lute as was claimed by the most presumptuous pontiffs in the dark ages. They have contended for the entire independence of ecclesiastics on the civil magistrates. They have published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers.

As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish church against the attacks of the reformers, its members, proud of this distinction, have considered it as their peculiar function to combat the opinions and so check the progress of the Protestants. They have set themselves in opposition to every gentle or tolerating measure in their favour. They have incessantly stirred up against them all the rage of ecclesiastical and ciril nessecution.

Monks of other denominations have indeed ventured to teach the same pernicious doctrines, and have held opinions equally inconsistent with the order and happiness of civil society. But they, from reasons which are obvious, have either delivered such opinions with greater reserve or have propagated them with less success. Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extra vagant tenets concerning ecclesiastical power, and from that intolerant spirit, which have been the disgrace of the church of Rome throughout that period, and which have brought so many calamities upon civil society. -Encycl. Britannica.

The Berean.

QUEBEC, THURSDAY, MARCH 19, 1846.

A few remarks present themselves yet on the subject treated in our last Editorial.

Common report respecting the demand of Bishops upon Candidates for orders in the mother-country has attributed to them, till recently, a determination not to admit any who have not taken a University degree. We have been perfectly able to understand this in the somewhat limited sense that Graduates from the Universities brought with them a guarantee for the possession of certain mental qualifications, strengthened or called into use by a well known course of training, to which guarantee no testimonials from other sources were reckoned equal. that consequently the College degree advanced the preliminary question of the Candidate's mental qualifications much farther than any other introduction that could be produced. But we have not been able to understand it in the literal meaning of the common report, to this effect that Bishops would have rejected a Candidate because he had not had a College education, though his canonical Testimonials were unexceptionable, and though want of qualification in point of attainments and of character could not be alleged against him. We have always regretted the existence of a popular belief, that the laying on of hands could have been denied men who possessed the essential qualifications for the ministry, but who had come by them without passing through College. Some men of this kind would not see it their duty, nor would perhaps be advised, by those friends rno could sign their testimonials, to g through a College course for the sake of compliance with a mere arbitrary requirement : and so the popular belief-whether well founded or not-has unquestionably discouraged many an application for orders in the Church from men highly fitted for usefulness in the ministry, and has probably diverted to the advancement of dissenting interests many a fine talent for ministerial efficiency which, if discouragement had not prevailed, would readily have enlisted in the service of the national Church. It seems to us evident that the responsibility of the episcopal office makes it as solemnly incumbent upon our Prelates to ordain persons who are qualified and have the proper testimonials and call to the pastoral office, though not College graduates, as it solemnly forbids their ordaining men destitute of properly ministerial qualifications, whatever eminence they may have attained in scholarship by their education in a University. We therefore hail, as a rich promise of good to the Church, the intelligence which reaches us from the mother-country that facilities are afforded for admission to the ministry upon guarantees of qualification less founded upon the pursuit of ordinary secular learning, but more strictly connected with evidence of rightly disposed affections.

In these distant branches of the Church. through the want of clergymen willing to engage in the ill-requited duties of the missionary field, and through the absence of Collegiate institutions, we have so far been fortunately exempt from any danger of discouragement to Candidates for the ministry. on the mere ground of their being destitute of a College degree. We aim, however, at the establishment and efficient working of Collegiate institutions; and it may be just as well to have our eye directed on the outset towards the main ground of the hope which we entertain that these institutions will subserve the best interests of the Church. That hope is not altogether based upon the fact that our Colonial Seminaties of learning will be assi-

from this assimilation, the most satisfactory results of intellectual training. But we will frankly state that the most cheering part of our hope brightens up in the anticipation that in our Colonial Colleges the utmost encouragement will be given to that which the English Colleges have for the most part neglected-the cultivation of personal religion. We know indeed that many pious men have gone forth from Oxford and Cambridge; but their piety was fostered in nearly all cases, by agencies quite apart from the College autities, and in a great many cases by an influence counteracted as much as ever it could he by those authorities. Of the latter kind was, for a long and dreary period, Mr. Simeon's influence at Cambridge; and of the former, if we are not mistaken, is at the present day that of the successor to the departed Vicar of Trinity. Adverting to a recent incident in the University-a visit from the venerable Bishop of Calcutta-we find that the rooms of a College-fellow had to be unofficially opened to afford the students an opportunity of hearing the familiar, paternal counsel of the aged servant of God at a devotional meeting; and if the College did not hinder it (which it could not,) at the same time it did not own nor cherish the opportunity as a privilege for the advancement of personal religion among the students. Our hope of extensive good to the Church from our Co-Ionial Seminaries, will always be just commensurate to whatever prospect may be before us that favour will be shown, by those having influence in them, to every means calculated to cultivate the flame of devotion in the individual students.

