

1600, and consequently several years before the actual occurrence of the plot, the very case of a gunpowder conspiracy is put as an illustration of the writer's argument. There have been some jurists," says Delrius, "who have given it as their opinion, that with respect to crimes about to be committed, if the person confessing refuses to abandon his criminal purpose, and determines to persevere, it is lawful for the confessor to disclose them for the purpose of prevention; but this is a dangerous doctrine, and deters men from confession. The supporters of this doctrine may be right, if they limit it to the case of a person, who comes to his confessor with the pretence only of making his confession, and in reality with the intention of obtaining advice or of deceiving the confessor, or perhaps even of drawing him into a participation of his crime; for this is not a real sacramental confession, nor indeed is the matter in such cases confided under the seal of confession at all. But where a person comes with a sincere intention to confess and obtain absolution, and thus opens his mind under the protection of the seal of confession, unquestionably the general doctrine, that it is not lawful to disclose the secret, though it amount to treason against the state, must be adhered to; and this doctrine is confirmed by the authority of a majority of jurists and divines. They limit it, however, in the first place, to the case of a true confession; and they admit, that the priest may strongly admonish the persons confessing to abstain from their criminal enterprise, and, if this produce no effect, may suggest to the bishop, or the civil magistrate, to look carefully for the wolf among their flock, and to guard narrowly the state, or give such other hints as may prevent mischief without revealing the particular confession. They add a second limitation, namely, that where the penitent has accomplices, and he himself is brought to repent of his design, and promises amendment, but a danger arises that the crime may be perpetrated by others, it is lawful for the confessor to prevent mischief by revealing the secret, even without the consent of the person confessing. Both these limitations depend upon this question—can a priest in any circumstances make use of the knowledge which he has obtained by means of confession to avert imminent mischief to the state? For instance, a criminal confesses that he or some other person has placed gunpowder or other combustible matter under a certain house; and that unless this is removed, the house will inevitably be blown up, the sovereign killed, and as many as go into or out of the city be destroyed or brought into great danger,—in such a case, almost all the learned doctors, with few exceptions, assert that the confessor may reveal it, if he take due care that, neither directly nor indirectly, he draws into suspicion the particular offence of the person confessing. But the contrary opinion is the safer and better doctrine, and more consistent with religion and with the reverence due to the holy rite of confession."

This passage is inserted at length, because it contains the most strenuous doctrine to be found in the writings of the Jesuits on this subject; and also because part of the doctrine it inculcates, respecting concealing confessions, seems to bear a great resemblance to the line of conduct which, according to his own statement, Garnet adopted. It is natural to suppose that a contemporary treatise, upon a subject of doctrine, written by a Jesuit, would be in his hands; it is probable, indeed, that Delrius's book was, at this time, well known to the English Catholics; and Sir Everard Digby possibly referred to it in his letter to his wife, when he says "I saw the principal point of the case (the lawfulness of the plot,) judged in a Latin book of M. D. (Martin Delrius)."

The Berean.

QUEBEC, THURSDAY, FEBRUARY 24, 1846.

In this number, we have brought to a close the second part of the "Homily against Peril of Idolatry," being part of a book declared, in the 35th of the Church's Articles of Religion, to contain "a godly and wholesome doctrine, and necessary for these times." We have not hitherto looked upon the clause "necessary for these times" as having a prospective force, and as being framed, by those who introduced it, with any assumption of fore-knowledge, that the necessity of the times in which they lived and agreed upon these Articles shall continue to exist in all the subsequent ages of the Church. But we are exceedingly struck with the applicability of that very clause to the "times" now present, though the words were framed in the sixteenth century; and while correcting the press of the portions of this Homily which have now appeared in successive numbers of this publication, we have had our heart lifted up in devout gratitude to God who has caused the sentiments of our reformers upon the admission of paintings and of images in our places of worship to be so clearly expressed, and the record of them to be so solemnly invested with authority.

