

advanced according to such proposals or schemes; or shall expose to sale any houses, lands, advowsons, presentations to livings, plate, jewels, ships, or other goods by any game, method, or device whatsoever depending upon or to be determined by any lot or drawing, whether it be out of a box or wheel or by cards or dice or by any machine, engine, or device of chance of any kind whatsoever; such person or persons and every or either of them shall, upon being convicted thereof before any one justice of the peace for any county, riding, or division, or before the mayor or other justice or justices of the peace for any city or town corporate upon the oath or oaths of one or more credible witness or witnesses (which said oaths the said justices of the peace and mayor are hereby authorized, empowered, and required to administer) or upon the view of such justice or justices or the mayor, justice, or justices for any city or town corporate, or on the confession of the party or parties accused; shall forfeit and lose the sum of two hundred pounds to be levied by distress and sale of the offender's goods, by warrant under the hands and seals of one or more justice or justices of the peace of such county or riding, division, city, or town where the offence shall be committed.

### The Berean.

QUEBEC, THURSDAY, FEB. 5, 1846.

While proceeding to act upon the announcement in our last number, that we would insert the Lord Bishop of Cashel's letter, it struck us that, as we did not intend to publish the second from the Bishop of Moray, it would be as well to omit that part of His Lordship's reply which is immediately directed against the same. We have acted in accordance with that suggestion of our mind, and now only notice that the two prominent points on which the Scottish Bishop advances claims the validity of which is denied by the Irish Prelate, are these: Whether the Scottish Episcopal Church is in canonical and legal communion with the established Churches of England and Ireland—and whether the Scotch Bishops have an absolute right, inherent in the nature of episcopacy, without any regard to the truth or error of their doctrine, to the subordination of all persons who profess episcopacy within a certain district. We have no hesitation in saying that we consider the Bishop of Cashel to have very greatly the advantage both in argument and in command of temper.

Our Correspondent MORALITY has opened a subject which had been put on our list of Agenda recently at the suggestion of a Clerical friend, and which we recognise as demanding the immediate attention of the public. It seems unaccountable, indeed, that the practice of getting up lotteries, raffles, and similar devices for substituting the chances of a throw of dice, or the blind drawing of a lot, for the exercise of skill and the application of industry, should have been so long tolerated with the publicity given to it through the advertising columns of the periodical press: still more unaccountable, perhaps, that it has sometimes been resorted to, if we are rightly informed, as a means of serving the cause of professed charity, by raffling for articles at bazaars for purposes of benevolence!

With the object of throwing light upon the legal aspect of the question, a gentleman versed in the law has been so kind as to point out to us two articles for insertion which will be found on our first page. In a decision of the late CHIEF JUSTICE SEWELL it is laid down that the English law respecting lotteries is in force in this Province, on the consideration that it is "not a law of local policy, adapted solely to the country in which it was made, but a general regulation equally applicable in any country in which the law of England obtains." The tendency of lotteries, as a species of gaming, to corrupt the morals of the people, makes them "an offence of the most alarming nature," and a "public nuisance." And the law imposes not only upon the getting up of a lottery, whether foreign or domestic, nor upon the getting it advertised, but even upon the advertising itself a fine of £200—the amount to go to the poor, of whom there are plenty. Now it certainly seems to us that in a great measure the remedy to this crying evil lies in the hands of our dispensers of justice and guardians of public safety. And if they have hitherto been slow to see their duty and the deteriorating effect which the neglect of it has upon the morals of the community—the jeopardy in which it places the character of the inexperienced and the peace of families with whom these are connected—perhaps a recent melancholy event may produce conviction and lead to a course of action consistent with it. The excitement of raffles and lotteries bears the closest relation to the propensities nurtured at those dens of iniquity, the gambling-houses. That these establishments for encouraging profligacy and dishonesty, for ruining the prospects of individuals and bringing calamity upon families, should be commonly known and yet tolerated by the authorities, cannot perhaps surprise, as long as the publication of advertisements for lotteries and raffles calls forth no censure.

Even if there were no legal enactment against games of chance, the moral aspect of the question would require the strenuous endeavours of the true lover of his country to

discourage them, and to keep every one whom he can influence out of the meshes of so treacherous a net for catching the unwary and training them for crime. No consideration of any kind ought to be sufficient to sanction so dangerous a method of raising money. Before the minds of our people, especially the young with their fiery temperaments and irregular imaginations, success in life ought ever to stand connected with right conduct in life and the blessing of God upon it—not with the throw of dice and the coming-up of a fortunate lot, the gain of one individual without exertion or claim of right on his part, to the loss and disappointment of ninety-nine others. May we not ask parents to banish the dice-box from their domestic circle—not to leave it in their children's hands as a play-thing, if they would be sorry to see it in their hands, hereafter, as the instrument of their ruin and disgrace. On the other hand, every facility should be afforded to the useful exertion of mental and physical faculties: the use of tools—the drawing-pencil and the paint-box—application to profitable reading—these might be made the means of that relaxation which mind and body need, and which ought never to be sought at the risk of correct principle.

