

Before my departure I had a brief conversation with him, being desirous to ascertain whether he had any intellectual perception of the prominent truths of the Gospel. He soon showed the amount of external zeal which may co-exist with ignorance of the Gospel. Oh my asking him to whom a sinner can flee for refuge and pray for forgiveness, he returned the reply, Yoy soo teih mou-lain Ah-le-a. Jesus's mother, Mary.—Review of Narrative by Rev. George Smith, of the Church Missionary Society.

The Berean.

QUEBEC, THURSDAY, DECEMBER 9, 1847.

The Roman Catholic hierarchy in Ireland have taken occasion from the existing and further threatening distress in that unhappy country, to present a memorial to the Lord Lieutenant, setting forth the insufficiency of the present poor-law to afford a remedy to the evil, and soliciting from Her Majesty's Government "measures of relief commensurate with the magnitude of the calamity."

The business which the prelates then had in hand afforded them an opportunity of attributing the distress now felt to "unjust and penal enactments"—these enactments springing from "the violation of the principles of justice and of Christian morality"—and "extensively enforced with reckless and unrelenting rigour." All this might not be very surprising, considering the language in which the former policy of the British Government towards Ireland has often been spoken of by English politicians; but it is surprising to hear these ecclesiastics contrast, with the legal provision for the poor which the British legislature has made, the working of monastic institutions under the dominion of the papacy, as dispensers of relief to the infirm and indigent.

They look on such a legal provision for the poor as quite inadequate; they discover in it evidence of the decay of the charitable spirit of former times, and the grinding oppression of the poor that follows the destruction of those asylums in which were treasured, in trust, for the indigent, the accumulations of piety, cheaply feeding the hungry, clothing the naked, educating the ignorant, and affording consolation under every infirmity that affects human nature.

The Earl of Clarendon has had such opportunities of observation upon the working of those "asylums" which still exist in Spain (that land of beggary, where His Excellency made a residence of some duration) that it must have been somewhat trying to him to substitute—for the obvious answer—"Now really, gentlemen, I can't stand such nonsense as that"—the following pill sugared over by diplomatic courtesy:

"It would be unbecoming on my part to contest the judgment of your Lordships respecting the abolition of those asylums alluded to by you, nor shall I advert to the opposite conclusion to which I have myself arrived after long residence in countries where similar establishments existed; but I fully admit that, with the rapid increase of population, the charitable spirit of former times may have fallen into decay, and on that account the necessity of rendering it more compulsory is all the more stringent."

British legislators, it must be hoped, will take the hint afforded by this portion of the memorial from the Bishops, and pause before they facilitate, for the purposes of the Roman Church, the re-edification of those religious houses which, in all the countries where they exist as the dispensers of alms to the poor, have encouraged idleness and mendicancy, broken down self-respect among the labouring classes, and created a tenfold increase of want and wretchedness. Who that ever stepped across the frontier of a Protestant Canton in Switzerland into the Roman Catholic adjacent territory, but has been struck by the prevalence of obtuse beggary in the latter, while in the former it is scarcely met with?

The memorial and reply are too long for insertion; it seems to be generally admitted that the Lord Lieutenant meets the prelates at all points, directing them to look for relief to the resources which the people have at their own disposal, rather than to supplies to come from those who have their own difficulties, and owe it to the manifold, perseverance, and self-reliance, with which they struggle against adverse circumstances, that they are somewhat better off than the Irish. He assures them, however, that relief will be provided so far as that "the sacred and paramount duty of Government—the preservation of human life—be performed." We submit, by way of specimen, the closing paragraph of the memorial: it just shows how the Irish poor are taught, by those who are their guides and profess to be their friends, that they need not go a fishing nor a digging, unless Government give them "encouragement."—An English labourer considers an empty stomach and holes in his jacket ample encouragement for him to bestir himself. Not so in Ireland.

"Large tracts of land capable of cultivation are now lying waste; the coasts abound in fish, which would give a large supply of food; encouragement to work those and other mines of wealth with which the country is teeming, would be well worthy of the solicitude of her Majesty's Government. The poor are patient and long enduring, though suffering grievously; they are looking with hope, and confidence to her Majesty's Government for relief; and a prompt and humane attention to their wants will save the lives and secure the lasting gratitude of her Majesty's most faithful people."

