

The object of the authors of this work was to make it appear that the Gospel received confirmation from the Brahminical Vedas. There is a sufficient sprinkling of the Bible on its leaves to enable them, when it should be once received as authentic, to argue for the truth of Christianity from the accordance of this Veda with the lessons of Holy Scripture. In the Christian mind, there can be but one opinion of this infamous transaction; but the Jesuits justify it, like Father Jovence, as a pious fraud—a name given to the grossest falsehoods that are deemed conducive to the interests of the Church. Such a pretence will, of course, be thought to sanction the series of misrepresentations that compose the lectures of Dr. Wiseman under review. Those who believe in the supremacy and infallibility of the Roman Church assert, that to maintain her cause is an end that sanctifies any and every means. But those who, with St. Paul, repudiate this abominable doctrine, will concur in that Apostle's condemnation of the men that say, *Let us do evil that good may come.*"

The Berean.

QUEBEC, THURSDAY, MAY 28, 1846.

It must be a cause of satisfaction to the friend of civil rights and religious truth that— if the sagacity is great of those engaged in extending the influence of an intolerant power and bringing men under the bondage of a faith adverse to the liberty wherewith Christ maketh his disciples free—some vigilance is still exercised on the part of those who value their high privileges as professors of a pure and scriptural faith; and that the alliance of hierarchical assurance with official subservience, of which the recent proceedings of our Provincial Parliament present an unexpected specimen, will meet with a remonstrance which we must pray and hope will prove an effectual protest.

Since we wrote last, the attention of prominent members of the various Protestant communities in this city has been given to the petition respecting endowment of the Jesuits in this Province at the public expense—for it is thus that we unhesitatingly designate the application for the surrender of the Jesuit Estates to the Bishops of the Church of Rome. It is not asked, it is true, that the Estates be given up to the Jesuits—the petitioners are better advised than that, upon the law of the land which as yet refuses to acknowledge the Jesuits otherwise than as objects for the greatest jealousy and watchful observation. But if the Estates which once belonged to the Order of Jesuits be transferred to the Bishops of the Church of Rome—where is their power, as consistently subject to the See of Rome, to withhold the same from the grasp of the Jesuits themselves whom that supreme power has recuscitated? We feel confident that here we speak, as a celebrated diplomatist once said he was legislating in the British House of Commons, "with the Pope at our back." We suppose nothing but what is inseparable from the position of the Prelates, in the Church to which they belong. If there were no Jesuits in existence, they might profess that those Estates should be managed by themselves; but when the Order has been revived by the Pope himself; when members of it are in the Province ready to seize upon every advantage which may be recovered in their behalf—who can seriously suppose the Bishops of the Church of Rome capable of doing more than lend their name in the matter, for the satisfaction of the law which will not give up the Estates to the Jesuits as such? The property itself can not be withheld by them from those Lifeguardsmen of the Italian monarch of their Church, and sworn foes of Protestantism, of scriptural light, and evangelical freedom. The Bishops may ostensibly hold the Estates, but for no other purpose than what the Jesuits require.

We may, therefore, call upon the community to be forward in affixing their names to a Petition now in course of signature in this city, of which we subjoin a copy. So far as our information goes, we think there is not an exception to the unanimity with which the object of the Petition is adopted by the Clergy in this city, and they will confidently expect those who look to them for guidance, to sustain them in an effort so imperatively called for. Confining ourselves even to the terms of the petition presented by the R. C. Prelates, it is our duty to demand that the benefits to be derived from the Estates which the Crown has placed at the disposal of the Legislature may be preserved to Her Majesty's subjects without distinction. It is not designed to withhold the share due to our fellow-subjects of the Roman Catholic faith. Let the revenue of the Jesuit Estates form part of the annual grant for general education under the Common School Bill—the Church of Rome has secured facilities enough under that Act to obtain something approaching the lion's share of the advantages dispensed by it: that measure, or some one akin to it, would meet the intentions of that generous Sovereign who waived his prerogative in favour of the people of this Province. But let not the claim be admitted which the Church of Rome covertly puts forth on this, as she does explicitly on other occasions; that she is, *par excellence*, "the Church"; in any part of the British dominions; nor let it be inferred that, because the bulk of the inhabitants of Canada belonged to her communion at the time of the conquest,

her purposes must be held to be the purposes to be promoted by the munificence of a British Sovereign at the present day. The petition now in course of signature forcibly repels such claims; it is as follows:—

