censure." He considered that such a Society "tended in a great degree to fill up the chasms and want which there was in our system, arising from no fault whatever, on the part of the ministers of the Church, but from extraordinary circumstances of the country, with immense masses of the population gathered together in small spaces, rendering it utterly impracticable for those gentlemen, however ardent their zeal—however excellent their education—however great their learning and piety—to do every thing which is wanted." His Lordship frankly declared that there were many persons—many of his own brethren, for whose sincerity, piety, and high character he entertained the highest respect—who thought the Society, in its views and tendency, calculated to advance the interests of a party; that it was anything of the kind, His Lordship did not believe. With regard to the refusal, which was to be anticipated, of a portion of the Clergy and Laity, to support the Institution, he thought that "it would have a tendency to produce that very evil which was apprehended, and cause that exclusiveness which he was told was to be expected from the Society." After some remarks upon the wants of the Church, His Lordship continued thus:

"I may as well here mention that many years ago I wished that our Church had adopted, from the early practice of the Christian Church, the custom of having ministers of an inferior class in society—that is of inferior qualifications to those required of the regular clergy;—and I never could see any reason why this should not be done; and now that there is a spirit amongst us of inquiry into the antiquities of the Christian Church, I hope that this particular one of them will not be forgotten. My own notion, held long ago, always has been this, that we should have a class of deacons whose duty should be to do that which all deacons promise in the ordination service to perform—to search out the poor and ignorant persons, and communicate their names to the priests, and in general to go amongst the poor; which was more than the priest himself could do in a large population: the object of the society was somewhat similar, and that one may be established in this district is my sincere desire, as I am thoroughly convinced that it cannot be looked upon as an innovation on the practices of our Church. In the meantime let us see whether such an institution as we are met this day to found may not partly supply this want. I do not wish at all to disguise the objections which have reached my ears; I am told, but I must in truth say I do not think that there is much danger, that the persons thus employed, from having less cultivated minds, and from having been brought up in other occupations, might, perhaps, be too much puffed up by the position in which they are placed as instructors of others, and ask for admission into the ministry, and that if refused they would leave the Church and become ministers of some Dissenting denomination. But let me say that, according to my notions, if such measures as we now contemplate are made extensive and effectual, I trust Dissent itself will be so greatly diminished that there will not be much fear of persons who are attached to the Church leaving it to join Dissenters. Further, I will say, that until something of the kind be done, we must expect that the people will be carried away from the Church to ministers who are somewhat nearer to their own level in life, and who will take pains to inform them of things which a clergyman over many thousands of parishioners cannot possibly be telling to every individual."

#### MOST IMPORTANT DISCOVERY.

Mr. Editor, Seeing the above attractive announcement the other day in a newspaper, I turned with some curiosity to ascertain what was the great discovery which was pronounced so important; wondering at the same time if some new comet had made its appearance, or whether the North West passage had at last been found, or something invented which was designed to benefit the whole human race. What was my disappointment, then, to perceive that it was nothing more than the discovery of a mine of diamonds at Bahia which was announced as so important! The account also stated that the mine was very abundant and the diamonds "to be had for the fetching;" and that crowds of emigrants were flocking there from all quarters, eager to be enriched: that there is now a population of 40,000 souls on the desert spot which, hardly three years since, was uninhabited! Reflections of the most melancholy character were caused by reading this account, so faithfully descriptive of the general blindness and willfulness of man. What a picture does it present to us! Thousands of our fellow creatures eagerly braving every danger and hardship to obtain the tempting treasure before them, although they can enjoy their gains but for a short time, and their very abundance diminishes their value! Alas, how many are there who will even extend their arms to receive "that pearl of great price" which is so freely offered to them? How many who strive to lay up treasure in Heaven where neither moth nor rust corrupt and thieves do not break through nor steal? In whatever way we compare the two objects to be attained, the one far exceeds the other in value and importance: are the diamonds rich? "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Are they abundant? God's mercy and grace are inexhaustible. Are they easily obtained? God's everlasting arms are always ready to receive those who come to him in penitence and faith. The one we can enjoy but during a short life-time, and may lose by violence or fraud; the other is boundless as space, lasting as eternity. And still the one is despised, the other eagerly sought for. Well may we conclude in the words of the Jewish Law-giver, "Oh that they were wise, that they understood this, that they would consider their latter end."

