

subscription of \$50,000 has just been completed for the College.

The Congregational church in this place is a Gothic cruciform structure after Ujoh's design, and is the most perfect specimen of the kind in the interior I have yet seen.

There is here an exceedingly neat Episcopal church, also after Ujoh's design, which has been erected at a cost of \$3,000. Mr. Pales is the Rector, and I was glad to learn from him that the Church was prospering here as well as could be expected under the circumstances.

In my last I spoke, I think, of the Diocese of Maine. This Diocese, having now the Canonical number of Clergy, is about to proceed to the election of a Bishop, it having hitherto been under the charge of Bishop Henshaw.

The soil of Maine is rather ungenial for Episcopacy at present, but it is to be hoped that with a Bishop of its own, the obstacles, which have hitherto hindered the prospects of our Church, will be overcome.

I was pleased to observe in my short journey, that throughout the North beyond New York, a Bible, presented by the American or some local Bible Society, was to be found in every room of the Hotels, and several on the tables of every steam boat, and from time to time persons would be seen devoutly reading them.

Our readers have probably taken notice, that the time originally appointed for the Sale to be held in aid of the funds for erecting a new Church at Pointe Levi has been altered, and next Wednesday and Thursday are the days on which the same is to take place.

It is very encouraging to find that the QUEBEC PROVIDENT AND SAVINGS BANK exhibits, at the close of only the third month of its operations, so favourable a statement as we perceive in the advertisement found in another column.

It is pleasing to find occasionally a fellow-traveller to a better country journeying with you. In occupying the same carriage for a few minutes passing from the steamboat landing in New York to an hotel, I found one in my companion from a casual remark in passing the magnificent Trinity Church, which seems to lift up itself to heaven in its vastness, and its gray spire shooting upwards far above the din of business.

In casually attending the morning and evening service of the Advent church in Boston, and that of Trinity in New York, I found very few present—scarcely 20, all counted in the former.

There might be some reason for the daily service in times of ignorance, and in convents and colleges, but we doubt the expediency of it now. Too often it will form a substitute for private and family devotion, and in many cases generate a superstition and enthusiastic devotion. We do not wonder at the attractions it holds out to susceptible minds, the dim religious light, the "repose" of the whole scene, the clergyman in white without the chancel—the chanting of the Psalms for the day by the most delightful instrumental and vocal music—all these have their charms for the enthusiastic and devoutly disposed.

There is a perfect mania just now at the North, not by any means confined to our Church, but to be found equally in others, for Gothic architecture. The church must be cruciform, and in a Unitarian chapel in Boston I saw the Sedilia, or seats inserted in the wall of the chancel. It is almost universally the case that in all the new churches the pulpit and reading desk are without the chancel—the pulpit generally on the left, and the chancel disproportionately small. They are built very much on the Romish plan. What all this avails, and whether it is not a sign of the times, I will not undertake to say.

The Berean.

QUEBEC, THURSDAY, SEPT. 2, 1847.

The following Circular has been addressed to the Clergy of this Diocese having pastoral charge: "Quebec, 14th August, 1847. REVEREND SIR, I have to request the favour of you to preach the ANNUAL SERMON for the Diocesan Church Society, towards the relief of the Widows and Orphan Children of Clergymen, who have served within the Diocese, on SUNDAY, 19th Sep-

tember next. And I may perhaps not improperly mention, that there is now among us, the large family of a most exemplary and most devoted Clergyman, left wholly unprovided for by his recent death, which was caused by his contracting the prevailing malady in the discharge of his official labours.

"I am, Your affectionate Brother, (signed) "G. J. MONTREAL."

We believe that the object which is to be recommended to the liberality of Church-members on the occasion thus designated has generally been viewed by them with sympathy and approbation; and it has met with a measure of support sufficient for the demands hitherto made upon the funds so far accumulated.

But the affecting case to which the Circular alludes will present a claim for which the income now derived from the fund is wholly inadequate; and the unlooked-for demand appeals forcibly to the members of the Church for an unusual flow of liberality, in order that the Church Society may find itself in a position to discharge towards the widow and the fatherless, whom the providence of God has thrown upon their care, the office of keeping the cruse of oil from failing, and the barrel of meal that it may not waste.