We must guard ourselves against being told that an integral part of the English University system is daily prayers and Sunday worship at which the students are required by rule to attend. These are unquestionably means of good, and are perhaps all that can be brought within the circle of written College-rules; but just in the same manner as the public exercise of the ministry will never be sufficient to beget a lively state of religion in a parish, without frequent pastoral visiting, so the stated religious exercises prescribed by rule will be insufficient for the awakening and nourishing of a devotional spirit among College students, without a pastoral concern for the advancement of personal religion among them. And while we are perfectly content to have the English Universities set forth as the model to which our Colonial Colleges are to be conformed in many respects, we must put in, at once, the exception that we trust it will never be said of our institutions, as it was some time ago, we believe by a great public man, respecting his ALMA MATER in the mother-country, (where unquestionably he was much spoken to by College authorities upor heathen writers and upon mathematics.) that the one thing upon which he was never spoken to was personal religion.

A friend has suggested that it would be interesting for our readers to have part of the By-Laws for the government of Bishop's College inserted in our columns: we readily adopt the suggestion; and as our remarks above happen to bear reference to institutions of which Bishop's College is one, we will do ourselves the pleasure to express our best wishes for its prosperity in the highest sense of the term—for its efficiency in promoting the cause of vital godliness, as well as for its success in the cultivation of sound learning and the advancement of science.

THE REV. F. W. FABER AND HIS TRACTS. The Catholic Herald, takes very unnecessary trouble, in bringing to our notice the confes sion of Mr. Faber, that he was propagating Roman doctrines while officiating as a clergy man of the Church of England. If the "keen-sighted" editors of that journal will turn to our paper of Feb. 7th, they will find that we have already published that confession. The melancholy evidence of Mr. Faber's treachery, afforded by the publication on our first page, forbids us to comply with the Herald's suggestion, to " award him the credit of a sincere but misguided love of the Protestant Church," while openly and secretly forwarding the interests of Rome. His conduct appears to be anything but "unconscious propagation" of error :- but we are not his judge.
The New York Protestant Episcopal Tract

The New York Protestant Expiscopal Tract
Society have published and distributed among
other tracts the following: No. 151. The
Reformation, and the Duty of Keeping to its
Principles. 153. Ancient Things of the
Catholic Church 158. The Church, a Safeguard against Modern Selfishness. 159.
Church Doctrines a Witness against Worldly
Times. All are from the pen of the Rev. F.
W. Faber, who is now an adherent of the
Church of Rome.

We are at a loss to know what disposition has been made by the Society alluded to, of this reverend gentleman's Accient Things and Church Doctrines, and hope that our inquisitiveness may be excused, seeing that Mr. Faber's Sufeguards have not availed in his own case, to prevent a leap more than "half way down the precipice."—Prot. Churchman.

to have our eye directed on the outset towards the main ground of the hope which we entertain that these institutions will subserve the best interests of the Church. That hope is not altogether based upon the fact that our Colonial Seminaries of learning will be assimilated, as far as practicable, to the great

for the preservation of his claims as the author will be read with interest.

He proceeds to complain of the inaccuracy of preceding translations:—

6 These inaccuracies, no doubt most involuntary, contributed in giving rise to a very severe contest that took place in America, on the subject of this Work, between the Episcopalians and the Baptists on the one hand, and the Presbytetians on the other,—a contest that I hope is now terminated, but in which (as a New York correspondent informed me) one of the most beneficial and powerful Christian Societies of the United States had been on the brink of dissolution.

With such facts before me, I could not longer hesitate. It became necessary for me to publish, mysolf, in English; and this I accordingly do. But although that language is familiar to me, I was desirous of securing, to a certain extent, the co-operation of an English literary gentleman. Dr. Henry White, a Graduate of Cambridge, and Member of a Continental University, has had the great kindness to visit Switzerland for this purpose, although such a step exposed him to much inconvenience, and to pass with me at Geneva the time necessary for this labour. I could not have had a more enlightened coadjutor, and I here express my obligations to him for his very able assistance.