This will be profitably followed up with the following extract from the Earl of Clarendon's reply:—"It is my duty to state that, although in many parts of Ireland, the landowners and farmers are strenuously and with manly courage exerting themselves and proving that they are fully alive, not to their own interests alone, but to the wants and sufferings of those around them, yet that their conduct is painfully contrasted with that of others, where no such sense of obligation appears to exist; and with entire confidence I appeal to the candour of your Lordships, whether land-owners who have contributed little or nothing towards the support of

the poor, and do not avail themselves of the facilities afforded by the Legislature for improving their estates—whether persons in easy circumstances who resist the payment of rates—whether farmers who refused last season to cultivate their land, unmindful of the will of their Creator that by the sweat of his brow man shall live, while others now, although well able to afford it, absolutely refuse to give employment to a single man, and who after harvest time have turned away their servants—whether people not really in distress, who promote tumultuous assemblages, in the vain hope of intimidating the Government to resume the public works, which led to so much demoralization—I will ask, whether such men, who will make neither sacrifice nor exertion themselves, are in a condition to insist that duties, which the precepts of religion and the interests of society impose upon them, should be performed by others? or rather that the means for this should be exacted by the Government from classes all struggling with difficulties, and at a moment when in England trade and credit are disastrously low, with the immediate prospect of hundreds of thousands being thrown out of employment, and being as destitute of the means of existence as the poorest peasant in Ireland?"

It is satisfactory to perceive that the "Canada Life Assurance Company" to which our attention was drawn, some time ago (by SELDEN, in our number for September 30, and following) is now in actual operation, and has appointed an agency in this city—as will be seen by the very full advertisement in another column. Our Correspondent, just referred to, was led to address us on the subject, by the deaths of several Clergymen, leaving widows and orphans, deprived of the source to which they had, till then, looked for their daily support and maintenance. Cases not very dissimilar occur among families in other occupations; yet there is this peculiarity in the circumstances of a Clergyman, that his prospects of advancement in point of income are less than those of men in other departments of life—that a solicitude to increase it, which is considered lawful in others, brings him under censure as one that ought more especially to live above the world—and that in the course of his pastoral duties the wants of the poor meet him with more irresistible frequency than they do most of even the active and zealous lay-members of the Church in their walks of benevolence. The result has been, that on the death of Clergymen, in such fields as this Diocese presents, widows and orphans are likely to remain in embarrassing situations, so much the more as the deceased has been more unreservedly devoted to his ministerial duties.

It will, perhaps, be thought by some, not intimately acquainted with a Clergyman's peculiar difficulties in mind and purse, that if he has a wife and children, he ought to afford some security to them by obtaining a Life Insurance. Now, the fact is, that many a Clergyman feels a repugnance to take that course, because the bias of his mind is in favour of an implicit confidence in the care of the Master whom he serves, and the immediate demands upon his purse are so many and urgent, that he finds it difficult to receive any of its contents for the payment of an annual premium. A very timid suggestion might be offered to Church Wardens, Vestries, or other bodies interested in the Clergy and their families, whether they might not take this matter in hand on the behalf of the Clergy—a congregation, for instance, insuring their Pastor's life and paying the premium for him; as long as his connection with them lasts—a transfer of which could probably be effected in every case of a removal, and so the demands upon the Widows' and Orphans' Fund be prevented from becoming so suddenly inconvenient as it may be concluded that it is in this Diocese at the present time.

Though our thoughts on this occasion have been peculiarly directed towards the applicability of Life Insurance to the Clergy, and the mode of applying it effectually to their benefit, its advantages to persons in every other branch of society, who are likely to leave at their death some one or more who have depended upon them for support, must be obvious; and among the various Companies which solicit patronage, the one above referred to seems to have a fair prospect of presenting advantages which must attract towards it a good share of public favour.

The following correspondence, from the columns of one of our city-periodicals, comes convenient towards bringing before the readers of the Berean a matter which has a close bearing upon their domestic comfort and religious prosperity. No one denies that many Roman Catholics, if left to themselves, would make very valuable servants, but their refusal to assemble with Protestants at domestic worship is a matter of notoriety; and we have had more than one opportunity of tracing it, not to the reluctance of the servant to attend, but to the positive prohibition of the Priest, as soon as the question comes under his cognizance,—which it does at the confessional, if not before.