#### A CHURCHMAN.

Quebec, Nov. 1845.

TO CORRESPONDENTS.—J. A.'s lines have been read to the Unknown, without showing, in order to meet the writer's wish—and he says they will do very well for a first attempt, as they are given, but not for publication. The rhyme in the first verse is not correct—the aux: do in the fourth, not admissible—at well and never the Unknown always falls a grumbling. Now this is not intended to discourage, he says, but J. A. should get some friend to advise him privately, and defer publishing as yet. As for the Editor himself, he always advises writers to confine themselves to prose: let their prose be as musical as they can make it flow, without attempts at rhyme and metre. It will be found that he appropriates the smallest possible space to poetry; and several good pieces which have been furnished have been laid aside because too long. The urgent business of life is all prose.—W. W. W. received.

#### Political and Local Intelligence.

**COMFORTS OF THE POOR.**—A description recently published in the London Times of the rising town of Birkenhead on the Mersey (rivalling Liverpool) gives the following very satisfactory particulars of care evinced for the respectability of the labouring classes: "Before even the docks are excavated, he (Mr. Jackson, the proprietor of this gigantic enterprise) is building houses for 300 families of work-people, each of which is to have three rooms and necessary conveniences, to be free of all taxes, and plentifully supplied with water and gas, for 2s. 6d. a week for each family. These houses adjoin the warehouses and docks, where the people are to be employed, and thence is to run a railroad to the sea, and every man liking to bathe will be conveyed there for a penny. There are to be wash-houses, where a woman will be able to wash the linen of her family for 2d.; and 150 acres have been devoted to a park, which Paxton has laid out, and nothing at Chatsworth can be more beautiful."

[Some very questionable satisfaction is here expressed at the numbers who were seen enjoying themselves in the park on Sunday; the description then proceeds, more satisfactorily thus:] "Chapels and churches and schools for every sect and denomination abound. Jackson says he is sure he shall create as vigorous a public opinion against the public-house as is to be found in the highest classes."

**LORD BROUGHAM, UPON IRISH AGITATION.**—The *Observateur Français* contains an extract from a letter addressed by Lord Brougham to a friend in France, descriptive of the good feeling entertained by every respectable Englishman towards France, and deprecating the mischievous endeavours of French politicians to sow discord between the two nations. The extract concludes thus: "As to what you say about Ireland, your thunderbolts of war need not reckon upon that part of our empire—nothing can be more weak than the anti-English party there. Our Government has shown itself resolved to permit no outrage of its authority; and we know here (a thing of which you are profoundly ignorant in France) that all these harangues and these meetings in Ireland are nothing but sound and smoke. The agitators want to get money, and the other chiefs love noise, but none of them will move a single step, and I can assure you that no one thinks of it the least in the world. In the mean while, our Government has done much to give contentment to the people of Ireland; on the other hand, their priests are divided among themselves, whilst the agitators do not know now what to do."

**HUDSON TESTIMONIAL.**—A handsome subscription has been made for the purpose of presenting to Mr. Hudson, the so-called Railway-King, a testimonial of the value put upon his services in promoting the establishment and efficiency of Railways. It has been decided to effect the object by founding extensive buildings under the name of the

Hudson Almshouses. The *Examiner* pleasantly observes that, of course, the charity will be appropriated to the benefit of "persons ruined by railway speculation."

**RECIPROcity TREATY WITH THE UNITED STATES.**—John Clinton, an American, was lately arrested in England on a charge of forgery, and his delivery was demanded by virtue of the recent treaty between Great Britain and the States, for reciprocally delivering up delinquents to each other. The prisoner pleaded that the offence was alleged to have been committed before the passing of the Act of Parliament, for delivering up delinquents, and the Act could not have a retrospective effect. The Lord Mayor decided against him, but on his being brought before Mr. Baron Platt, by *Habeas Corpus*, that Judge gave an elaborate opinion that the Act applied only to persons who had committed a crime after the passing of it, and also fled from justice after the passing of it. He therefore ordered the prisoner to be discharged.