This matter is doubly important, from the strong feeling which exists in favour of early hours for the closing of shops. No right-minded employer will feel otherwise than willing that those who are useful assistants to him in daily business should be released from their occupation at so reasonable an hour as to give them opportunity for relaxation and improvement. But what is the probability of attaining these desirable ends, while the temptations are so many for the gay and thoughtless to seek relaxation in the dens set up or haunted by those on the watch to corrupt their principles, and form them into tools for criminal enterprises, and at last into victims of their guilt? We trust that a subject of such vital bearing upon the best interests of the population will not be allowed to pass from under consideration: that those of mature minds, sound principles, and deserved influence in the community will unite in a determination to discountenance every resort to blind chance, and in the support of those laws which the wisdom of legislatures in days long passed by has enacted and which the present day of brighter light and accumulated experience ought to find us willing to carry into full effect for the immediate safety of our property and the furtherance of the nation's wealth and godliness.

**THE REV. HUGH McNEIL ON DISSENT.**—Dissenters, considered simply as such, are not to be blamed for their present position. They were born and brought up in it. They do not occupy the inheritance bequeathed to them by their fathers. Their forefathers who first dissented were not exclusively, or, as I think, principally in fault. For whatever may be said against them, and deservedly, for allowing the non-essential things of dress, and discipline, and forms of worship to induce them to break off from a Church whose fundamental doctrines and only sacraments they held and acknowledged to be scriptural: more, in my judgment, and more deservedly, may be said against the government of that Church who proposed and passed the Act of Uniformity. The true healing measure on the side of the Church of England, which if met by a corresponding movement on the side of Dissenters, would, if any thing could, lead to real and permanent Christian union in England, would be the repeal, or, if not the entire repeal yet, certainly, a very decided modification of that Act. As matters stand, however, though I think Dissenters have sustained great loss in many of the features of the primitive model which belong to the Church of England, still I think those among them, who as collective bodies or Churches have retained true apostolical doctrine, and Christ's ordinances in all things which his commandment has rendered imperative, have retained everything essential to genuine Christianity and individual salvation. With such views, which are not new to you, my brethren, it is manifest that it is not by repugnance towards Dissenters as such that I am kept aloof from the proposed Alliance. I may here add, that at various periods of my life, I have had affectionate intimacy with Christian Dissenters.

**THE REV. CHANCELLOR RAIKES ON DISSENT.**—Could we but suppose a case, where Dissent should be content with the spiritual liberty it enjoyed, and should not be anxious for the advancement of a separate interest, or clamorous for equality of privilege; and where the Established Church should be sound in the faith, and yet considerate of the prejudices of those who differed; where power should not be abused on one side, nor liberty on the other; where the Church should not so presume on its temporal advantages as to forget its spiritual character; and Dissent should not so forget its spiritual privilege as to be coveting temporal advancement; where Ephraim should not envy Judah, and Judah should not vex Ephraim; but each should rejoice in its own specific opportunities of doing good, and wish for nothing more than what was legally belonging to it; in such a case, though there would be dissent, there need be no division. A feeling of Christian love might link together those who were not separated by jealousy and suspicion. Confidence might exist, where there was no doubt as to the motives by which each were actuated; and the healthy tone of religion in such a community, would be proved by the power with which it rose above the ordinary weaknesses of our nature.

"We ask, again, do such objects appear wholly utopian? May they not be well laboured for in the use of such means as are at present presented to our readers?"

**LORD'S DAY OBSERVANCE.**—Archdeacon Henry Williams writes, with reference to the late conflict between the British force and the New Zealanders: "On the Lord's day before last the troops were engaged as on other days, and firing at the Pah the whole day. Of course they had no service. The natives in the Pah held their service, and did not return a single shot during the whole day. These are striking facts." He adds: "The loss on the part of the military is attributed, by the natives, to this circumstance." It is much to be regretted that the natives should have had any occasion given them for making such reflections.