"I therefore publish in English this Continuation of the History of the Reformation. I do not think that, as I publish, myself, in this language, any one will have the power, or will entertain the idea, of attempting another publication. It would be a very bad speculation on the part of any bookseller; for where is the reader that would not prefer the original text, as published by the Author himself, to a translation made by a stranger?

of But there is a higher question—a question of morality. Of all property that a man can possess, there is none so essentially his own as the labours of his mind. Man acquires the fruits of his fields by the sweat of his servants and of his beasts of burden; and the produce of his manufactures by the labour of his workmen and the movement of his machines; but it is by his own toils, by the exercise of his most exalted faculties, that he creates the productions of his mind. Accordingly, in putting this history under the protection of the laws, I place it at the same time under a no less secure safeguard—that of justice. I know that it is written in the consciences on the other side of the Channel and of the Atlantic: Ye shall have one manner of law, as well for the stranger as for one of your own country; for I am the Lord your God. To English honour I confide this Work."

"The French laws are positive to protect literary property in France, even if it belongs to a foreigner. I am less familiar with the English laws; but I will not do England the injustice of believing that its legislation is surpassed by that of France in justice and in morality."

The following is from the Montreal Gazette:

"A little enquiry would have shown him that the English laws amply protect literary property in England, but that they are totally inoperative in the United States, and from our proximity, only partially available for protection here. It is to be hoped, however, that the peculiar character of this work will protect it more effectually. It is one peculiarly intended for the religious public, and it is to be hoped, that no one with the slightest proteinsions to religion or murality, will be accessory to the robbery of the copy right by parchasing any but the author's edition. The use or pos-

ECCLESIASTICAL.

CHURCH SOCIETY.—The following col-

session of a pirated copy, is a crime of which

lections were made, pursuant to notice, in the

city of Montreal, on Quinquagesima Sunday,

£79 4 2

Summary of Baptisms, Marriages, and Burials entered in the Register for the year 1815, for the Mission of Upper Ireland, extending over the Townships of Ireland, Inverses, and parts of Wolfstown and Nelson: Baptisms 45. Burials 14. Marriages 5. The number of Burials is double the average of any of a succession of years preceeding.

BISHOP'S COLLEGE, LENNOXVILLE.

Extract from the By-Laws for the Conduct and Government of the Institution.

Or Admission, Residence, Studies, and Discipline.

DISCIPLINE.

a.—Candidates for admission will be expected to show a sufficient acquaintance with the Greek and Latin Languages, to be able to read and translate each language readily, and to translate English into Latin. They will be examined in Mathematics, in the earlier books of Euclid and Algebra, and will be required to shew a competent knowledge of the Bible, to translate the New Testament fluently from the original, and to answer questions from both the Old and New Testament;—The judgment as to the sufficiency of the Candidate's attainments to be left in the hands of the Professor who examines him.

examines him.

b.—They will be required to subscribe the following declaration of obedience to the Rules of the College:—

1. A. B., do solemnly promise and declare,

1. A. B., do solemnly promise and declare, that I will, with the assistance of the Divine Grace, during my residence in this College, faithfully obey the laws thereof, and diligently prosecute all the studies required of me, according to the Rules of the Institution.

(Signed,) A. B.

.—In case of a Candidate having been a member of any other Collegiate Institution, he shall present Testimonials of good conduct from the Authorities of that Institution.

d.—Every member of the College shall, on admission, lodge in the hands of the Bursar, a deposit, or sufficient security, for the sum of fifteen pounds, for the payment of all

College dues, which deposit or security shall be returned to him on his leaving College, unless he shall be indebted to the College.

2.—RESIDENCE AND STUDIES.

1.—The ordinary course of Study at Bishop's College will extend over a space of three years. The subjects taught will consist of Divinity, History, Moral Philosophy, Rhetoric, Logic, Classical Literature, Composition, and Mathematics.

b.—Theological Students will be required to attend upon the course of lectures drawn up under the direction of the Bishop, which course shall occupy not less than one year.

c.—The period allotted to study, in each year,

will be divided into three terms: 1st.—From the first of September to the

twentieth of December.
2d.— From the twentieth of January to the
Thursday in Passion week.

3d.-From the Thursday after Easter to the first of July.

the Council being allowed to alter these days (within a week,) according to circumstances.

During these terms constant residence will be required of all Students, unless they be prevented by ill-health, or be detained by urgent business;—in either case, notification and proof must be given to the Principal; and in the latter leave of absence obtained from him.