The utmost offering of temporal substance that individuals may throw into the treasury will bear no comparison to the heavier trial which has been laid upon those from whom the husband—the father—has been removed, and who are too sad and sorrowing.

The Church of England in this Diocese has been honoured to see her Clergy, but not encouraged by their Diocesan's example, to employ the good of good at different stations, where the paralyzing malady has rendered service unusually scarce. Valuable lives have been sacrificed, and others are yet in jeopardy; but the members of the Church surely do not wish that the service, though it has proved so costly, should have been shrunk from. They will pray fervently for the preservation of those who have contracted the disease, or who are still engaged in ministerial services at the sick-beds of our suffering immigrants; but they will thank God for the dutifulness and good-will with which the call to this arduous duty has been obeyed. And the part which it devolves upon them to perform, consequent upon deaths which have taken place, they will, it is hoped, discharge with a willing mind and an open hand: a favourable token, it may be acknowledged, has already been given in this parish.

We deeply regret to have to state that the Rev. W. DAWES, is now very ill with disease contracted in his attendance on the sick immigrants at St. John's, where a considerable number were detained by the refusal of the Lake Champlain steamers to give them a passage into the United States. Sheds were of necessity erected for those who had it not in their power to retrace their steps, and fever and dysentery spread among them.

The Rev. A. V. WHITTEN returned on Tuesday last, after a season of ministerial labours at the Quarantine Station, Grosse Isle. The Rev. RICHARD ANDERSON, whose departure for that sphere of labour was mentioned in our last number but one, and whom Mr. Whitten went to set free to return to his mission, has applied for the Bishop's leave to continue somewhat longer in attendance upon the suffering and destitute at the Quarantine Station. God has preserved him in health, made his ministrations acceptable with the people, and given him a willingness to bear the risk and trials of a protracted service among them. His Lordship, we believe, has willingly acceded to the application; and Mr. Anderson continued at Grosse Isle, in perfect health, by the last advices.

The number of Protestant patients in Hospital at Grosse Isle on Tuesday was upwards of 250. They continue, we are sorry to learn, scattered among the vastly preponderating number of patients of the Roman Catholic faith, thereby increasing the labour of our Missionaries, keeping from the poor sufferers the comfort of companionship with those holding their own faith, and exposing them to the perverting influences which are not sparingly used by the members of the Church of Rome. We learn, from the Witness, that a separation, the desirableness of which we suggested some weeks ago with reference to the sick in the Quebec Emigrant Sheds, has been effected by the Commissioners at Montreal. After describing the "proselytizing" which has taken place at the Emigrant Hospitals in that city,—stating nothing that we are at all surprised at,—the Editor gives this gratifying intelligence: "The state of things, which we have briefly attempted to describe, and more especially considerations of mutual convenience, led the Medical Commissioners who have sole charge of the Hospitals, to effect a separation between the Roman Catholics and the Protestants, putting the latter into separate wards, Nos. 1, and 2, where they may be visited by ministers and Scripture readers, without the interruption arising from the neighbourhood of Romanists." The number of Protestants, out of 1300 patients, at Montreal, seems to be 150. In the Quebec Hospital, there being a large number of Mariners, the proportion of Protestants would be found much larger than that: perhaps one-fourth of the whole number. We have been quite prepared to be told, though not to be convinced, that such a separation could not be effected; we do not expect now that we could even be told that the thing which has been found feasible at Montreal could not be brought to pass in Quebec and at Grosse Isle: that some inconvenience would attend the first introduction of the measure, we are quite ready to grant; but we are so old-fashioned as to place great confidence in the saying "Where there is a will, there is a way;" and the calculation of inconvenience to be encountered will of course

be much influenced by the estimate formed of the evil which requires a remedy, and the benefit for which we are pleading.