**CONVERTS FROM ROME.**—While Rome certainly has had occasion afforded it, lately, of boasting of accessions to its ranks from among professing Protestants, it appears that Protestantism might show lists of its gains too, if it were its wont to boast of numbers. The *Dublin Warder* counts up twenty-six priests of the Church of Rome who have become Protestants, besides three Clergymen of the Church of England who were Romanists, and nine other individuals who have left Rome for Protestantism. The time within which these conversions have taken place, is not, however, mentioned.

**GERMAN CATHOLIC CHURCH.**—A correspondent of the *Continental Echo* gives a list of 174 places in Germany and Prussia where congregations of the German Catholic, or German Apostolical Church have been formed; and 20 more places where they would be formed at once, if political hindrances did not prevent it. Among the latter is Treves! No wonder that the imposture which has been acted there has disgusted individuals with the Church that sanctions it; and no greater wonder that there is influence enough there, to make the formation of a dissenting congregation dangerous.

### ECCLESIASTICAL.

#### Diocese of Quebec.

THE LORD BISHOP OF MONTREAL returned to town on Saturday last, having held Conferences, since that of 323 candidates at Montreal mentioned in our last number, at Sorel, where 45 candidates were confirmed.

Rivière du Loup	7	"	"
en haut,			
Lake Maskinonge,	5	"	"
Three Rivers,	20	"	"

#### INCORPORATED CHURCH SOCIETY.

Payments made to the Treasurer at Quebec, on account of the Incorporated Church Society in the month of January, 1846.

Jan. 1—Rev. R. Anderson, moiety of subscription in his District to 31st Dec. 1845.	£1 17 6
" 7—Megantic District Association per Rev. R. R. Burrage	1 17 6
" 19—Annual Subscription July '45, J. Von Exter.	1 5 0
" 26—Ditto 2 years to July '46, A. Gillespie.	2 10 0
	£10 10 0

#### Fund for Widows and Orphans of the Clergy.

Jan. 1—Collection at Upper Ireland, per Rev. R. Anderson.	0 9 3
" 5—Collection at Rivière du Loup, per Rev. N. Guerot.	1 13 11
" —Collection at Brandon, per ditto.	0 10 0
" 26—Collection at Gaspé Basin, per Rev. W. Arnold.	0 18 10
	£3 12 0 1/2

T. TRIGGE, Treasr. C. Socy. Quebec, 2d Feby. 1846.

#### Diocese of Toronto.

#### INCORPORATED CHURCH SOCIETY.

At the Society's Monthly Meeting held on the 7th of January, the Treasurer's statement of accounts showed a balance of £613 12. Receipts during the month:—

Sales in the Depository.	94 2 6 1/2
Cecil Mortimer, Esq., balance due on books supplied by the Diocesan Committee of S. P. C. K.	5 2 4
Toronto Parochial Association.	16 0 0
Life subscription of Hon. W. H. Draper.	12 10 0
Widows and Orphans' fund collection.	36 8 0 1/2
	£164 2 11

The payments during the same period have been—

Sundry payments as per audit 3d Dec., 1845.	126 8 9 1/2
The Rev. J. Mockridge, his allowance to 31st Decr 1845.	4 12 7
The Rev. F. Tremayne.	13 17 9
	£144 19 1 1/2

On the recommendation of the Standing Committee, the payment of the following accounts was ordered:—

R. Cuthbert—Stock	£4 3 5
Expenses	6 6 8
	10 10 1

Bibles bought for the use of the Provincial Penitentiary.	21 17 6
Duty paid on books from New York.	8 5 3
Petty cash.	2 6 10 1/2
Thomas Champion, salary.	10 8 4
Boy's wages.	1 13 4
	£55 1 4 1/2

The sum £5 18. was granted for the purpose of paying the Rev. F. A. O'Meara's expenses of the second of two visits made by him to the Indians at the Sault St. Marie. £50 sfg. were allowed towards the maintenance of a Travelling Missionary in the Simcoe District. The fourth of the four annual Sermons to be preached in aid of the Society's funds was agreed to be applied to form a fund for the support of Students in Theology, to be placed at the disposal of the Lord Bishop for that purpose. Payment ordered of £16 2s. 5d. to the Treasurer of

the Thornhill Parochial Association for local purposes, and transfer of £20 towards salary of the Trav. Missionary for the Home and Simcoe Districts—the total of £36 2s. 4d. being 3/4ths of the funds paid to the Treasurer by that Association, so appropriated by the Thornhill Committee.—Condensed from the *Church*.

THE LORD BISHOP OF TORONTO has requested that the Collection for the object stated in the above abstract may be made on the 22d of this month, being Quinquagesima Sunday.