The comprehensive charity which has drawn from Pax the loving strain of his letter, would unquestionably derive much food from having a spy in every Protestant family; and it is not to be wondered at, that so gentle a spirit feels uneasy at the defeat of such a scheme, and seeks to discharge its virulent grief into a "short article" for the public press.

(To the Editor of the Quebec Gazette.) "None but Protestants need apply." Observing this delicious hint in the public papers, one might fancy himself in the land of the old Covenanters, within the precincts of fair Enniskillen, or anticipate the revival of the penal Laws, one more the tender mercies of the virgin Queen Bess. Yet, great would be the mistake: let him glance over the columns of your otherwise valuable paper, or bear the lecture of your confrere the Mercury, and periodically will stare him in the face, the startling and loathsome announce: "What bigotry this betrays, what evils might thence ensue, what reprobation it deserves, common sense and sound judgment will easily tell."

Should this exclusive principle be acted upon by the Catholic community, should they, in justifiable defence, invoke the *lex talionis*, and retreat to the Aventine Mount, drying up the pure stream of social intercourse, and letting loose the bitter waters of sectarian strife, what a delightful spectacle would not our good city exhibit, what enviable scenes would not hourly strike the public eye! And then what awful denunciations of popery, &c., would not fill the charitable columns of the devout Berean! How intolerant, how unsocial, aye, and how inquisitorial! . . . Perpetrated by Papists, exclusion would be downright tyranny; advocated by Protestants, it resumes itself into strict justice.

The heavy charge implied in the above lines, should not be laid at the door of Protestants as a body, being applicable only to a few individuals; but as this odious feeling seems to spread latterly, it is but right to brand and hold it up to public contempt and detestation. To avert impending evils, and promote social harmony, has induced me to pen this short article, for which I beg insertion in your paper.

PAX.
"NONE BUT PROTESTANTS NEED APPLY."
(To the Editor of the Quebec Gazette.)

SIR,—Your paper lately contained an article by "PAX," commenting upon the above words, which are not unfrequently seen affixed to advertisements for servants; and since, as far as I know, it has only been noticed by a Montreal journal, I venture to intrude upon your attention a few of the remarks which the perusal of it suggested to my mind.

Considering the high ecclesiastical quarter from which the article in question reached your hands, I have no desire to style the author of it, as the Montreal Editor does, "a simple blockhead," for not being able to "conceive a case in which it might be very inconvenient, indeed, for a Protestant family to have Romish domestics."

Neither is it my object to "invoke the *lex talionis*" of which he speaks, by pointing out the sundry quarters in which no Protestants need apply when there are Romanist competitors.

Nor, further, do I much care to expose the disagreement between his language and his signature, and to remark how little one would have expected to find such expressions as—"bigotry," "loathsome," "odious," "contempt and detestation," or an ironical allusion to the "charitable and devout Berean," in a letter from "PAX" avowing great concern for the promotion of that social harmony which such epithets and sarcasms are admirably adapted to destroy.

But I merely wish to state that I am one of those Protestants, not I hope "only a few," who are in the habit of assembling their households for domestic worship, reading to them a portion of the word of God morning and evening, and joining with them in invoking the Divine blessing on the whole family.

I find that this excellent practice ministers in many ways to the comfort, edification, and harmony of my establishment, and believe that it is calculated to avert many of the evils impending over "the families that call not upon God's name." When servants apply for admission to my family, I apprise them of this rule: but as I have found that Roman Catholics object to how the knee at my family altar, and would thus, if admitted to my circle, create the very division which is otherwise avoided; is it loathsome bigotry, deserving of public detestation, when, to spare them and myself the trouble of a useless and unpleasant interview, I at once frankly announce that I want a Protestant servant?

And is it "the best signifier under which to brand my consideration for their feelings and convenience as well as my own, with the epithets to which I have referred?" "PAX" may be your correspondent's signature; but if there be not "Man in his heart," there is at least more of it in his letter, than in his kindly notice that "none but Protestants need apply," which, therefore, I shall continue to use whenever advertising for a servant. And I doubt not that no sensible reader of your paper will imagine that my doable so has any thing more to do with "Queen Bess," or the "Old Covenanters," than a molehill has to do with a mountain.

