

church. In order that his offence might not go altogether unpunished, that he might be more cautious in future, and be a warning to others to abstain from similar delinquencies, it was also decreed that his Dialogues should be prohibited by public edict; that he himself should be condemned to the prison of the Inquisition during their pleasure, and that in the course of the next three years, he should recite once a week the seven penitential psalms.

The ceremony of Galileo's abjuration was one of exciting interest, and of awful formality. Clothed in the sackcloth of a repentant criminal, the venerable sage fell upon his knees before the assembled Cardinals; and laying his hands upon the Holy Evangelists, he invoked the Divine aid in abjuring and detesting, and vowing never again to teach, the doctrine of the earth's motion, and of the sun's stability. He pledged himself, that he would never again, either in words or in writing, propagate such heresies; and he swore that he would fulfil and observe the penances which had been inflicted upon him. At the conclusion of this ceremony, in which he recited his abjuration word for word, and then signed it, he was conveyed, in conformity with his sentence, to the prison of the Inquisition.

• It has been said, but upon what authority we cannot state, that when Galileo rose from his knees, he stamped on the ground, and said in a whisper to one of his friends, "E pur si muove!"—"It does move, though."—(Lib. Useful Knowledge.)

THE ALMOST CHRISTIAN.

It is the altogether Christian who alone can be saved; the almost Christian will as certainly be condemned as the altogether sinful. You may, as it were, be suspended between heaven and earth while you live; to-day living for one world, and to-morrow vibrating towards another; but you cannot be suspended between heaven and hell when you die; to one or other you must assuredly be carried, in one or other your eternity must be spent.

Think you it is any satisfaction to Judas, amidst his present agonies, to know that he was once as near the Saviour as the beloved John; that he as often heard the same voice, sat at the same table, partook of the same instructions, and to the eye of all but his Divine Master, appeared as entirely a disciple? Will it be any satisfaction to you, if you finally perish out of Christ, to reflect that there were hours in your life, when you sat among the followers of the Lord Jesus Christ, partook of their instructions and their sacraments, and to the eye even of the holiest of men were ranked amongst them; that there were moments in your life when you were almost persuaded to cast in your lot with the people of God? Alas! So far from satisfaction, will it not add tenfold to your misery and remorse, to think how near you were then to that blessedness from which you are now for ever shut out? O! my brethren, there is not a soul among you who will be content on that day to be almost saved; be not then, I beseech you, content to-day with being almost Christians.—Blunt's Posthumous Sermons.

The Berean.

QUEBEC, THURSDAY, JULY 31, 1845.

During the discussion on the IRISH COLLEGE BILL in the House of Commons on the 23rd of June, Sir Robert Peel expressed his regret at the Memorial in which the Roman Catholic Bishops had put forth a demand that the Professorships of "history, logic, metaphysics, moral philosophy, geology and anatomy" should be filled by Roman Catholics, because, it was said, the students of that persuasion could not attend the lectures of other Professors "without exposing their faith or morals to imminent danger." He could not conceive that such would be the effect of their attending, for instance, Sir P. Crampton's lectures. Mr. O'Connell immediately instanced this very gentleman as one that had uttered a gross calumny in accusing the head of the R. Catholic Church of having persecuted a celebrated anatomist for an important discovery. Sir Robert resumed and ventured to give it as his opinion that a scientific man, in lecturing on Astronomy, might possibly bear somewhat hard on the Pope for the treatment which the celebrated Galileo underwent when he taught, contrary to the popular belief, that the earth moves round the sun, and yet he might not be obnoxious to the charge of calumny. This brought up Mr. O'Connell afresh, like a champion ready to defend the men of authority in his Church at all hazards, and he delivered himself to the following effect:

"The Right Hon. Baronet introduced an allusion to Galileo in his speech, and the general idea with respect to this philosopher is, that he was imprisoned for a long time for having maintained and taught the Copernican system of astronomy. Now, Galileo was confined for three days only in the Inquisition. So far, likewise, was he from having been cast into gaol for promulgating the Copernican doctrines of the heavens, that the Pope, or rather the ruling ecclesiastical authority at Rome, was the person who enabled Copernicus to publish his discoveries. Galileo was imprisoned for saying and teaching that the fact of the sun, the moon, and the planets having a circular motion could be proved by the Scriptures. He was admonished upon this; and was told that the Scriptures were not to be referred to for such a purpose; and he was enjoined not to promulgate such doctrines. He broke through this prohibition, and he was sent to prison, as I have stated, for 3 days; during which he stamped with his foot, and exclaimed, 'Still it moves!'"