THE VIENNESE CHILDREN.—An American writer, Mrs. Child, winds up a glowing description of the performance of these interesting strangers, with the following remark, which seems to imply that "reflection" was successfully kept out of action while she wrote the former part of the article:

"It is the reflecting mind fears for them the future effect of being thus early accustomed to excitement. But they are the children of poor labouring people in Europe, and would have had far less joy, and perhaps quite as little safety, if they had been left in their original position. It is a comfort to know that Madame Weiss, the German matron who superintends them, is extremely careful of their health, happiness and morals."

The sentiment is appropriate to the land of the writer's birth, which cherishes slavery as one of its institutions. For, precisely the same plea has all along been advanced by the American dealer in African slaves that is here put forth to justify the separation of these children from their homes, their parents, brothers, and sisters: the kidnapper was the instrument of introducing the negro to a state of much greater "safety", and of opening to him sources of far brighter "joy" than belonged to the state from which he was dragged to bring gain to his white master. But oh! the poor African himself was so insensible to these benefits that if ever he could, he would run away from them; and some of them drowned, hanged, or starved themselves to death, in order to get out of that state of "joy" and "safety" prepared for them by the slave-driver.

We have to acknowledge ourselves indebted by the receipt of "A Charge delivered by the Lord Bishop of Toronto, 1847;" and also "Visitation Sermon, by the Rev. Arthur Palmer, A. B., Rector of Guelph."

Our readers have probably taken notice, that the time originally appointed for the Sale to be held in aid of the funds for erecting a new Church at Pointe Levi has been altered, and next Wednesday and Thursday are the days on which the same is to take place. It will be recollected that the Clergyman in charge of that Mission (Rev. J. TORRANCE) has for some time been incapacitated from active exertions, through the severe illness contracted by him in attending upon the sick at the Quarantine Station; and it must be hoped that the object so near his heart, and so much to be desired in view of the growing importance of Pointe Levi, will not be permitted to suffer from the unavoidable absence of personal solicitation on his part with those whose means enable them to aid with liberal contributions.

It is very encouraging to find that the QUEBEC PROVIDENT AND SAVINGS BANK exhibits, at the close of only the third month of its operations, so favourable a statement as we perceive in the advertisement found in another column. The success which has so far attended this benevolent enterprise speaks well for the management of the institution, even as it does for the disposition of our population to avail themselves of the benefit offered to them; and justifies a persuasion that habits of thrift and economy will be speedily introduced into our city and neighbourhood.

SANATORY REFORM PREPARATORY TO MORAL REFORM.—Indeed there is little that can be done towards improving the morals of the people until some of these physical evils shall be effectually removed. We ask too much of any one, and particularly of the young, when we charge them to retain their purity of heart, their regard for decency of manners and propriety of conduct, while compelled to associate in close connection with characters by whom the common decencies of life are neither observed nor valued. We ask too much of human nature, and especially of the unhealthy, the over-worked, and the feeble in constitution of either mind or body, when we require them to retain their strict mastery over their tempers, passions, dishonest or selfish propensities, when pressed on every hand, irritated, tempted, or wronged by the tempers, passions, dishonest or selfish propensities of others—pressed, too, without the possibility of escape, at all times, and all seasons, in sickness, in sorrow, in want, and in shame—without a hiding-place, without a shelter, except what has to be struggled for at the risk of dispossession—without food, except what is grudging, envious, and sometimes stolen, by those who are more hungry than themselves—grievous from sheer destitution, and spiteful from the very soreness of unmitigated suffering—yet crowded together as in a pest-house, the injured and the injurer, the hated and the hater. Oh! we know not the acuteness, the frequency, and the bitterness of those trials with which the poor are so sorely beset, or we should be more pitiful to their faults, and more attentive to their strong claims upon our efforts to relieve them at least from some of their physical disqualifications for becoming better citizens, and more contented and peaceable members of society.—Mrs. Ellis.