To the Honourable the Legislative Assembly of Canada, in Parliament assembled,

The Petition of the undersigned Protestant inhabitants of the City of Quebec and its vicinity,

RESPECTFULLY SHEWETH,—

That your Petitioners would find it impossible to view without the deepest uneasiness and alarm any compliance on the part of the Legislature of this Province with the application of certain Roman Catholic Bishops, recently presented to your Honourable House, praying that the Jesuits' Estates may be placed under their authority for educational purposes, accompanied by a "Memoir" upon the said Estates, and upon "the Objects to which these Estates should be at present applied."

That your Petitioners are not behind any other class of Her Majesty's subjects in desiring to see the principles of religious toleration carried every where into effect, and the rights of all parties scrupulously regarded; but that they are perfectly convinced upon distinct and, as they humbly conceive, well ascertained grounds, that the Roman Catholic Church in this country has no title to the control and no exclusive claim to the benefit of the Estates of the late order of Jesuits.

That at the conquest of this country by the arms of Great Britain, now not much less than a century ago, the British crown acquired incontestable rights to the property of the Religious Orders when they should cease to exist within the country: that these rights were recognised by all parties alike, and are laid down as matter of law in the able and masterly Report of the Advocate General of England made to the King in Council in 1773: that instructions were sent out to the first Governor, General Murray, to permit the continuance of the Female Monastic establishments in the country, but to allow of no addition in the Male, the buildings and estates belonging to which were to be taken possession of by the Crown upon the demise of the last surviving members of each of these religious communities: that in all these arrangements, there was the most entire and undisputed acquiescence on the part of the Roman Catholic Clergy and Laity: and that the Crown having signified an intention of granting the Estates of the late Order of Jesuits absolutely to Lord Amherst, in recompense of his military services, and having subsequently seen cause to resume those Estates, not for the benefit of the Roman Catholic Church, but for its own use and behoof, the Government procured the passing of the Imperial Statute 43rd Geo. III. c. 159, to give to Lord Amherst and his heirs for ever, the annual allowance of £3,000 sterling, in commutation for the said Estates.

That it would thus become a great hardship to the other classes of Her Majesty's subjects in this Province, if the Estates, in substitution for which so large a sum is annually paid by the British people, should be wholly surrendered to the management, and made available for the advantage, of the Roman Catholic Church.

That, whereas it is represented in the Petition from the Roman Catholic Bishops and Memoir accompanying it, that inasmuch as those Estates were originally Church endowments proceeding from the bounty of parties who were Roman Catholics, the Roman Catholic Church alone ought therefore to enjoy the fruit of them, it is to be remembered that the said Church has largely benefitted in this country in a variety of ways, and specially in the shape of legislative grants of money to its institutions for education, from public revenues of which the greater proportion has proceeded from the British and Protestant part of the population.

That whereas it is also represented that large assistance has been given from the means at the disposal of the Government and Legislature to other religious bodies, it is particularly to be remembered that the Clergy-Reserves, originally confided to the management of Corporations consisting of the Clergy of the Church of England alone, were subsequently divided among different religious bodies: that the endowments of the University of King's College, established under the same auspices, are, according to the provisions of a Bill now before the Legislature and introduced by Her Majesty's Government in this Province, differently appropriated with a great diminution of advantage to the Church in question: and that even the leading Protestant bodies of the Province are actually struggling with poverty and unable to provide resources at all adequate to the maintenance of their religion, while, through the indulgence of the British Government, the Church of Rome in this country is well known to possess prodigious and daily increasing wealth.