C.
27th November, 1847.

The question respecting the property of King's College, Toronto, has suddenly acquired renewed interest by declarations of sentiment and intended action, from two very different quarters. A Special Committee of the Wesleyan Methodist Conference in Canada has addressed the members of that body on behalf of united action in favour of the plan of distribution proposed by the present ministry, which would give £1500 a-year to Victoria College at Cobourg, under the auspices of the Conference. The Roman Catholic Bishop of Kingston, (Phelan) together with the Priests under his jurisdiction, has issued a long address which, even in an abridgment given by the Montreal Herald, occupies more than a closely printed column, and which introduces resolutions, thus condensed by the Herald:—

"Here follow a string of five resolutions.—The second sets forth that the attendance of Catholic students at the University of Toronto is dangerous to their religious faith; the 3rd that the Clergy will oppose any settlement of the question, which does not provide adequate means of Catholic instruction and supervision for the Catholics of Upper Canada, not in connexion with the University. The 4th, that the endowment of the College of Regiopolis, with means taken from the Jesuits' Estates, or the University of Toronto, is the most suitable way of procuring education for the Catholics of Upper Canada; the 5th, that the Clergy will endeavour in every becoming and constitutional way, "to use our influence with our flocks, to prevent any Member being returned to the Provincial Parliament, who will not previously pledge himself in explicit terms, and in a public manner, to use Parliamentary exertions, in efficiently providing for the suitable education, as aforesaid, of the Catholics of Upper Canada."

The address is one of the most inflammatory papers it has ever been our lot to meet with, coming from professedly religious teachers. The "none but Romanists need apply" tenor of this document from Upper Canada would be so instructive, in contrast with the solicitude evinced by Pax (see the above article) in the city of Quebec, that we are sorry it is not in our power to do more than cut the following specimen from it for this number.

"From the inevitable antagonism, then, of Protestantism to Catholicity, the consequence obviously follows, that Catholics should not, and, therefore, it is to be hoped will not, receive their education promiscuously with Protestants. Let then, as it is

their bounden and solemn duty, unite all their efforts; and without relaxing them in public and private, steadily endeavour to obtain from the Government of the country they so powerfully contribute to support, their equitable and rightful share of educational distributive justice."

The University question is of sufficient general interest to require our recurring to it in our next number.

The Guernsey Gazette of the 30th October announces the arrival in that Island of the Rev. C. H. Williamson, Rector of the French Protestant Episcopal Church Du St. Sauveur in the city of New York, who was expected to preach on Sunday Evening, 31st October, at the French Service in the Patrochial Church of St. Peter Port.—Communicated.

MISSIONARY LABOUR IN CANADA.

To the Editor of the Berean.
Your Correspondent Verax having lately furnished you with an account of missionary labours in Canada, perhaps something of a similar nature comprising the engagements of a month may not be unacceptable from
VERAX.

First Sunday of the month.—Morning service as usual; congregation pretty good. Rode to the rere of the township, where I found a smaller congregation than usual. People complain of the want of decent clothes—any excuse for being absent!

Monday.—At the Bible-Class, attendance larger than usual. This is a means for reaching individuals whose attention may not be fully awake during public worship. After this service, I rode towards home, overtaken by great thunder and lightning.

Tuesday.—Went to marry a couple, and thence to visit some distant families:—intend, please God, to call upon every family within a day's journey, and speak with them upon those things which concern their souls' salvation. Many families, really, are so distant in the woods—it seems hard to require their attendance at any of the stations.

Wednesday.—Went to a man, a native of Wexford in Ireland, and spoke to him on his awful condition, living in drunkenness, and in the neglect of every ordinance of religion. I have never seen him at public worship, although he professes to be a member of the Church. He, indeed, acknowledged that he was leading an ungodly life, and promised to attend in future. Some people in this quarter asked me to establish divine service on some week-day, they being so far distant from the usual places appointed for the Lord's day worship: I promised to make arrangements, as far as other duties would permit.

