

but the Prior and Abbot knew the real name, the age, rank or native country of any of the inmates. Persons of the same name and family lived side by side, as silent and unrecognized, and often as ignorant of each other, as the dead who lay side by side in the yard around; and the inscription on the tombstone often conveyed to the survivor the first information with whom he had been living. An affecting anecdote of this kind is related of a young man who entered the convent, and whose devotion and austerities excited the wonder, even of that community. At length, worn out with the severities of such a life, he fell into a lingering decline. One of the monks was deputed to attend him—the young man died. After this, the monk who had attended him was often observed in deep meditation over his grave; and ten years after, when the old man died, his tombstone unfolded his history. He was the father of the youth whose decline he had watched, and whom, silent and uncommuning, he had led to the boundary of the world of spirits. How many similar histories of human feeling repressed and silently withering, the records of such an institution might unfold! Such was the fruit of the repentance of one of the most gay, talented, rich, and admired of France—such the life and death which he considered an expiation for sin, and the passport to the favour of an all-pitying Saviour—so much heavier is the burden imposed by human terror and remorse, than the easy yoke of the Redeemer.—Mrs. Beecher Stowe.

[Dom. Armand Jean le Bouthillier de Rancé was born at Paris in 1626, and died in 1700. He resigned the abbacy of La Trappe before his death, but adhered to the regulations of his order by dying in ashes. The ashes were under his body, but what was within his heart?—Editor.]

The Berean.

QUEBEC, THURSDAY, MARCH 27, 1845.

The kindness of a friend who addresses us without any signature, and whose letter we subjoin to these lines, in a great measure relieves us of the duty of closing our first volume with remarks of our own, peculiarly referring to this stage of the existence of the BEREAN. We should, indeed, have to disclaim the application of his approving observations, if we were obliged to refer them to that portion of our columns which has come from our editorial pen and which we humbly feel to be entirely unworthy of the commendatory expressions in his letter. But we believe that they may apply to the matter selected by us from the writings of a cloud of Bishops, other Clergy, and Laity of the reformed Church, reproving error, setting forth truth, stimulating search for heavenly knowledge, and encouraging the spirit of devotion. It is peculiarly gratifying to us, to learn the affecting testimony borne by the Christian, on her death-bed, to the excellence of a Sermon from a brother in the ministry* whose composition we once ventured to recommend, and we will name it once more as a model for simplicity of style, combined with tenderness in conveying matter of the greatest weight and value.

We now express to the numerous friends who have gathered around us as Subscribers, Contributors, or Voluntary Agents, the gratitude which we entertain for the encouragement given to this enterprise. The countenance which has been received justifies us in entering upon another year's work under a persuasion that our endeavours will be judged with indulgence, none of our failings be attributed to evil in the intention, and on the other hand the difficulties of our situation in the present infancy of an undertaking so new to us, considerably taken into account. We hope for a continuance of the support hitherto given us, and, referring to our Correspondent's question how he "can yet in any way increase the circulation of the BEREAN," we will throw out the suggestion that it would be a material aid to us, if friends who can conveniently give some time to agency in the country-parts, would undertake that kind of office, either allowing us to insert their names on our Prospectus or else by private efforts making the paper known in their respective neighbourhoods. We shall be happy in sending specimen copies to any of our friends who think they can advantageously dispose of them by gratuitous distribution.

Another important service to us, and essentially leading to the stability of our publication, will be the collecting of payment. In some of the country parts where we have no agent, payments are due for which we have no means of making application except by letter: if our subscribers so situated would make their payments to the friend through whom our publication became known to them, we venture to hope that it would be received on our behalf, and they would have it in due course acknowledged in our columns; for which purpose we solicit from those friends the favour of an early notification of the receipt by post, deferring the remittance to a convenient opportunity.

* The Rev. John Hambleton, M. A., Islington.

Our plans for the volume about to commence will not materially differ from those hitherto pursued. In one respect, however, we must make a modification of which we are anxious to give notice now, lest disappointment be felt, though we are sure it could only be by a very few of our Subscribers. A somewhat disproportionate space was given by us last summer to Shipping Lists which, we are assured, were of no value to by far the greater number of our readers. They were to some of them who, we learned soon after our commencement, would have been disappointed if they had not found that information in our columns; we therefore inserted them as compactly as fulness would admit of. In our next volume we purpose giving only such a selection from the Shipping Lists as we may calculate will be found of somewhat general interest.

We have found it impossible to accomplish, by this day, our intention of furnishing an Index for the volume now closing; our arrangements are such, however, that we think we may promise to have it ready for delivery, together with a Title-page, before the publication of the third number in the next volume.