It is nevertheless provided that the foregoing Regulations as to the terms of residence and qualifications do not apply to the Theological Students already received into the Institution; and that the College Council may dispense with the actual residence in the College of those Students whose parents or natural guardians reside in Lennoxville, or so near the College that the Students may attend the prayers and exercises of the Institution.

3.-DISCIPLINE.

.—Dress.

All Students will be required to provide themselves with a decent Gown and Cap according to a prescribed fashion; which they will be expected to wear at Chapel and at Lectures; as also whenever they appear in Public, unless beyond certain limits hereafter to be defined.

—Attendance on Divine Service.

There shall be morning and evening, prayers every ordinary week day, in the College,—at which all Members of the College shall attend; on Sundays and all other days when Divine Service shall be held in the Church of the Mission of Lennoxville, all the Students,—unless the parents or guardians shall especially direct attendance elsewhere,—shall attend upon such service; and any Student absenting himself from prayers or Divine Service, shall give account of his absence to the Principal.

-Lectures.

A list of Lectures for the term will be publicly given out by the Professor at the commencement of each term, which Lectures it will be the duty of all Students to attend.

.—There will be an examination held annually, before the commencement of the Summer vacation, by the Visitor, or such persons as he may appoint. The examination will be conducted on the plan in use at the English Universities.

—Moral Conduct.

The moral conduct of the Students will be carefully attended to by all the Professors. The Students will be called upon to appear before the College Council to answer any charges of misconduct which may be preferred against them.

4.-EXPENCES.

The charge to each Student for tuition, room-rent, and the use of the College Library shall be twelve pounds ten shillings per annum, to be paid, in the necessary proportions, for each term, at the commencement of the next.

The expences of board, washing, fuel, and servants, shall be provided, at a charge to each Student not exceeding twenty-seven pounds ten shillings, to be paid in like manner.

CHURCH SOCIETY OF NEW-BRUNSWICK-The Diocesan Church Society of New-Brunswick held its Annual Meeting at Fredericton on the 9th ultimo, the Right Reverend the Lord Bishop, President of the Society, in the Chair. The Meeting was very numerously attended, and was honoured with the presence of Lady Colebrooke, and other ladies of Fredericton. His Excellency the Lieutenant Governor, Patron of the Society, was like-wise present. The Executive and General Committees met on the 6th and 7th. The Society has been nine years in operation, during which time it has paid the travelling expenses of two clergymen employed in mis sionary visits; has made grants to the building of twenty-four new Churches, and the enlarging of five others, thereby giving additional church-accommodation to twentynine different places; has made 173 gratuitous grants of books of the value of £812, besides selling a large quantity at very low prices and in addition to this has accumulated property, vested in books, mortgages, notes. and balances in the Treasurer's hands, to the amount of £980; which, with the addition of the contributions of the current year, amount to nearly £2000. The following grants were placed at the disposal of the Executive Committee for distribution :- £450 for missionary visits: £500 for books and tracts; £200 for building and enlarging of churches and chapels; £100 for the creation of a fund for augmenting the stipends of poor clergymen, &c. in all £1250. The Society attended Divine Service at Christ Church on the 8th, —the sermon by the Rev. I. W. D. Gray, Rector of St. John, a copy of which was afterwards requested in order to its being published in the Report. The next Annual Meeting is to be held in St. John..-New Brunswick Courier.

To the Editor of the Berean.

SOME SELECTIONS FROM MY CLEANINGS.

Longinus makes a remark in respect to the Greek language, that common expressions have frequently more strength and meaning than laboured ones. With ruch authority

before me, I shall proceed without attempting an apology for the homeliness of my phrases. In your paper of the 26th ult., you gave a list of worthies who have seceded from us, and amongst them is to be found a "fellow" of Exeter College, who has left Canterbury for Rome: do not, my dear Sir, allow your kind heart to grieve about any such "fellows;" believe me "an empty house is pre-

ferable to a bad tenant."

The Reverend John Newton says: "After the black night of Popish darkness, in which Christianity had been for ages involved, Wickliffe, the morning star and harbinger of the Reformation, arose in our borders. From his time we have been favoured with a succession of preachers of the Gospel, and of witnesses to its truth and power."