Thursday and Friday.—Baptized a child, and had an application for the baptism of two others at a distance. Visited some families.

Second Sunday of the month.—The usual divine service here in the morning, and at the rere of the township in the evening. On my way I met a man to whom I have often spoken on the errors of his way. He used to pride himself in universalist opinions, while he had health and strength; at present he expresses a desire to attend my ministry, but is too weak to walk to my place of appointment. Oh, that the Lord would grant him to feel his errors and so flee for mercy while it is to be found!

Monday.—The attendance at Bible-Class was good. I proceeded the distance of four miles, where I preached to a large congregation; after this, I went in search of some Irish Protestants who, I had been told, lived in a very secluded spot. I found them out, and was very gladly received. From their habitation I returned after dark, and lectured at one of the houses. Two adults—mother and daughter—presented themselves for baptism. I entreated them to make it a matter of earnest prayer that God would vouchsafe to send his Holy Spirit into their hearts to guide them into all truth; I gave them portions of Scripture and the Catechism to study, and promised to see them shortly.

Tuesday.—Bent my steps homewards. On my way I called to see a sick man who holds very erroneous views; I could not discover that he had abandoned them—indeed he said little, though he seemed to attend to what was spoken. His wife is a pious woman, and a steady member of the Church. After prayer, and before I left, the sick man begged that I would call again.—I called at the habitation of the adult candidates for baptism, in order to have an opportunity of examining them somewhat closely; I was greatly pleased with their answers.—At the distance of four miles further on, I left my horse at the road-side, and took a steep path into the woods, to look for a man who has hitherto entirely neglected public worship, and has conducted himself very badly since the death of his father, who was some cheek upon him. Soon I lost almost every vestige of a path in the woods—had to stoop in order to get along under the branches of trees—then there was a rapid stream to be crossed:—but I found the man at last, spoke to him of his conduct, reminded him of his duty, and set his danger before him. I had the satisfaction of finding him express sorrow for his past behaviour, and a desire to reform. He gave me his promise that he would in future attend public worship. I returned to the road, well wet; proceeded homewards, and arrived in the midst of my family after dusk.

Thursday.—I was not called from home yesterday. To-day I visited a sick man with whose pious conversation I was pleased and encouraged. After spending some time with him, I visited a school about four miles distant. The children are trying to learn a little of the Church Catechism, which seems very strange to them, as they have been hitherto brought up without any instruction of the kind.

Friday.—This day I rode the distance of about sixteen miles, in order to baptize some children whose parents were unable to bring them to any of my stations for public worship. After performing this solemnity, and endeavouring to make the opportunity as profitable as possible, I set out on my return home, which I reached after night-fall.

Saturday.—A quiet day, in the bosom of my family, engaged in preparation for the duties of the coming Lord's day.

To be concluded in our next number.

To the Editor of the Berean.

It is commonly rumoured that application has been made to the Corporation for the use of the Hall of Assembly in the Parliament building, for Theatrical exhibitions during the winter; and that the idea was favourably entertained at the last meeting of the City Council,—having been referred for consideration to a Sub-Committee.

Is the burning of one theatre, under the auspices of the Corporation, not enough, that another public building must be put in jeopardy by scenery, drapery, and lamps? What does the Government say to this? And what the Insurance Office?

Besides, Sir, there are many valuable Institutions which have been in the habit, under the proper countenance of the Corporation, of holding public meetings for lectures, &c. in the spacious apartment now proposed to be converted into a theatre. If I

mistake not, this has been the case with the Literary and Historical Society, the Mercantile Library Association, the Bible Society, the Quebec Temperance Society, the Union Temperance Society, the Mechanics' Institute. And are all these useful Institutions, representing a large portion of the intelligence and benevolence of our citizens, to be deprived of the advantages they have heretofore enjoyed, to gratify a much smaller section of the community, who take pleasure in theatrical exhibitions? Many of the members of all these Institutions, and several of the Institutions themselves, would be virtually excluded from the room in question, so long as it may be dressed up in stage furniture. They have conscientious objections to the stage, and would not meet in a theatre. And as no other room can be obtained, their meetings must be stopped if the application to the Corporation be granted. It remains, therefore, for our City fathers, with science, literature, morality, and religion, in one scale, and amateur theatricals in the other, to make their choice. And I cannot yet believe, Mr. Editor, that the guardians of our well-being will do otherwise than decide that the preponderance is immensely against the stage.