To the Editor of the Berean.

Dear Mr. Editor,—Some recent remarks in your valuable Journal, invite one of the humblest but most thankful of your readers to offer to you his sincere congratulations on the approaching completion of the first twelvemonth's stage of your Editorial career. With all Christian cordiality do I wish you a "new year" which may prove not only useful and edifying to others, but cheering and "happy" to yourself. That "labour," "anxiety," and "responsibility," should have pressed heavily upon you in the management of an arduous enterprise (superadded to other onerous duties) which for itself alone requires no common share of thought, self-denial, and perseverance, can surprise no one at all acquainted with the ceaseless and harassing demands incident to the Editorial chair. Neither does it surprise any one at all cognizant of the goodness and faithfulness of God, to find that an enterprise, aiming at His glory, and undertaken in faith and prayer, on your own individual responsibility, should have received prompt and increasing measures of that guidance and blessing so graciously promised in those holy Scriptures, which were searched at Berea with such blissful and encouraging results,—those same Scriptures which, elsewhere, had been unheeded and despised. The Berean, breathing the spirit, and disseminating the truths of the Bible, has already been a blessing to the country; and its continued enjoyment of these "noble" characteristics will depend on the steadiness of its adherence to the principles of the Word of God. It is quite true that different and very opposite opinions have been formed and expressed touching the character and usefulness of that Paper; but how passing strange is the caprice of human taste in reference to spiritual matters, when the same things are liked and disliked in different quarters on precisely the same grounds! In one quarter the Berean has been flung aside with the contemptuous eulogy—"Pooh! one might as well read the Bible as that Paper!" whilst in another, the ripened dying believer has relished it on the very ground of the Scriptural tone and spiritualizing tendency of its excellent selections. Her remark, on deriving comfort from the sermon—"Christ the good Physician," in your 19th and 20th numbers, was, Oh! what a nice paper that is, why, it's all like Scripture!" As, therefore, at Thessalonica and at Berea respectively, different opinions prevailed (and different effects*) concerning the Word of God, which nevertheless, at both places alike, was "holy and just and good," so must it be expected to be with the Berean; but so likewise may it be hoped that the God of the Bible will continue to be the Patron of the Berean, and, by the honoured instrumentality of your successful labours, cause your coming Editorial year to be so crowned with His direction and blessing till its close, as to elicit from yourself, as well as from your readers, fresh ascriptions of gratitude and praise to Him for having called and supported you in this Berean Work.

Pray direct me if I can yet in any way increase the circulation of the Berean in my part of the country; and, with best wishes and continued prayers, believe me your's very faithfully.

EASTER.

The resurrection of Christ from the dead, is the most triumphant subject, concerning which the Church militant can make her boast. Hereby, she is furnished with the indubitable and satisfactory evidences of the efficacy of the Atonement—the Godhead of Christ—the authenticity of the Scriptures—the divine authority of Christianity—the general resurrection, and the certainty of a future state. And, as the brightest planets in the sidereal heavens borrow their light from the Sun, and are most conspicuous and attracting to the wondering beholder,—so the doctrines and discoveries emanating from the triumphant resurrection of Christ, exceed by their importance, magnitude and results, the other lucid intimations and displays of the will of God. And, although all the divine and prominent features of this glorious subject may be equally essential, and important, yet the general resurrection is one that cannot fail to communicate comfort to them who, by the inexorable visitations of death, have to deplore heartrending bereavements. The commemoration of Christ's resurrection in our nature as "the first fruits of them that slept," should not only create in the minds of mankind generally, convictions and anxieties concerning the certainty of a future state of being, but also inspire the humble Christian with glowing expectations of his promised home and felicity.

* Therefore many of them (at Berea) believed.—Acta.

Let the bereaved members of our venerable Church, who follow their departed Christian friends to the tomb, raise their fainting minds and rest in hope: for although the words of our impressive burial service—"Earth to earth, ashes to ashes, dust to dust," which resound from the grave in hollow sounds by the falling atoms from the spade, must be literally fulfilled, yet, their dust is dear to Him, in whose book all their members are written, who has redeemed both the body and the soul, and who by his miraculous energy shall make the devastations of death and the corruption of the grave lead to life and immortality. Hear the exalted and encouraging words of the Redeemer, "I am the resurrection and the life: he that believeth in me, though he die, yet shall he live, and whosoever believeth in me, shall not die eternally."