That independently of all these foregoing considerations, your Petitioners are by no means concerned to conceal the jealousy and alarm with which, in common, as they can hardly doubt, with many of their Roman Catholic fellow-subjects, they regard all measures of which the object or the tendency is to enlarge and encourage the power and influence of the Order of Jesuits; and that, although the Petition of the Roman Catholic Bishops simply claims the Estates in question for the Roman Catholic Church, it is most fully to be anticipated that, this Order, having already become re-established in the country, and being specially constituted for the promotion of education, the institutions which, according to the language of the Petition and Memoir, it is contemplated to establish, would be managed by Jesuit hands.

That this circumstance, if there were no other to produce the same effect, would be abundantly sufficient to nullify the force of such a plea as that those institutions would be open alike to students of all religious denominations—since your Petitioners speak assuredly the sentiment of many thousands among their fellow-subjects when they declare that they would submit to any difficulties or privations to procure education for their youth rather than confide that charge to an order of men which, although it may, as it has done, comprise estimable individuals, is, in the conviction of your Petitioners, radically and in principle dangerous to human society—

order whose expulsion from Roman Catholic territories by Roman Catholic Governments, and whose suppression in the last century by the Pope, were measures of an urgent and imperative necessity, in order to preserve the peace and safety of the countries in which they were seated; and whose expulsion from France in particular by the Arrêt of 1767 was founded upon a declaration that the society is inimical to all legal authority, to the person of the Sovereign, and to the tranquillity of the State.

That, apart also from the well-grounded distrust and dread which would thus attach to any institutions likely to be conducted under Jesuit auspices, your Petitioners most humbly conceive that the Petition of the Roman Catholic Bishops, when viewed in conjunction with the Memoir to which it refers and appeals, contains matter of just and most serious alarm:—the principles enunciated in the said Memoir being such as to involve consequences which the Right Reverend authors of the Petition cannot possibly be believed to have had in their contemplation—since they would resuscitate claims which, after the changes in property produced, in Roman Catholic as well as Protestant countries, by the revolutions of human affairs, would fill, not Canada only, but the whole world with conflict and confusion.

That while your Petitioners are most thoroughly impressed with the duty and necessity of cultivating amicable relations in social life with men of a different religious persuasion, and also of forbearing to do violence to the conscientious convictions of other parties at whose hands they claim that their own should be respected,—they yet cannot avoid indicating what, in their apprehension, appears to be a fallacy pervading and vitiating a great part of the reasoning of the Memoir mentioned above—since it would be perfectly idle, no less than improper, to disguise the fact that by the very name of Protestant which they carry, they must of necessity deny that supremacy of the Papal power in which their Roman Catholic fellow-subjects devoutly believe; and consequently that, so long as their persuasion upon this point remains unchanged, it is impossible for them, as Protestants, to acquiesce in the force of arguments, or portions of arguments, which are founded upon any recognition of the authority of the See of Rome, or any assumption that the Church of Christ and the Church of Rome are only one and the same thing.

Wherefore your Petitioners most humbly pray that your Honourable House will not entertain any petitions or projects calculated to give an exclusive character to the execution of those gracious intentions of His late Majesty towards his Canadian subjects which were manifested in the surrender of the Jesuits' Estates generally to the Legislature of this Province for the purposes of education.

And your Petitioners will ever pray.

The article upon our first page, headed "Jesuit Estates" forms part of an Appendix to Dr. Marriot's Report mentioned in the above Petition. The eminent lawyer whose official duty it became to apply his mind to the investigation which led to the result embodied in that work, was appointed King's Advocate in 1794, and Judge of the Admiralty Court in 1778. He represented the borough of Sudbury in Parliament, and died in 1803.

Want of space prevents our inserting in this number the letter from W. D. [Quebec] acknowledged in our last number. Our intention to do so has caused us to insert on our first page an article from an English paper on the Power of raising new churches, which bears reference to the subject; as we purpose inserting the letter, we reserve observations of our own until next week.