THE JESUITS' ESTATES.—It appears that the Roman Catholic Clergy presented a petition to the Governor General, in June last, for the surrender of the above property; to which the following reply from Mr. Secretary Daly, dated 22nd July, has been received by the Rev. Ch. F. Cazeau, Secretary to the R. C. Archbishop of Quebec. "Sir,—In your two-fold capacity of subscriber to the petition of the Catholic Clergy of the dioceses of Quebec and Montreal, requesting the appropriation of the Estates of the formerly-existing order of Jesuits, to the accomplishment of the objects to which they were originally devoted, and as Secretary to the Archbishop of Quebec, which gives you the means and opportunity of easy communication with the Reverend subscribers to the said petition, I have the honour, by command of the Governor-General, to forward to you His Excellency's answer to the said petition.

"His Excellency enjoins me to point out to you that the Legislature has formally appropriated the revenues of the Jesuits' estates to educational purposes, and that these revenues, consequently, cannot be divested therefrom into the hands of the clergy of the Church of Rome without the previous sanction both of the Crown and the Legislature; and His Excellency is of opinion that this is an object which it is neither expedient nor desirable to endeavour to attain.

"Under these circumstances, His Excellency finds it impossible to adopt any measures towards fulfilling the desire of the petitioners."

British Statesmen and Legislators may justly wonder at themselves when they meet with these

repeated appeals to their gullibility. It is actually considered, by the Hierarchy of the Church of Rome, an enterprise not destitute of hope, to attempt the recovery of the Jesuits' Estates for the purpose of restoring and endowing afresh that conspiracy against states, princes, morals, and liberty which the disciples of Loyola successfully worked, until the indignation of princes and nations—not Protestants, let it be remembered, but those of their own faith: French, Spanish, Portuguese &c. and finally Pope Clement xiv. himself—rose against their usurpation and resolved to sweep them from the face of the earth. A British Colonial administration and Legislature are solicited to furnish the Church of Rome with a princely estate for the revivification of that insidious society—for it is purely ridiculous to pretend that the property would not be handed over to the order if once that estate were placed under the control of the R. Catholic Church in Canada—which act would have to be confirmed by the Protestant Sovereign of Great Britain with the advice of her responsible ministers, and under the acquiescence of the Imperial Parliament. It is thought possible, by the Petitioners referred to in Mr. Secretary Daly's letter, that such an attempt might succeed! What ideas they must have been led to form of British Statesmen and Legislators!

DANIEL O'CONNELL, WHERE IS HE?—Immediately on the great agitator's demise, his Chaplain, Dr. Milroy, pronounced him in heaven. But that was rather hasty; higher authorities have thought, it might not be amiss to let a little uncertainty hang over that. An address of condolence to his son Mr. John O'Connell, from the R. Catholic "Clergy of the Dioceses of Waterford and Lisimore," signed on their behalf by their Bishop, N. Foran, speaks thus warily on the subject: "We sympathise with all the family so honoured and so sorrowed by their connexion with him; and while we pray for him, if in the inscrutable judgment of the Most High, he should still need purification, we shall more earnestly pray for you, and for those his heart rested on, that you may not fall short of his hopes, that you may be faithful to his precepts and example, and that you may add, if possible, to the glory of his name by bringing to completion, on his principles and by the agency he established, the work for which he deemed his life not too great a sacrifice."

But the Abbot of Mount Melleray gives a more explicit statement how busily he and his friars have been at work to liberate the Liberator. He writes to the Rev. James Murphy, Denmark Street, Dublin, thus: "Mount Melleray Abbey, June 6, 1847. "My dear Mr. Murphy,—It will gratify you to learn that last Tuesday we had a solemn service for the repose of his dear soul; besides which, every priest in the house offered the holy sacrifice for him the same morning. Immediately I got the news in the preceding week I said mass for him myself, set the brethren praying most fervently, and gave them two communications for the same intention. So you see, my dear father, we were not the last to think of our beloved Liberator's wants, now that he cannot help himself. To strive enviously to set his great soul free for its flight to God is glorious and divine, as well as just retribution for his herculean and magnificent labours to strike the fetters of slavery from our limbs. He opened a vista for us into the sunny regions of freedom, and I trust that our combined works of love have freed, or will shortly free, his path to the enduring liberty of the glorified children of God.