Yea, the fond mother, whose heart bleeds from wounded affection, shall again embrace her child—the disconsolate widow, him whom she loved,—and all the different relations of mankind that have departed in the faith of Christ, shall meet again to enjoy an indissoluble existence, free from the plague of sin, the waste of time and the fear of death; and, beholding "the King in his beauty," they shall be changed into his glorious likeness, inspired with elevating emotions of heavenly rapture, and falling before the sapphire throne, lost in wonder, love and praise, be secure with the blest for ever.

ECCLIESIASTICAL.

PAROCHIAL.—The Annual Meeting of Parishioners was held in the Vestry Room of the Cathedral Church on Monday last, being Easter Monday.

The Rev. Geo. Mackie, Curate, in the Chair. Henry Jessop, Esq. was reappointed Churchwarden, on nomination of the Rector, and Thos. Cary, Esq. by vote of the Vestry.

The following Gentlemen were chosen Members of the Select Vestry for the ensuing year:—

- N. FREER, H. N. JONES, J. B. FORSYTH, H. S. SCOTT, H. J. NOAD, T. TRIGGE, J. R. ECKART, J. BONNER, J. M. FRASER, J. G. IRVINE, J. G. HEATH, D. BURNET, Esquires.

It may be interesting to our readers to be furnished with the following Report of the Churchwarden in charge of the Poor Fund:—

Table with 2 columns: Description and Amount. Includes Monthly Allowance to aged or otherwise disabled poor (£63 13 6), Widows Jennings, Newell, Cline, Weeks, Robinson, Callaghan, of d'Aiguillon Street, Callaghan, of St. Charles St., Margaret Moody (an idiot), Wm. Dawson, Fred. Albright, John Arnold, Wm. Maidman.

2d.—Male Orphan Asylum. There are at present fourteen Boys on the list 150 6 0

3d.—For the support of destitute Children, not admissible into either of the Asylums 77 4 5

There are at present ten on this list, which includes Children deserted by their parents, and others, who would be quite destitute.

4th.—Medical Aid 12 10 0

5th.—For the Burial of Paupers 10 18 9

6th.—For casual and temporary relief to the poor, assistance to enable certain persons to return to their homes, in England and Ireland, and other miscellaneous expenses 108 10 11

The principal part has been paid by the special desire of the Rev. G. Mackie and other Clergymen, relieving many distressing cases of destitution. The bread and wine for the Sacrament is also included in this item.

Balance in the chest, 4 4 8

Total amt. expended 1844-45, £427 8 3 THOS. CARY, Warden, In charge of the Poor Fund.

TOTTENHAM CHURCH.—It will be recollected that this parish was thrown into great agitation by the announcement of new practices in the performance of public worship, and that an agreement was come to by which the ministers consented to adhere to the former accustomed mode for a twelve months. These Clergymen, with the exception of one, have recently signified their intention to make no changes when the said period shall expire.

THE CAMBRIDGE CAMDEN SOCIETY for the promotion of Church Architecture, has dissolved itself. The tendency of its proceedings had been so strongly exhibited in the Round Church case, in the adoption of a Society's seal of most exceptionable design, which caused even the Bishop of Exeter to secede from it, and in its publications to that increased attention had been directed: that supporters of weight and influence withdrew their names—among them the Chancellor and Vice Chancellor of the University—and the Syndics of the Pitt Press prohibited the printing of their books at that establishment. It was thought better to dissolve the Society than to let it dwindle to nothing.

BISHOPRIC OF CROYLON.—To the Episcopate over this newly to be erected Diocese, the Rev. James Chapman, lately one of the Assistant Masters of Eton School, and Fellow of King's College, Cambridge, has been appointed.

THE REV. W. G. WARR, author of the Ideal of a Christian Church.—The passages from this gentleman's work which were submitted to the Convocation of the University of Oxford for censure, have been condemned by 777 votes against 386. The author's degradation from his University Degrees has been voted by 569 against 511. It is understood that he will appeal from the decision.

DIED.—on the 23rd of last month, the Rev. Sidney Smith—we are at a loss to say to what department of our paper this intelligence belongs; the deceased seemed to belong more to the literary, political, or commercial world than to the order of ecclesiastics—his sensitiveness about Pennsylvania bonds be-

came much more evident than his zeal in the ministry; he enjoyed, however, the honours and emoluments of a Canonry in St. Paul's.

To the Editor of the Berean.

Sir,—In your paper of Thursday last, I have observed a communication signed "Enquirer," in which the writer expresses his doubts of the propriety of Christians being connected with the recently formed Society in this City called "Odd Fellows," and to which letter you append some Editorial remarks, stating your want of knowledge as to the terms of connection with the Society referred to—making some objections to the principle of combinations in which secrecy is required, and requesting information whether the society of Odd Fellows makes that demand. I will endeavour to bear in mind the hint which you have given of making this reply to your enquiries as short as possible, but should it even extend a little beyond your views, I feel assured that you will not cast it aside, but trust it will be so satisfactory as to make you feel a pleasure in being the means of making known to your readers, and thus increasing, the good to be derived from a greater knowledge of the objects and intentions of so excellent an institution as "Odd Fellowship."