OBITUARY.—Little did we think, four weeks ago, while hazarding an affectionate tribute of respect to a Clergyman of extensive usefulness in the Irish branch of our Church—whose genuine humility we almost feared might cause him to feel pain on reading the mention we had made of him—that he was beyond the reach of human praise or censure to affect him. The Rev. THOMAS GREEN, Curate of St. Catharine's, Dublin, to whom we referred in our Postscript to a letter from CLERICUS in the BEREAN for April 30th, had at that time finished his earthly course. His active service to the Master who loved him, and whom he visited, clothed, fed, and comforted in the poor, the naked, the helpless, and the desolate, because his Master's love constrained him, was interrupted on the 9th of April by a fever which soon assumed a malignant form; on the 22nd his exhausted body was relieved from suffering, and his soul entered into that rest which earth cannot afford. He had attained only his forty-sixth year, but had compressed within the period of twenty-three years a much more than ordinary amount of pastoral service to old and young and rich and poor in his own parish; and of more widely extended usefulness by support powerfully extended to various societies for religious benevolence, especially to the Protestant Orphan Asylum. "He was," says the Dublin Warder, "emphatically the poor man's minister; he entered into his feelings, sympathised with him in his distress, and relieved his wants. He had the happy method, without losing anything of the true dignity which belonged to the Christian and the gentleman, of placing himself on a level with men, and not making his condescension appear a favour; and therefore he gained the esteem and affection of those below him in rank. Every Christian whom he knew he regarded as a friend, and recognised and treated him as a brother. His income was spent in ministering to the wants of his fellow-men." Of his private character, the same parish says: "He was a man of prayer; he lived near to God, and cultivated close communion with his heavenly Father; he was well acquainted with the workings of the human heart, and was called to suffer those trials from which no Christian is exempt; but his Christian character rose superior to his trials, and, like gold, he came out of the furnace purified, shining more brightly, enjoying the sympathy and esteem of every godly and right-minded man."

THE LATE DANNOON COATES, Esq.—The last English Mail brings also an account of the death of an influential layman in the mother country, the Lay-Secretary of the Church

Missionary Society. Mr. Coates died on the 23rd of April at Ladbroke Villas, Notting-Hill, at the age of sixty-eight. He became connected with the Society at the early period when its affairs were guided by the late Rev. Josiah Pratt and the Rev. Edward Bickersteth who is still spared to the Church of Christ, though not now as an officer of the Church Missionary Society. His long connection with that institution had given to Mr. Coates such a minute acquaintance with the numerous points which have to enter into consideration in the measures for carrying on its affairs, that no man's counsel, probably, weighed so much in the deliberations of its various Committees as his. The solidity of his judgment, the clearness of his views, his prompt decision and indefatigable industry were engaged in the administration of affairs which he alone in the Committee knew in their minute details and in their connection with the earliest history of the Society's missions. His loss will be severely felt by the Committee at home and by the missionaries abroad who, previously to their going out, and on their visits home had to confer with him chiefly upon matters connected with the work entrusted to their hands.

CHURCH MISSIONARY SOCIETY.—We understand that the same day which conveyed to Salisbury-square [where the Society's office is situated] the intelligence of the death of Mr. Coates, conveyed also the more agreeable news of a further large accession of converts at Tynnevally; and of a bequest of £27,000. The late John Scott, Esq., of Broad-street, is reported to have given, by his will, the sum of £27,000, to each of three Societies, the Church Missionary Society, the Church Pastoral-Aid Society, and the Bible Society;—and £9,000, each to the City Mission, the London Missionary Society, and the Clerical Education-Aid Fund. About one-third of these sums are immediately payable, the larger portion being left in reversion. —London Record.

ECCLIASTICAL.

Diocese of Quebec.

Mission of Rawdon and Kildare. TO THE REVEREND R. H. BOURNE, RAWDON, C. E., 30th April, 1846.

REVEREND AND RESPECTED SIR, It being understood that you are on the point of leaving the Township, we the undersigned residents of the Township of Rawdon and Kildare desire to offer you a testimonial of the esteem with which we regard you personally, and of the value which we set on the ministrations and services you have rendered us during your sojourn in our midst. During a period of nine years which you have spent amongst us, you have won the regard and affection of all.