"Believe me, my dear father, yours affectionately, &c."

It may be useful for members of our Church to bear in mind that this is the kind of thing to which they and their children would be brought back, if the attempt at restoring the practice of prayers for the dead—not undisguisedly made by some within her borders—were to succeed: rich source of revenue and power to the priesthood, and of a treacherous dependence upon the liberating power of their "solemn service" for the soul's repose, on the part of the laity.

The Hon. and Rev. GEORGE SPENCER, brother of the E. J. Spencer, has fallen a victim to typhus fever in attending the poor Irish at the Workhouse of Stone, in Staffordshire. The deceased was formerly a clergyman of the Established Church, and resided to the Church of Rome, a number of years ago.

GERMAN CATHOLIC CHURCH AT NEW YORK.—The appearance in this country of a co-laborer and leader in the movement commenced in Germany by John Ronge, is in itself an event of too much interest to be overlooked by a journal which aims to present every important and interesting phenomenon of the times. We had intended accordingly to lay before the readers of "the Tribune" a complete report of the able discourse in which Mr. Dowlat last evening, for the first time, presented himself before an audience in America, but other engagements unfortunately put it out of our power to do so.

Mr. Dowlat is still a young man, being, as we should judge, under twenty. He speaks with a fluent, earnest and animated eloquence wholly without notes. His German is pure and musical to a degree rarely heard even from educated men, and would astonish those who are apt to consider that most powerful and expressive language as harsh and disagreeable to the ear.

The discourse of last evening was upward of an hour in duration. It was full of brilliant points, vivid expressions, strong bursts of feeling, and keen original and profound thoughts. The speaker not only defined his position and views in regard to religious and political freedom, to the Church and State, but glanced at the condition of things in those respects both in Europe and America. He declared himself no Rationalist but a Christian and a Catholic. On the great power exercised by the existing religious organizations, he dwelt at considerable length, speaking of the Jesuits, whom he alleged to exist among Protestant as well as Catholic bodies, with much severity. His own relation to the Roman Church he did not speak of in any detail, having apparently reserved that subject for some future occasion. He concluded by an appeal to the audience to come forward and join in forming a Free Catholic Congregation in this city.—N. Y. Tribune.

It must be hoped that besides those things which the writer of the above knows how to appreciate, there was in Mr. Dowlat's discourse the main thing—the Gospel, which alone can do sinners good. If there be an extension of "religious and political freedom" the world will gain; but only if souls become free from Satan's bondage will there be any gain to the Church of Christ.

We are sorry that there has been so little of a satisfactory character to report respecting the movements of those called German Catholics, for some time. If it is evangelical truth that Mr. Dowlat offers to those who are to form themselves into a congregation under him, we wish him large success.

ECCLESIASTICAL.

Diocese of Quebec.

Table with columns for INCORPORATED CHURCH SOCIETY, PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY in the month of August 1847, and amounts in £ s d.

£28 15 0

T. THORP, Treas. Church Society.

HIS GRACE THE ARCHBISHOP OF CANTERBURY has been pleased, by virtue of a privilege residing in his hands, and exercised in certain special cases, to confer the degree of Doctor of Divinity upon the Rev. GEORGE MACLE, B.A. of Pembroke College, Cambridge, Official of this Diocese, whose residence in Canada has prevented him from taking the intermediate degree of M.A. at the University, which, in the ordinary course, is pre-requisite to the attainment of the degree of D.D.

PARISH OF QUEBEC.—The Rev. G. PLEES, late Missionary at St. Rémi, succeeds the late Rev. W. Chaderton, as Minister of the Chapel of St. Peter.—We understand that the new organ for St. Peter's Chapel arrived on Monday by the Bark Ellen, from Plymouth.

The Rev. J. CORNWALL, late of the Diocese of Guiana, has received a temporary appointment as Assistant in the Parish of Quebec.

GROSSE ISLE.—The Rev. CHARLES MORRIS, Missionary at Port Neuf, went down to Grosse Isle yesterday, to spend some time in performing ministerial services at the Quarantine Station.