Sir Robert Harry Inglis, in the course of the same debate, exposed the learned gentleman's anachronism in confounding the Pope to whom Copernicus dedicated his discoveries in the 16th century with the one who delivered Galileo over to the Inquisition in the year

1633; his speech was loudly cheered, and was met by Mr. O'Connell with a promise to bring names and dates "to-morrow." We find no account of any thing of the kind having passed on the following day. We have, however, thought it interesting to give an extract from Sir David Brewster's account of the treatment to which Galileo was subjected by the Inquisition at Rome, under the immediate eye and by authority of Pope Urban VIII. who, by the by, entertained really a high regard for the astronomer, but had to sacrifice him to the R. Catholic interpretation of the infallibility of the Church which he decided that it is the sun that moves round the earth, and would allow no one to discover that this was an error.

It is admitted that Galileo remained only a few days (Sir David Brewster says, four) actually in the prison of the Inquisition; but he was taken out of it (an infirm old man of sixty nine) only upon the urgent representations of the Tuscan Ambassador, acting under the instructions of his Sovereign, and not to be set at liberty, but to be assigned to confinement within the Archbishop's palace at Sienna, where he had to remain six months; he was then permitted to return to his Villa Arcetri near Florence, again confined to the limits of his habitation; and there he spent the remainder of his days, with the exception of a short visit to Florence for the recovery of his health, still under the strictest prohibition from either leaving his house or admitting his friends. These restraints were so much more keenly felt by the sage at Florence, where he had been the idol of the court and city, that it was even relief to him to be ordered back to Arcetri where he was far from friends, and where solitude reminded him less of his confinement. He died in the year 1642, having been nine years a prisoner of the Inquisition, and having breathed his last so entirely in that character that "this odious tribunal," says Sir David, "disputed his right of making a will, and of being buried in consecrated ground." Their severity was so far mitigated that his remains were at last deposited "in an obscure corner" of the church of Santa Croce, in Florence. But the audacious Irish demagogue says, "he was sent to prison for three days."

Now if a lecturer in the liberal Colleges under discussion were to state these facts, the Roman Catholic Prelates would probably demand his dismissal for an insult upon the supreme authority of their Church; but the man would have stated nothing but simple historical truth. We are thankful, after all, to Mr. O'Connell, for allowing us this peep into the council-chamber of the Prelates of his Church: there are certain awkward facts to which exhibit the authority at Rome in an opposition to the liberal Colleges, that the possibility of their leading out must be provided against at once. What provision is suggested? Oh, only just six Professorships at one stroke handed over to the Church at Rome, and otherwise "a fair proportion of Professors and office-bearers" to belong to the same communion—the R. Catholic Prelates of the Province to be ex-officio Trustees, and a Chaplain of their faith to be appointed on their recommendation and subject to their removal.

Is surely is a fair question to ask, by what process are Protestants to have their equal rights secured and a guarantee obtained that nothing prejudicial to their faith shall be set forth by those Professors who shall have the approbation of the R. Catholic hierarchy? We have just as much right to demand that the students of our faith shall not be lectured to by R. Catholic Professors of history, logic, &c. in which case, what remains for the students of the two persuasions to be lectured to in common? How hopeless, if such demands may be set forth by the followers of one faith, must be the expectation that any plan can ever be devised by which the followers of another can unite with them in providing joint Collegiate education for the offspring of both!