It is with feelings of sorrow and regret that we contemplate your removal from Rawdon; and we cheerfully bear witness to your fidelity and zeal in the discharge of both public and private duties; and the blameless life and conversation according to godliness, which you have manifested since your first residence in the Township. We trust that your earnest desires and prayers which have ascended in our behalf may result in much good; and that the good seed you have sown here may spring up into an abundant harvest, to the welfare of souls, and to the praise and glory of God. Praying that God may bless you with prosperity and success both personally and in your endeavours to bring souls to Christ, and advance the honour of His Kingdom,

We are, Rev. & Respected Sir, your faithful friends & servants, GEO. ROBINSON, } Church Wardens. JOSEPH SMITH, }

[and upwards of a hundred of the parishioners.]

TO THE CONGREGATIONS OF THE CHURCH OF ENGLAND IN RAWDON AND KILDARE.

Montreal, 23rd May 1846.

My dear Friends and Brethren in the Lord, I feel unwilling to go any further from you without again returning you my sincere thanks for the kind address which you presented to me previous to my departure from Rawdon. Believing as I do that it expresses the feelings of many a sincerely attached and friendly heart, of which the closing scenes of my sojourn among you were of themselves sufficient to satisfy me, I shall ever value it as a pleasing memorial of your affectionate regard and favourable appreciation of my labours. I need not hesitate to acknowledge that it is gratifying to my feelings to leave those among whom I have so long dwelt and laboured accompanied by their good will and prayers. I am happy to indulge the hope that my poor imperfect services, of which I am conscious you have given too favourable a representation, have not been entirely in vain. I am deeply affected, however, to reflect upon the condition of many among you, and can only pray that the labours of those who succeed me may be more abundantly blessed to their good. By whomsoever he will, may it please the Lord to send the grace which bringeth salvation to every household, and to every soul throughout your community; and may he grant you all peace and prosperity, and every blessing needful for your happiness in time and in eternity.

In bidding you all once more an affectionate fare - all, allow me briefly to recall to your remembrance a portion of that which I taught whilst I was among you. In my humble endeavours, according to the measure of grace and knowledge given me, to declare to you "the counsel of God," and to set before you "the way of life," I have given special prominence to two great points of the Christian religion, upon which I conceive the weight of your salvation must chiefly depend—namely, that which relates to the work of the Son of God, and that which relates to the work of the Spirit of God. I have endeavoured to present the Lord Jesus Christ as the only Almighty and All-sufficient Saviour and Mediator between God and man; and his atoning sacrifice, obedience unto death, and intercession, as the only ground of our justification before God, and the only foundation of our hope of eternal life. Salvation I have declared to be the free gift of God, bestowed on all who humbly receive and believe in Jesus Christ, and manifest the sincerity of their faith in, and love to him, by their unreserved submission and obedience.

I have insisted upon the indispensable necessity of the work of the divine Spirit, transforming, new-creating, or renewing, the soul in the image of God, effecting that new

and heavenly Birth without which our Lord declares none can enter the kingdom of God; and the only proper evidence of which is an unceasing effort to subdue all our natural corruptions, and to imitate the example of Jesus Christ, fulfilling all righteousness, and progressing in universal holiness of life and conversation. Agreeably to these views, my friends, if it be our happiness to meet in the heavenly world, it must be because we shall be found included in the number of those who are redeemed by the blood, and sanctified by the Spirit of Christ. It has been my wish and determination not to know anything among you save Jesus Christ and Him crucified. I have endeavoured to exalt Him as all in all to you, and urged you to seek God in Him as the all satisfying and eternal portion of your souls. My ambition has been to convert your souls to God, to make you sincere Christians, and to unite all the real followers of Christ in harmony and love. The means which I have used, are the simple truth of the Gospel, spoken in love, with prayer for, and humble reliance upon, the aid of the Holy Spirit and the blessing of God. If I have been, in any measure, instrumental in furthering these unsearchably important objects, I shall rejoice to all eternity, and to God alone be rendered all the praise and glory.