I cannot help partly agreeing with you, that the name it has assumed is one, not the best calculated to convey a right idea of its character; but on a closer examination, it will be found to be a designation not quite unfit for the purpose—as a person who has joined the society from good motives, obeys the rules, and carries out in his daily affairs the principles inculcated, and assists in doing what he is bound as a member to do, cannot be like the mass of the unthinking and ungodly, but will stand out in bold relief as really an "Odd Fellow."

I will now in a few words as possible endeavour to describe the Institution: in intention it is a beneficial Institution. Every member on his initiation pays a stated sum, as an admission fee, and also a quarterly subscription, while he continues such. In this manner the funds are raised.

If a member is from accident or sickness unable to follow his usual avocation, a certain proportionate sum is sent to him weekly—not in the way of charity, but as a right, to which he is by fellowship entitled, and this sum may be received by many and applied to the existing wants of their families, when charity might not find them out, or if so, be unable sufficiently to relieve them.

The sick of the Brethren are also visited; it is the duty of the Brethren, at the direction of the presiding officer, to watch at their bed-side and afford consolation and comfort; and their wants are provided for out of funds which they have contributed to raise. If a Brother die, care is extended, if necessary, in the first place, to his remains, and he is decently consigned to his grave; and this being done, it is then that one of its chief benefits, in my opinion, is brought into action. The bereaved widow (should he leave one) is paid a sum monthly to enable her to live in circumstances becoming her previous condition. If orphans are left, they too are provided for: they are clothed, fed and educated; the Lodge assumes the place of the departed parent, and employs all available means to make them useful and respected members of society.

Nor is the benefit of the Lodge confined to its peculiar members. A Brother, though a stranger, speaking even a foreign tongue, receives such succour as his wants may require and circumstances admit. In this manner the funds are disposed of, purely to the objects for which they are intended; other advantages there are, a detail of which would take up both too much time and space. And here let me mention that the meetings of the Lodge are devoted solely to its necessary management; no feasts or anniversary assemblies which tend to dissipation and disorder, are allowed; political discussions, the bane of society, the enemy of friendship and mutual love, are never allowed: the Brother once within the precincts of his Lodge, all party spirit within him drops, his mind becomes freed from all animosities.

But, Mr. Editor, you condemn its secrecy, and this is the greatest objection brought against the order; I cannot, of course, give you any light as to its secret working, but its principles, are they not open to the world? and to those who seek that they may find, are they not made public as the noon-day's sun?

It is true, the signs are and must be secret—it is by them the blessings of these principles are secured to those only who have a right to them: and it becomes imperiously requisite that we should preserve from the world and to ourselves alone, some certain and indubitable test by which Brothers of the order can be known with certainty to each other.

I fear I have already said too much, but the matter is of importance, and I cannot but hope that the establishment of a Lodge among us will be looked upon by all as a public benefit. Numbers have joined, all respectable in their station in life, and there are many who rank as some of our most wealthy and influential citizens.

Believing that "Odd Fellows" presume not to interfere with, but on the contrary, to assist the labours of the Christian Minister, I sincerely hope that the numbers who enroll themselves will continue to include, not only those persons to whom Enquirer refers, but also the pious Christian—those whose daily walk and conversation are consonant with their profession;—these are indeed "odd fellows," one of whom I subscribe myself, trusting at the same time that, however unworthy, I may perhaps call myself a

CHRISTIAN.

[We have had a letter from another "Odd Fellow," but as the above is much fuller, we have given it the preference, though it occupies more space than we were quite prepared to devote to the subject. The Society, not being properly a religious one, its operations come but incidentally within the sphere of our labours. We think we have given as much opinion of our own upon the subject as we are prepared to give.—Editor.]

PERES OBLATS.—Our Correspondent who, some time ago, requested information respecting this order, will find the following:—an answer, coming from a member of the Church of Rome. We confidently expect that the Bill to which it refers will either not pass the Legislative Council at all, or that it will not obtain the highest sanction, which alone would give it the force of law. Can any one inform us whether the Reverend Pere Teilmont, included among the members of the Order, is the same that burned the Bibles in Vermont, a few years ago; and are such exploits among "the great benefits which must arise from the Institution" of the Oblats in this part of Her Majesty's dominions, as the preamble of the Bill has it?