But does not the inquiry apply just as much to the provision made for elementary instruction to the younger members of the population? If College-students have to be so carefully guarded against influences adverse to their faith, how is it that the R. Catholic Prelates in Ireland allow the scholars of tender years and more plastic minds to be educated under provisions for mixed education? The answer seems to us plain enough, after this manifestation of modesty in their demands with regard to the Colleges: in the mixed system superintended by the Irish National Board of Education, government gave in to the Church of Rome on the outset. The Scripture was withheld from the Protestant, and such a book of Extracts substituted for it as Rome does not object to. There the reformation bowed down its neck, and Rome has put its foot upon it. The Reformation relinquished a principle; Rome gave up nothing. And, if we look into the particulars which have from time to time been given, we cannot but surmise that Rome is as much gainer in the detail of management, as she has been in the assertion of her principle of hostility to the free use of the Scriptures. We should certainly be prepared to find, on inquiry, that in the appointment of Teachers under the National Board, Rome uniformly carries the

day, and Protestantism has to go to the wall. And although, to the time of our last advices from England, compliance with the claims of the R. Catholic Prelates was denied, we shall anticipate that, if the new College-Bill goes into operation at all, conciliation will give Rome the predominance in the Colleges, even as that intolerant power has all along had it in the Irish National Schools for which Protestants pay, while they conscientiously object to them.

Perhaps we ought to mention that Galileo's punishment was further mitigated, for a short time, thanks to the accommodating character of religious duties in his Church, by the filial devotion of his favourite daughter Maria, a member of the religious community of St. Matthew in the neighbourhood of Arcetri, who "eagerly assumed the labour of reciting weekly the seven penitential psalms which formed part of her father's sentence." But this relief was taken from him almost immediately, for she was seized with a fatal illness in the same month in which she re-joined her parent, and, to his unutterable grief, before the month of April she was no more.

We have kept this little piece of intelligence separate from those particulars of Galileo's biography which have direct reference to the parliamentary discussion in which the astronomer's name was introduced. But it would be a pity to withhold it. What a field of reflection does it open, upon the ecclesiastical system under which Galileo was condemned, and which at the same time allowed part of the culprit's penitential exercises to be performed by proxy. What apprehensions of religious truth must have been those of the persecuted sage himself, and of his devout daughter who recited the penitential psalms for him!

CHARGE TO THE CLERGY OF THE DIOCESE OF EXETER.

The Lord Bishop of Exeter held his triennial Visitation on the 16th of June, when he delivered a Charge to the Clergy, far too long to be transferred to our columns and, indeed, not of a nature to require it, inasmuch as a great part of the same is taken up with allusions to the unhappy circumstances previously recorded by us, by which the Diocese of Exeter was thrown into an excitement, and His Lordship compelled to rescind his orders with regard to uniformity in public worship, in the early part of the year. We regret to find that His Lordship speaks with great severity of the opposition which he met with, and does not seem to admit the possibility that the same may have originated in a regard for the prosperity of the Church, quite as sincere as that which animates the Bishop, and in conviction of the tendency of his attempts at uniformity not less enlightened than those which urged His Lordship to the course he was pursuing.

The part of the Charge which it is most painful for us to notice, is that in which His Lordship alleges that the people of his Diocese "were stimulated not only by Churchwardens, but also by more elevated persons from whom it was least to be expected. In particular?" His Lordship here instances the Bishop of another Diocese who, at that very peculiar season, had addressed the candidates for the Bishopric of Exeter "as the subject of the most painful feeling." Our readers will recollect the extract from the Bishop of Worcester's Charge inserted in our number of February 13th, and the editorial remarks connected with it. We acknowledged with thankfulness, on that occasion, that differences between Bishops of the Church of England had not become the subject of correspondence between them carried on in newspapers; we did not anticipate that they would become the subject of direct animadversion in an Episcopal Charge. The Bishop of Exeter has, however, devoted part of his late Charge to an endeavour at refuting the Bishop of Worcester's views respecting collections under the use of the offertory. As we intimated on the former occasion, so we may say now, that nothing that has happened in the recent history of the Church seems to us to strike so fatal a blow at the Church's unity as these manifestations of condemnation, in one Diocese, of the very measures which are recommended in the other. It will be readily perceived, which of the two Prelates set forth his views in the shape of recommendation, and in which of the Dioceses the opposite views assumed the character of authoritative injunction.