To conclude, I thank you for your kind wishes and prayers in my behalf, and again assure you of mine for you. Farewell.

I am, my dear Brethren, your faithful friend and servant in the Lord,

R. H. BOURNE.

[Mr. BOURNE, whose health requires some cessation from labour, at the same time that family circumstances invite him to the neighbouring States where, we trust, his stay will be but temporary, is succeeded by the Rev. C. ROLLIS whose engagement as Travelling Missionary of the Diocesan Church Society thereby ceases; a short time will necessarily elapse before the Travelling Mission can be supplied again by the ordination of some one of the Candidates for Holy orders now prosecuting their studies.—E. J.]

ST. CHARLES' STREET BRANCH OF THE QUEBEC JUVENILE CHURCH MISSIONARY SOCIETY.

An interesting circumstance has lately occurred in this city, which may perhaps be considered worthy of notice in the columns of the Berean, affording as it does the opportunity of many useful reflections not only to the young but to those of riper years, whose sympathies are engaged in the cause of Sabbath-teaching.

It is probably known to many readers of the Berean that the great fire of the 25th of May last year involved in the general calamity the building in which the teachers of the St. Charles Sunday School held their meetings for instruction; by which the Institution was not only for a time deprived of a room to meet in, but sustained a very serious loss (to them) of all the school furniture, maps, class books and library; in short every thing in use in the school. Among the other articles lost to the school were a couple of Missionary boxes of the Church Missionary Society of London, which had been kindly furnished to the Superintendent by the Rev. C. L. F. Haensel, to receive the contributions of the children in aid of the benevolent objects of that truly Christian Society. These boxes were completely filled with the coppers which the children were encouraged to bring from Sunday to Sunday, though the exact amount they contained at the time is not known; as the boxes had not been opened. From the period of the fire until a week or two since, the ruins of the building in which the Sunday School stood remained undisturbed. But last week the men engaged in removing the rubbish found in one corner, not the boxes, but their contents in the shape of a great heap of blackened coppers and a few pieces of silver, all showing by their looks, the great heat to which they had been exposed! The sum thus strangely (and it may be said providentially) recovered, after having been buried for a whole year under the ruins, may sound small when named; but, when considered as the voluntary contributions, within a few months, of a small number of poor children, is in reality considerable. More than fifteen shillings were saved in this way, and will, of course, be devoted to the purpose for which they were originally given. The reflections which this little incident suggests are too numerous even to glance at; may the simple narration of the facts have the effect of awakening a deeper interest in the good cause of sending the Gospel to Heathen lands, not only among the children and teachers of the St. Charles Sunday School, but in the hearts of all who, bearing the Christian name, desire to follow the precepts and example of their Divine Master.—Communicated.

[This is an exceedingly interesting communication. The Lord hid and covered up and now has brought to light this portion of his own treasury: so may the Teachers who are now engaged in the self-denying labours of that School hope that the Lord's jewels are only hid and covered up under the many discouraging indications of levity and inattention and waywardness among those under their instructions—and the day will come when "HE WILL BRING THEM TO LIGHT, and they shall shine in the Redeemer's crown!"—EDITOR.]

PAYMENTS RECEIVED:—From Messrs. S. Goddard, No. 105 to 156; F. W. Gates, No. 105 to 156; Wm. Gale, No. 105 to 156; W. H. A. Davies, No. 105 to 156; Mrs. A. Gillespie, No. 105 to 156; Mrs. Killaly, No. 53 to 104.

Local and Political Intelligence.

The English Mail of the 5th inst. reached town on Sunday morning, bringing dates about a fortnight later. The news is not of much importance; and, as regards the commercial interests of the colonies, not very satisfactory. Nothing decided is yet known of the fate of the ministerial measures regarding the changes in the tariff, and the state of uncertainty which this produces has an injurious effect upon the trade in those articles which are likely to come under the new scale of duties. In addition to this, the demand for timber has been completely checked, for the time, by an unfortunate disagreement between the master-builders and their men in Liverpool, Birkenhead, and other large places; the men struck