Hon. Mr. DE BOUCHERVILLE said that there were several questions of the gravest importance to be answered before he could proceed with the present bill. 1st. Who and what are the Révérends Pères Oblats? 2nd. Are the Révérends Pères Oblats subjects of the British Crown by birth, or naturalized by Act of the Imperial or of the Provincial Parliament? 3rd. If the Pères Oblats, viz., Messrs. Guignes, (Superior Provincial), Honorat, Teilmont, Allard, Aubert, Lagier, Baudrand, Laverlochière, Brunet, and Garin, are foreigners, have they yet taken the oath of allegiance? The hon. gentleman here said that he might be told that the Reverend Father Léonard had taken the oath of allegiance, some ten or twelve years ago. 4th. Did the Reverend Fathers acknowledge a temporal Superior, the said Superior being a subject of France? and acknowledging that temporal Superior, are they bound to obey his mandates or directions in temporal matters? 5th. To whom was left the nomination of the Superior of the association in Canada; was it left to themselves, or were they obliged to submit it to their temporal Superior residing in France? 6th. By the constitution of their order had they to express belief in the infallibility of the Pope, and all the consequences flowing therefrom? On the first point he was deeply convinced that, unless one belonged to a religious community, it was difficult for a layman to say who or what were the Pères Oblats. But, as he had made up his mind to oppose the bill, he had considered it necessary to make certain enquiries of persons who ought to know something of these men, and the constitution by which they were governed. If he should fall into error, it would be from what he had been told, and he would give to the House the information he had acquired. About 1825, at a time when all religious ideas and feeling were deadened in France,—when the churches were attended, and that sparingly, only by old women and the penitents were empty,—some pious persons thought it was necessary to give a new stimulus to religion. Among these men of religion, whose only care was to save souls, and to induce France to return to its ancient piety, stood foremost the Right Rev. Charles Joseph Eugene de Magonod, Grand Vicar of Marseilles.—He, and five or six others, congregated themselves together for the purpose of bringing back to Christianity those who had abandoned it. They succeeded; the Temples of God began to be filled up. The confessionals were seen to be attended by men and women, and France acknowledged that they were doing wonders. In 1830 the Pope congregated them under the name of the Révérends Pères Oblats. The Reverend Prelate at their head was called to the see of Marseilles, and made Superior General of the order. They went on successfully adding to their numbers, until they became so numerous, that they obtained permission from the Pope to extend their labours beyond the limits of France. They then sent missionaries to Africa, to India, and also to North America, some of whom are now in Canada. This was the history of the Pères Oblats as far as he knew it. What he knew on his second question was to the effect, that about four years ago the Roman Catholic Bishop here went to Europe, and on his return either brought with him four Pères Oblats, or they arrived soon after him. At all events they were now in Canada. Some charitable individuals gave them a dwelling at Rouville, but they found it either insufficient or inconvenient, and soon after removed to Longueuil. Through the piety of a Canadian Lady, they got a bequest of £1000 worth of property; but it could not be given them directly, because, being aliens, they could not legally hold it. It was therefore, necessary to find some one a subject of the British Crown to receive the property for them. Father Léonard, who had been one of the Community of the Seminary of Montreal, consented to leave that body, and to join the Pères Oblats, and in his name the property was vested. Since then others have been introduced into Canada, to the number of five since 1843-4, and it would surprise hon. members to know, that he who had come last was the Superior of the order at Montreal, and not only so but Superior Provincial, and that he had come out endowed with that character, and clothed with the full powers of Superior over all the establishments in Canada and in North America. These gentlemen, now ten in number, had arrived from France, and were subjects of France, and had not become subjects of Britain. They had not solicited a bill of naturalization, nor had they even taken the oath of allegiance. As to the Reverend Father Léonard, he had come to Canada twelve or fifteen years ago, and had come to be congregated with the Seminary of Montreal, and as he [Mr. Deb.] understood he had been naturalized about ten years ago; but not one of the other persons named in the bill had been naturalized, nor even taken the oath of allegiance. On the next question he had to say, that the Révérends Pères Oblats acknowledge as the superior of their Order the Bishop of Marseilles. What then might be the result?—They were Frenchmen, and although to day France was a friend of ours; yet there was no saying what it might be in a few years. Was it right to give an Act of Incorporation to men who were bound to obey your deadly enemy? On the 5th question, he had already stated, that when the four additional members came to Canada, the Pere Honorat was looked upon as superior of the Pères Oblats, and he [Mr. Deb.] had been introduced to him as such. But since then, it appears that he was only temporary Superior, for the Pere Eugene Bruno Guignes had come out to Canada with