Another portion of the Charge is occupied with a consideration of the Rev. Chancellor Raikes' Charge to Churchwardens in the Diocese of Chester (see Berean 27th of June 1844) which, it appears, has been extensively circulated throughout the Diocese of Exeter, and which His Lordship designates as containing "matters of the most exciting kind and, he must take leave to say, of the most schismatic character." It is principally the Chancellor's combing the error of designating the Clergy as "the Church" and substituting for it rather the Laity as "the Church," that the Bishop of Exeter so severely censures. Recurring to "the outbreak of popular fury" against his order, six months ago, His Lordship states that he has "no doubt that it was the known adherence of their Bishop to the undiluted and unpurged doctrines of the Church which caused that opposition to his order. This it was that was the ground of their opposition, and not their feeling of the impropriety of the order itself."

His Lordship adverts in the language of much tenderness to those members of the Tractarian party who, it was said, were about to leave them, "better far that they should go whither their convictions carried them than that they should remain where they had no longer an honest standing—no longer an altar at which they could offer a pure sacrifice—no longer a right to take sweet counsel together with their former companions, nor to walk with them: Peace to all! They were our brethren, and to be mourned as brethren. Might they find in their present state that rest to their souls which wills: contending against conviction; they could not find here." His Lordship proceeded to observe that another class of men deserved equal reprobation, men who, "having subscribed the Articles and declared their consent and assent to all: that the Book of

Common Prayer teaches, had denied the great doctrines which it taught."—A bill before the present Parliament, by which it is designed to consolidate the jurisdiction of the several Ecclesiastical Courts of England and Wales into one court with enlarged powers, was next adverted to with the expression of the Bishop's indignation at the measure, especially that part of it which gave that Court jurisdiction to pronounce the dissolution of marriages solemnized by the Church; none but the Church has any right to separate them. Great satisfaction was expressed with the younger Clergy who had certainly had superior advantages in all the means and appliances for education, and who had shown themselves eminently gifted with a divine light. His Lordship quoted the words spoken by a venerable Prelate, more than forty years ago, who rejoiced to say that he had seen "a marked difference every ten years in the spiritual advancement of the Clergy and the strength of our Church." [We must throw in the remark, here, that the improvement which was in progress at that period may probably be chiefly attributed to the labours of the venerable Simeon at Cambridge, and the Cecils, Venns and others of like honoured memory scattered over the country. The evidence of the advancement at that time going on must be sought for in the Clergy who are now seniors in the Church and by whom a good deal of anxiety is entertained with regard to the influence which has since been acquired over the young men preparing for orders in the Universities, and the fruits of which are painfully apparent in many of those who are the younger Clergy of this day.] In pressing towards its close, the Bishop's Charge urges the necessity of vigorous measures for the education of the young in the principles of the Church, and repeats the exhortation to the Clergy to strive on all occasions to elevate the feelings of their people. "It was not knowledge but discipline that was wanted—the discipline of the heart, the chastening influence of religion. If that be not supplied, if the purifying spirit of the Gospel be not breathed by the corrupt and fermenting masses, the contest would and must, God only knew how soon, take place. Property would assert its right, the monarchy its supremacy; they would win, it might be, with a bloody victory; but so long as spiritual darkness should be permitted to cover the face of our population, the real source of the evil would remain; the conflict would be renewed; toil ill requited, misery unpitied, violence untamed by religion, and unappalled by any danger which man's laws could denounce, would return to the conflict with the untiring energy of a demon. The contest would not be ultimately doubtful, but the existence of the various orders of society would be perilled; aye, and the richest portion of spiritual blessing which the goodness of God ever yet permitted man to have."