Quebec, 7th Decr. 1847.

[Common rumour, surely, cannot be right in concluding that the application referred to in the above was "favourably entertained" by the City Council, simply from its "having been referred for consideration to a Sub-Committee." Such a reference we can attribute quite naturally to a wish of showing respect to the parties from whom the application may have come; but we shall quite as naturally expect that the Sub-Committee will report against the measure, and that the matter will be disposed of by the adoption of their report. It was a subject of regret to see the Corporation encourage Theatricals by the loan of the old riding-school—a building separate and applied for by no other parties: that by any act of the Council the important interests named by our Correspondent should have to give way to the gratification of those who patronize the stage, is not to be thought of without injustice to our City Fathers. If we could think that the remotest probability exists of such a destructive measure being contemplated by them, we should recommend the use of every imaginable means for making that influence bear upon their proceedings which shall induce them to reserve, whatever aid they may be willing to bestow upon Theatricals, for action in their private capacity, continuing their official countenance to objects of acknowledged importance to the public.—EDITOR.]

To the Editor of the Berean.

I perceive with much regret that an attempt is to be made to open the Rooms of the Library Association on the Sunday afternoon. I can not but hope that the movers of this innovation are a very small and uninfluential portion of the subscribers to that Institution; and that the great majority of the members will show their regard for the laws of God and the sanctity of the Sabbath by giving this proposal a decided negative. The Library Association has been successfully conducted for a number of years; its rooms are open six days of the week from 9 A. M. to 10 P. M., during which hours the Superintendent and his assistant must be in attendance; and surely here is time enough for every one to read the news. Humanity and common fairness then demand that we should not encroach upon the one day which is left; and which all laws human and Divine set apart as a day of rest; even had we no higher and more weighty reasons against the step.

It is unnecessary for me to do more than simply advert to the open violation of God's law which this proposal, if carried out, must produce. The evils which are likely to ensue will readily present themselves to every reflecting mind, and should not be thought of with indifference. In addition to this, I can not but believe that the opening of the Rooms on the Sunday would prove decidedly injurious to the interests of the association. It would be the means of creating discord among the members, would, I am persuaded, cause many subscribers to withdraw their support; and would provoke the anger of God, whose positive commands would thus be broken.

Quebec, 7th Decr. 1847.

[We are painfully surprised at the above information. The commandment of God ought to be sufficient—and we trust it will be—to settle the matter:—Remember that thou keep holy the Sabbath day." But it may be useful to suggest the reflection that, if it were possible for the Managers of the Association to view the matter differently, the opening of the rooms on the Lord's day would not doubt cause the loss of some of those subscribers who have been the most regular in paying their subscriptions, while those who would be gained by such a measure are not quite so likely to accompany their patronage of public institutions with ready money towards the payment of their expenses.—EDITOR.]

We understand that, as the Corporation do not appear disposed to move in the matter of a General Hospital, the attention of a Committee, composed of representatives from the different Protestant denominations, which was formed in August last, has been recalled to the subject of making temporary provision for fever cases which may occur in Protestant families; and suitable measures are likely to be soon adopted. The experience of the past season has sufficiently proved that a separation of Protestants and Roman Catholics in hospitals contributes to mutual comfort; and as a movement is contemplated in behalf of Protestant patients, it is probable that our Roman Catholic fellow-citizens will gladly apply their ample means towards making similar provision for their sick, whereby the inaction of the Corporation will be met in the way most conducive to the cultivation of charitable feelings on the part of both classes of the community towards each other.

TO CORRESPONDENTS.—Received S. B. A.—J. S. B.—F. R. S.: the paper has not reached us, though the letter has: we have made inquiry at our Publisher's, and purpose writing ere long;—pamphlet from R.—D.'s letter may be a reprint to us, or a suggestion to another party; we think it would be considered wrong in us to make use of it for the latter purpose regarding it as the former; we receive it thankfully, but some consideration is due to us, if we think such articles might come to us first hand;—for parcel from R. B. many thanks; we shall extract the substance of it.