Now, Sir, taking a plain, honest, and open view of the case, can Dr. Pusey in a Protestant light be considered as bearing witness to either its truth or its power? If he be not so considered, why is an enemy suffered to remain in the very heart of our camp? If the authorities of the University do not expel him, they must not be surprised if Protestant England suspect them, of having been "tarred with the same brush."

"Tertullian tells us that Pope Eleutherius, did own and embrace the prophecies of Montanus and his two prophetesses, and upon that account had given letters of peace to the Churches of Asia and Phrygia, though by the persuasions of one Praxeas he was afterwards prevailed with to revoke them, where, by the way, may be observed, that the infallibility of the Pope was then from home, or so fast asleep, that the envious man could sow tares in the very Pontifical chair itself."

I have frequently been amused, Sir, by endeavouring to picture to myself, what effect the presence of some such person as Wickliffe would have produced on the several parties of the "novel love feast" of which you gave us an account in the Berean of the 8th of January, and to which you have in a measure again alluded, in your last number.

Negative qualities seldom command admiration in men; and yet some descriptions, in which negatives are employed, delight as much in those qualities as in positive ones. Some men's creeds, also, are known by negatives better than by affirmatives; and this may even be said of Wickliffe. He rejected the worship of images, relies, and the Virgin: he rejected anricular confession; he rejected the right of the Pope to excommunicate; he rejected transubstantiation; he disbelieved in purgatory; he disallowed celibacy; and he rejected the adoration of the host and the sacrifice of the mass.

Wickliffe, Sir, was so great a favourite with the Pope and those who professed to be "Angels" under him that by the way of remunerating his labours, "Shinack, Archbishop of Prague, ordered more than two hundred volumes of his writings to be burned in the Court of his Palace, the people ridiculing his ignorance in their songs. In fact, this intolerant man had never learned to read till he was nominated to a Bishoprick, which induced the people to say that he condemned authors he could not read."

It would appear rather strange in the present day, to nominate a man to a See who cannot read; and one so far from being an inspired person, that he would burn the works of an author so well calculated to assist in Christ's vincyard.

While we are upon this subject, Sir, could you inform me (for I think Messrs, Pusey, Newman & Co. would be puzzled to perform the task) what possible claim can the Popes have to infallibility, and what became of the supremacy of the papacy, and in whom vested, when in A. D. 1378, Urban VI, an Italian, was elected Pope at Rome, and at the same time, Clement VII, a Frenchman, was crowned with the triple tiara at Fondi. Moreover, we find these Popes not only acknowledged by several countries of Europe, but out-bidding each other by intrigue, simony, oppressions, and exactions. By and by, we find one Boniface IX. contesting the papal throne with Benedict XIII; and presently even a third make his appearance, by the name of Alexander V., to compete with Benedict and with Gregory XII. Here we find three men claiming to be infallibles at one and the same time; where was infallibility all the while? And if it was lost for a period, was it restored when that vicious wretch, John XXIII. supplied Alexander's place A. D. 1410?

A WANDERER.

To the Editor of the Berean.

Sir,-I perceive, by a paragraph in the Mercury of Thursday last, that the Police

Magistrate of this city has taken active

measures against one person who has been in the habit of allowing raffles and other kinds of gambling to be carried on in his premises contrary to law; and an intimation is given that this is only the commencement of hostilities against gamblers. I sincerely hope, Mr. Editor, that such may be the case, and that all who are guilty of transgressing the law in this respect may suffer for it. But let there be no partiality. Raffles, lotteries, and all kinds of gambling are absolutely prohibited, under a heavy penalty. How does it happen, then, that these things, when got up on a large and liberal scale, are not only allowed but extensively patronized; but when the prizes are of small value, and those who take the tickets merely "shop-boys," the project is denounced and prevented by authority? Either the Magistrate must punish every infringement of the law, or justice is mocked. The very next number of the Mercury to that which announces with approval the Magistrate's proceedings against one party, contains an advertisement from another, of a raffle for paintings, &c. which is to come off as soon as the list is filled up! Here then is a case in point. Is this raffle to be tolerated or not? Are the Proprietors of Newspapers aware that by publishing advertisements of lotteries, raffles, &c., they become liable to prosecution and a heavy penalty? Are Editors consistent, when, on the one hand, they denounce these gambling schemes, and on the other they encourage them by circulating their notices? And what is the scheme of the Proprietors of the Pictorial Times which is to be seen in so many journals, offering a gift of one thousand pounds to one out of every ten thousand of the annual subscribers to that