DIocese of Toronto.

ORDINATION.—The Lord Bishop of Toronto held a general Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest:—

DEACONS.—WALTER STENNETT, B. A. of King's College, Toronto; appointed Assistant Minister of the Church of the Holy Trinity, Toronto, now near completion.

JOHN BELL WARBELL, Student of the Diocesan Theological College at Cobourg; appointed Travelling Missionary in the Newcastle and Colborne Districts, in conjunction with the duties of Assistant Minister at Cobourg.

CHARLES LEYCESTER INGLIS, B. A. of King's College, Windsor, and lately a Student of the Diocesan Theological College at Cobourg; appointed Travelling Missionary in the Niagara District.

PRESTERS.—REV. HENRY BRUNT, lately Travelling Missionary in the Newcastle and Colborne Districts and Assistant Minister at Cobourg; appointed to a temporary duty as Visiting Missionary in the Newcastle, Colborne, Home, and Simcoe Districts.

REV. GEORGE BEERS, lately Travelling Missionary in the Simcoe District; appointed, temporarily, to the charge of Assistant Minister of the Cathedral Church of St. James, Toronto.

The Candidates were presented by the Ven. the Archdeacon of York, and the oaths administered by the Rev. H. J. Gassett, M.A., Examining Chaplain to the Lord Bishop. A valuable and impressive Sermon on the duties of Ministers was preached by the Rev. W. G. G. from a text Mt. 15, after which the Holy Communion was administered to the Clergy present, and to 78 of the laity of the congregation of St. Peter's Church.—Church.

DIocese of Indiana.—The election of a Bishop for this Diocese (see Berean of 5th ult.) seems likely to prove another failure, as two or three previous elections for the same have proved. The Rev. Dr. Bowman (of Pennsylvania, not Virginia as was stated in our former notice) has addressed the following nolo episcopari to those who conveyed to him the intelligence of his election: "LANCASTER, Aug. 2, 1847. "Ree. and dear Brethren: I have received your official communication informing me of my election as Bishop of the Diocese of Indiana. I need not say that the announcement came upon me with all the suddenness of a surprise; and I beg to assure you that I receive it with all the grateful sentiments suited to an honour so unexpected, and I must add, so undeserved. "And yet, my dear Brethren, I have received your communication with extreme pain; because I cannot persuade myself that I am in any just measure fitted for the difficult and responsible post to which I am invited—and because it grieves me deeply to think of the disappointment and embarrassment which I may occasion by declining. "But with my present views, what other course is left me? If it were a mere question of personal sacrifices, I hope, by God's grace, I should be able to make them for the Church's sake. But on that head, you have left me no room to object. The provision promised for my support, seems to me generous and ample; and in the assurances you give me of a cordial and hospitable reception everywhere, you forestall every objection that might be urged on the score of personal and domestic comfort. "My difficulties are of an entirely different character. I have a deep—I believe unconquerable persuasion, that I am not fitted for the station, and that my acceptance of it would result in disappointment to myself, so bitter and humiliating, that I have not courage to contemplate, still less to encounter them. To see the Diocese languishing or suffering from this inefficiency on my part; to find myself in a position to whose duties I should prove unequal, but from which I could not retire, would distress me so acutely, that I cannot consent to place myself where I should run such a hazard. "In addition to these profound convictions of personal disqualification, must be mentioned, what seems to me a very important fact, viz., that I am entirely unacquainted with Western society and manners—its modes of thought, feeling and action. My life, indeed, has been beyond the common measure secluded one. The last twenty years of it have been passed in a single Parish of no great extent, whilst my natural disposition and habits have kept me from acquiring that knowledge of men and manners, which seems to me nearly indispensable in a Bishop. I have now passed that period of life, when the character loses its pliancy, and when one is no longer able, as in more youthful years, to adapt himself to new scenes, habits and associations. Nor am I conscious of any desire or aspiration towards a wider or more dignified sphere of labor than the humble one which I now occupy—which is quite equal to my abilities and ambition—is endeav-