We have now to add that, remembering the Lord Bishop of Exeter's professed readiness to adopt the conciliating course recommended in the Archbishop of Canterbury's circular of January 11th, we looked for a less irritating treatment of the controverted matters in His Lordship's Charge; for a more willing recognition, on his part, of conscientious regard, to solemn duty in those who have the misfortune of differing from his Lordship while they remain in the Church. It is a strong expression of that partiality for those who fall in with one's own preconceptions which in private life is naturally indulged, but which is very mischievous when it manifests itself in official favour on the one hand, and authoritative rebuke on the other. The more elevated our view of Church-principles, the less solicitous shall we be that the members of the Church should bend their wills to ours, in matters where the Church herself has left them free.

THE RELIGIOUS MOVEMENT IN GERMANY.—In addition to the account which has already been given (see Nos. 1, 5 and 8 of the present volume) of the state of the religious movement in Germany which is exciting so much attention throughout Europe, a few particulars which follow may be worthy of notice, as affording later and authentic intelligence in regard to a subject, the success of which can not be a matter of indifference to any lover of religious truth and liberty. They are taken from a letter of the Rev. Th. Marzials to the Editor of the Edinburgh Witness, dated Lille, May 1845. The writer, after calling upon Protestants to forget their religious differences in the attack of their common enemy, and requesting the prayers of Christians in behalf of the leaders in the movement, proceeds to give some details of the success which it has met with, not only with the people, but even among the priests themselves.

In April, a kind of Synod met at Leipsic for many days. The new churches of Breslau, Leipsic, Berlin, Nauen, Magdeburg, Stettin, Elberfeld, &c. &c. were represented by twenty-seven elders or Deputies, who had been elected by the members of their respective churches. Ronge, Czernki, and Kerbler, were present and warmly received. Professor Wigan of Magdeburg was elected President of the meeting, by common consent. The constitution of the community, the forms of worship, the ceremonies of the Church, the duties of ecclesiastics, the Liturgy, and the festivals were discussed and regulated. The meeting then addressed a letter to the Church, exhorting it to perseverance and the greatest tolerance with respect to the other communions. The decision and harmony of this meeting have had a great effect in many places.

At Fribourg, in Brisgau, M. Schreiber, an ecclesiastic and Professor in the University, has publicly declared his connection with the new communion in the following brief, but decisive letter to his archbishop:—"I have the honour to declare to you my resolution of belonging to the German Catholic Church. You know that my aim in instruction has always been, as a man, as a Christian, as a Professor, the search for truth. You will consider, then, this step as a proof of my religious persuasion. This document having been made public, from the esteem in which M. Schreiber is held on account of his high character and the honorable offices he holds, is creating a great sensation in the diocese of Baden. Since this declaration, 70 families of Fribourg and 400 of Mannheim have joined the new Church. A part of the clergy of Baden have received the Professor's declaration with marked favour. The Municipal Council of Berlin, after deliberation

have granted a place for worship to the new communion. The festival of Easter was celebrated in a hall of the Academy, where Ronge and Czernki preached to a considerable congregation. They obtained an audience from M. Eichorn, the Minister of Worship. Czernki proceeded some days after to a baptism at which the Prince Royal of Prussia was present. All these things seem to show a design on the part of the Prussian Government to allow full liberty to the new Church. At Gorlitz, on the frontier of Saxony, Ronge preached to 4000 auditors. At Trèves, where the ceremony of exhibiting the holy coat was gone through which first caused the stir, the Vicar Licht has abandoned the Romish Church. At Breslau, where the adherents are said to be 6,000, the Vicar Theimer, Professor at the University, has followed the same example. In Danzig, two Roman Catholic priests and 200 families have joined the G. C. Church. At Königsberg, the Professors of the University have done the same. In Schweidnitz, Thorn, Luben in Silesia, Stettin, Wiesbaden, Ulm, Neustadt, Frankfurt on the Oder, Braunschweig, Stuttgart, and Cologne the new Church is established, and even in Switzerland it is said that two cantons are about to adopt the Breslau declaration of faith. In Leipsic more than 270 heads of families are adherents of the G. C. Church.