#### ST. PAUL'S CHURCH, KINGSTON.

Rev. and dear Sir:—Having observed in the report of the proceedings of the Midland and Victoria District Branch of the Incorporated Church Society, that it is intended "to dedicate the Church now building in Kingston to St. Paul," I request you will do me the favour to state if the Building Committee to which you are Secretary, and who are exclusively charged with the concerns of that intended church, have authorized the Church Society to make this declaration; and if not, whether it is the intention of the Building Committee, as representing the subscribers for its erection, to permit this church to be so dedicated.

Having been the humble instrument in bringing the subject of the building of this and St. James's Church before the Protestant Episcopal community of Kingston, and, although a stranger, feeling the deepest anxiety and interest as to everything connected with them, I trust I may stand excused for the liberty thus taken in addressing you upon a matter which, although it is designated by the Reverend Editor of *The Church* newspaper as "straining at a gnat," is, in my opinion, of the highest importance, where ambiguity and the language of human tradition is adopted and pertinaciously adhered to, in preference to the plain and unequivocal directions of Scripture.

I am, Rev. and dear Sir, yours faithfully,  
P. B. DEBLAQUIERE,  
Secretary of the Building Committee of St. Paul's Church, Kingston.

KINGSTON, Jan. 23, 1846.

MY DEAR SIR:—In reply to your communication of the 21st inst., addressed to me as Secretary of the Building Committee of St. Paul's Church, I have to say, that no connection exists or has existed, between the Church Society and the Building Committee of St. Paul's Church; and that as regards the expression to which you attach so much importance, no influence has been exerted to procure its insertion in the Report of the Church Society of the Midland and Victoria Districts.

I would moreover say, that when the church in Queen-street, now in progress of erection, is completed, the Lord Bishop of the Diocese will consecrate it to the exclusive worship of Almighty God, by the name of St. Paul, according to the form usual on such occasions.

Believe me, my dear Sir, yours faithfully,  
W. M. HENCHER,  
Secretary of the Building Committee of St. Paul's Church.  
To the Hon. P. B. DEBLAQUIERE.

#### The News.

#### To the Editor of the Berean.

SIR,—I find that both you and your contemporary of "The Church" have copied an article from the *Cornwall Observer* which states that "the Lord Bishop of Toronto has appointed the Rev. H. Patton of Kemptonville to the Rectory of Cornwall." I can readily conceive that you considered the fact of Mr. Patton's appointment as the matter of interest to the public, and were not concerned to examine the terms in which that fact was announced;—but I would respectfully suggest that the loose statement which you have endorsed may increase the existing misapprehension as to the amount of patronage possessed by the Colonial Bishops. Might it not be well to rectify the error into which you have fallen, and to inform your readers that the Bishop of Toronto could not have appointed Mr. Patton, for the very simple reason that the appointment does not rest with the Bishop? That His Lordship may have used his influence with the Government in Mr. Patton's behalf is very probable; more than this he could not have done.

I remain,  
Your obedt. Servant,  
G. M.

[We thank our Correspondent for setting us right; he has correctly conceived the manner in which the piece of intelligence found its way into our columns.—En.]

#### To the Editor of the Berean.

Allow me to call your attention, as well as that of the proper authorities, to the existence of an evil which seems to be fast gaining ground in our community, and which, if not checked in due time, threatens the most serious consequences. I allude to the prevalence of a gambling spirit, as displayed in the numerous lotteries, raffles, &c. which have lately taken place or which are still to come off. I am happy to say that in Quebec we have had but one or two instances of the kind; but in Montreal they have become very frequent. In looking over some of the journals of that city I see advertised at the present time; a long list of prizes in some lottery of the United States, with a tempting title to attract unwary persons; then a notice of a raffle of a number of engravings, where every ticket will receive a prize of more or less value; then follows one from a house largely engaged in the manufacture and sale of musical instruments, where the value of the prizes is set down at £312; and, in addition, I observe a notice of a lottery by another establishment engaged in the same trade which says that, "having a heavy stock on hand, the proprietors have determined to try and get off, by means of a lottery, goods in their line to the amount of £375."

In the first place, look at the injury which this way of disposing of stock does to regular, steady-going tradesmen. Who would go and give £60 or £70 for a piano-forte or a harp, at a shop, when by a throw of the

dice he may become possessor of the instrument for two or three pounds! If this practice is allowed to continue, other tradesmen must in self-defence get up similar attractive schemes, and there will be nothing but gambling, with all the evils attendant upon it.