**THE REVENUE.**—The last quarterly returns of the revenue show a decrease amounting to £800,000, as compared with the corresponding quarter in 1844. In order to understand the reason for such a decrease, it should be borne in mind that the reductions made by Sir R. Peel in the last session of parliament, in the customs and excise duties, amounted to £2,330,000—namely Sugar Duties, £1,300,000; Export Duties (Coals), £118,000; Cotton, (about) £700,000; Sundries, £230,000; Auction Duties, £250,000, and Glass, £62,000.

**MANIFESTO OF THE PEOPLE OF THE ROMAN STATES.**—The *Journal des Debats* furnishes a document under the above title, which has been secretly printed, addressed to the "Princes and People of Europe," and extensively distributed in the legations. It refers to the promise given by Pius VII., at his restoration to the papal dominions, that he would "establish a regimen analogous to that of the former kingdom of Italy"—his return afterwards "to the odious past," and altogether his "cruel deceptions." On the other hand, great credit is taken for "the quiet attitude" which the people of the Roman States "preserved during the disturbed state of public feeling," even "in the years 1821 and 1822, when Naples and Turin set up the cry of liberty." Instead of evincing gratitude for this forbearance on the part of the people, the Pontifical Court, it is stated, "wished to take vengeance upon the thoughts, the sentiments, and the secret wishes of the people both by 'political inquisitions,' and by putting in active operation the tribunal of the Holy Office." Pope Pius VII. was succeeded by Leo XII., under whom "one Rivarola" is described as having "compressed and afflicted the provinces"—and when death removed this pontiff, his successor Pius VIII., "following his predecessor's footsteps, never dreamed of removing the public grievances." When a vacancy again occurred, the people, without effort or violence, brought about an amelioration of the forms of the government, but the armed interference of Austria restored arbitrary power, and Pope Gregory XVI. had granted none of those ameliorations which even Austria, in conjunction with France, England, and Prussia, endeavoured to persuade the papal court to introduce. The court "detested all innovations" and paid no attention to even the most moderate requests. After some further statements of the failure of every hope to obtain their just demands by peaceable methods, it is endeavoured to justify the resort to arms, and the following summary is given of the demands which the discontented make upon the Sovereign Pontiff:

"That he give an amnesty to all political prisoners or accused from the year 1821 up to the present period; that he give a civil and criminal code modelled upon those of other nations of Europe, embracing the publicity of debate, the institution of the jury, the abolition of confiscation, and likewise that of the pain of death for crimes of high treason; that the tribunal of the Holy Office shall exercise no jurisdiction upon laymen, and that the latter no longer submit to the jurisdiction of the ecclesiastical tribunals; that political offences shall always be judged by the ordinary tribunals and according to the ordinary laws; that the municipal councils be elected freely by the citizens, and the choice approved by the Sovereign; that these councils elect provincial Councils upon a triple list presented by the Municipal Councils, and that the Supreme Council of State be named by the Sovereign from the lists presented by the Provincial Councils; that the Supreme Council of State, resident at Rome, have the surveillance of the finances and the public debt; that it moreover have a deliberative voice upon the receipts and expenditure of the State, and a consultative voice upon other general subjects; that all civil and military employments be granted to laymen; that public instruction no longer be confined to the bishops and clergy—religious instruction their exclusive right; that the censorship of the press be confined to preventing outrages on the divinity of the Catholic religion, on the Sovereign, and on private individuals; that the foreign troops be dismissed; that a civic and rural guard be instituted, which will be charged with the maintenance of public order, and the observance of the laws.

"Lastly, that the Government enter upon all social ameliorations which the spirit of the age demands, and which are practised by the other European Governments."

The outbreak occasioned by the discontent thus set forth has been effectually put down for the present; but it would be vain to suppose that the quietness which has been restored will be of long duration, if the Papal government have not something better than brute force to oppose to the malecontents. Great enthusiasm had been excited at Florence, by an unlooked-for decision on the part of the Grand Duke with regard to the Roman refugees who had entered his territory. Instead of delivering them up to the Pope, he ordered their embarkation at the port of Leghorn for that of Marseilles, thus putting them out of the reach of the Papal authorities. The Grand Duke was greeted with loud acclamations by his people, wherever he appeared in public. This manifests a sympathy in other parts of Italy with the insurrectionary attempt lately made in the Roman States.