All this success has of course met with much opposition on the part of the authorities of the Romish Church, and various attempts have been made to impede and prevent the spread of the movement, but with little success. The R. C. Governments of Austria and Bavaria, have addressed the Court of Prussia, on the question of the German Catholic Church; but it is believed that Prussia will not interfere.

We can but hope and pray that God may bless this important movement to the enlightening of those who have so long been kept in spiritual darkness and ignorance; that they may cast off the bonds which have hitherto kept them grovelling down, and rise to the noble liberty of children of God.

The Rhenish Observer, gives the following official circular to the Prussian Regencies and Consistories:—"As religious liberty exists in Prussia, the movements of the German Catholic Church cannot be arrested, nor can the German Catholics be prevented from following the exercise of their mode of worship. Nevertheless, the time is not come for deciding whether this Church shall be acknowledged, because the direction of this movement is not yet clearly established. It is upon these principles that the authorities are to act. Thus they are not to give officially to the German Catholics the appellation of community, nor the title of president to the directors; neither is the new Church to be designated the German Catholic Church, because this may offend the Roman Catholic Church. It is forbidden to grant to the German Catholics the use of evangelical churches for the performance of their worship. The acts of their priests shall have no legal effect. They may baptize and bury, but these births and deaths must be inscribed in the registers of the nearest evangelical church. They cannot solemnize marriages, because such marriages would not be legal. But this does not apply to the Rhenish provinces, where civil marriage still exists. Consequently, marriage of German Catholics, must, with permission of the consistory, be celebrated by a Protestant pastor, who will inscribe them in the register of his church."

COMMON SCHOOL ACT.—The Board of Examiners under this Act notify, by Advertisement, to all persons within the limits of Quebec who have taught Elementary Schools, attended by Protestant children; during the 4 Year ending the 1st inst. or during 4 months thereof, and who may be desirous of claiming a portion of the School-grant, to transmit to the Hon. A. W. Cochran, Chairman of the Protestant division of the Board, on or before 9th August next, Statements or Returns of their respective Schools, drawn out in their own handwriting and signed by them, shewing—

First.—The site of the school, the names and ages of the scholars (not to be less than *filicem*), who have attended such school during the year beginning the 29th December last; and the hours of attendance. Secondly.—The periods of actual attendance of each; not less than nine months. Thirdly.—The branches of Education taught, and whether in the English or French languages or both. Fourthly.—The amount contributed for tuition, by the Scholars, their Parents, or Friends.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Statement of payments received by the Treasurer at Quebec, on account of the Church Society, in the month of July, 1845: July 2.—Collection at Granby, Quinquagesima Sunday, per Rev. G. Stack, £1 1 3 " Ditto at Bury, per Rev. W. King, 0 5 0 3.—Mrs. Todd, per Rev. G. Mackie 5 0 0 " Collections in Upper Ireland per Rev. R. Anderson, 4 2 6 " J. Bonner, Esq. Life Subscription, £12 10 0 } 15 0 0 " 2 years Ann'l Sub'n, 2 10 0 } 8.—W. King, Esq. per Rev. R. Burrage, 2 10 0 16.—H. S. Scott, Esq. Ann'l Sub'n to 1st July, 1845, 1 5 0 21.—J. Hunt, Esq. do. 1 5 0 " W. Price, Esq. do. 1 5 0 " H. LeMesurier, Esq. do. 1 5 0 " J. B. Forsyth, Esq. do. 1 5 0 " A. D. Bell, Esq. do. 1 5 0 22.—W. Henry, Esq. do. 1 5 0 " J. J. Lowndes, Esq. do. 1 5 0 " S. Macaulay, Esq. 2 years, do. 2 10 0 " J. M. Fraser, Esq. Donation, £2 10 0 } 6 0 0 " 2 years Subscription, 2 10 0 } 23.—Sir H. J. Caldwell, Ann'l Sub'n, 5 0 0 " Hon. W. Walker, do. 1 5 0 25.—Mrs. Slight, 2 years, do. 10 0 0 31.—H. J. Noad, Esq. Donat'n, £2 10 0 } 1 year's Subscription, 5 } £61 13 9 Quebec, 21st July, 1845.