My purpose, Mr. Editor, is not to expatiate upon the mischievous and ruinous tendency of lotteries and every thing connected with them, under whatever name put forward. These evils are too well known by experience; as a proof of which it is sufficient to mention that in England lotteries have long since been suppressed by the law, and declared "public nuisances." In the United States too, at least in a majority of the States, lotteries are prohibited. My purpose is merely to draw public attention to the illegality of these schemes; so that proper remedies may be applied to check the insidious disease before it has spread any farther. My impression is that every one of these lotteries, raffles, &c. are illegal, and would subject the persons concerned in them to prosecution and a penalty. And I can only account for the impunity which has hitherto attended these projects by supposing that the Crown-officers, as long as the evil was so trifling, did not think it worth while to interfere. Can you inform me, Mr. Editor, of the law upon this important subject? Are not lotteries absolutely illegal?

Quebec, Jany. 1846.

#### MORALITY.

#### To the Editor of the Berean.

SIR,—The subject of a very pertinent letter of your correspondent "Layman" appears to demand serious and early attention. Under no pretence whatever should that most dangerous of all orders, the "Jesuits," be suffered to get possession of one foot of land in this country, for as they have proved themselves too mischievous to be allowed to exist as a body in old countries, what evil may not be expected to arise from their crafty machinations in a comparatively young one?

By taking a retrospective glance at history as regards this order, we shall find that "The vow of implicit obedience to its General, distinguished it above every other religious fraternity, and the strenuous endeavours to get into the hands of its members the superintendence of all education, as well as the situation of Confessors or Chaplains, especially in families of the higher orders, obtained for it the highest influence.

Literary attainments and pleasing manners, refined and prudent conduct were its letters of recommendation to such places of trust; cunning calculations and laying in wait for circumstances, were its fundamental principles; its morality was self-interest; a prudent distribution of its members, and artful connexion and communication with one another, so as to work together like one man for one grand object, was its universal policy. Every thing was made subservient to the Romish Church and the influence of the papacy.

This order, at its most flourishing period, had fourteen hundred colleges, and more than twenty-two thousand members. And what was predicted respecting it by its General, Francis Borgia, has to this day been too truly and accurately realized, namely,

"We have come in like lambs;  
We shall rule like wolves;  
We shall be driven out like dogs;  
We shall be renewed like eagles."

We ought to thank Almighty God, Sir, that the fourth part of the prophecy is not yet quite fulfilled.

Think, Sir, of the happy home of your youth, the comfortable fireside, the confidential and merry circle around the peaceful hearth in which you delighted, and for which you would in those days joyfully have shed your heart's dearest blood to protect and maintain it sacred—Oh! think, while breathing in that pious home, the sweet atmosphere of true Christian love, which a Saviour's spirit purified, a Saviour's spirit hallowed—and in which as a congenial clime, all the benevolent affections expanded; and now, Sir, picture to yourself that lovely scene, that heaven on earth, reversed, destroyed by the introduction of a visitor designated "Jesuit." Observe him in his office of Confessor, see his stealthy step gliding from room to room as best suits his evil purposes, sipping the confidence of the father from the son, the mother from her daughter, the brother from the sister. Behold him in possession of every secret of the once free and happy family, at the bedside of the dying father, charged with threatenings to overwhelm if he be refused—glib with promises to smoothe the path of death, if he be obeyed; he has professed to bring ghostly counsel, he has ruined a family—but another possession has been added to his Order.

"Alas, how has sin poisoned every blessing into a curse, and—turned our glory into our shame! The benevolent Creator bestowed the faculty of speech, to enable man, as the High Priest of nature ministering in earth's temple, to offer up acceptable sacrifice of prayer and praise before the throne on high, and to diffuse such piety and peace, such gladness and consolation among the dwelling places of the children of men as would make earth an anticipated heaven. Has it not been by man's depravity perverted into a means of turning earth into an image of hell, and insulting the Almighty with language the most hateful to His ear, rising before His throne, like the foul steam of an abominable and accursed sacrifice defiling the earth, and darkening the heavens, with its black polluted breath?"

Let the last words of the Layman "let us bestir ourselves in time," be our Tocsin; sound it, Revd. Sir, in the ears of our Clergy, call upon them to blow the trumpet to their several congregations; and if there be not a proper and heart-felt response, you and I at least, Sir, not forgetting our friend the "Layman," may comfort ourselves in having done our duty.

The Legislature ought to be roused to the enactment of a Law, to prevent that dangerous order from holding, or owning land or other property in this country, either directly or indirectly.

The monied man, or great landed proprietor will say "May I not do what I will with mine own?" Most certainly; but not to the subversion of good order and the well being of the