There is a third part to the same Homily "containing," as the heading declares, "the Confutation of the principal Arguments which are used to be made for the Maintenance of Images. Which Part may serve to instruct the Curates themselves, or Men of good Understanding." This heading shows that the former parts of the Homily were expressly designed for the instruction of the population at large, many of whom might not be able to boast of remarkably "good understanding," and yet it was desired that by a very plain and explicit exposition of the case, they should be informed of what Scripture and experience taught in this matter. And truly, there are some passages of striking popular eloquence and lucid exposition in this valuable piece of authoritative instruction.

We shall not proceed to insert the third part also of this Homily; a quotation from it was introduced in our leading article on the 13th of January; larger selections are found in our numbers for April 16 and 23, 1846, and we commend to the attention of our readers the following short extract in addition.

"Now concerning their objection, that an image of Christ may be made; the answer is easy, for in

God's word and religion, it is not only required whether a thing may be done or no; but also whether it be lawful and agreeable to God's word to be done or no. For all wickedness may be and is daily done, which yet ought not to be done. And the words of the reasons above alleged out of the Scriptures are, that images neither ought nor can be made unto God. Wherefore to reply, that images of Christ may be made, except withal it be proved that it is lawful for them to be made, is, rather than to hold one's peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no image can be made of Christ, but a lying image—as the Scripture peculiarly calleth images lies—for Christ is God and man. Seeing therefore, that of the Godhead, which is the most excellent part, no image can be made, it is falsely called the image of Christ. Wherefore images of Christ be not only defects, but also lies. Which reason serveth also for the images of saints; whose souls, the most excellent parts of them, can by no images be represented and expressed. Wherefore they be no images of saints—whose souls reign in joy with God—but the bodies of saints, which as yet lie putrified in the graves. Furthermore, no true image can be made of Christ's body; for it is unknown now of what form and countenance he was. And there be images of Christ, and none of them like to another; and yet every one of them affirmeth, that theirs is the true and lively image of Christ; which cannot possibly be. Wherefore, as soon as an image of Christ is made, by and by is a lie made of him, which by God's word is forbidden."

To this quotation, which, on account of its severe wording, we should not admit into our columns, if it did not come with the highest sanction of the Church, as "godly and wholesome and necessary for these times," we will at once subjoin a frank admission that those who at the present day promote the introduction of paintings into places of worship in the Church of England "err of a certain zeal; and not by malice;" but they do err; and we are certainly content to incur their displeasure rather than that we should set at naught, or keep under a bushel, the light of Church-doctrine on a subject in which she herself sees peril of the most threatening character.

It remains to be noticed that, notwithstanding the warnings so strongly expressed in the Homily; paintings are here and there seen in English churches. They are; and that is one of the painful proofs of the tendency to deterioration which belongs to every thing administered by man. Paintings have been introduced more freely, perhaps, in quite modern days than they were during any period of similar duration since the Homilies were set forth by authority. Among others, in the Chapel at Eton College, under the auspices of Masters who would probably rejoice in the appellation of High Church, and in the Chapel at Rugby, with the concurrence and zealous co-operation of Dr. Arnold, whom many would stigmatize as Low Church, painted windows have been put in by subscription from the scholars. If men notoriously lax in respect to compliance with the requirements of the Church are found thus engaged, no surprise need be felt: gratification of aristical taste is more to them, any day, than duty to the Church and a concern for men's souls. But when the authoritatively declared mind of the Church is thus disregarded by those who would be thought absorbed in the business of studying and acting upon Church-principles—who investigate the rubric and are punctilious in observing it, while they manifest a total ignorance of the Homilies, an utter unconcern about the doctrine set forth in them, and perhaps even resentment against those who direct the minds of men towards the teaching of the Church in its integrity—astonishment then will naturally be excited, and the profession of churchmanship which can consist with such practice can only be treated as an idle pretence.

We have to acknowledge the receipt of the Rev. Dr. Ryerson's "Report on a System of public Elementary Instruction for Upper Canada," for which we offer our best thanks to the sender. Our delay in making this acknowledgement has arisen from a wish to look it over, so as to enable us at once to signify our sense of its value. With great pleasure we have found the author quoting largely from various educational works of which we had some previous knowledge, and among them from that by the present Bishop of Pennsylvania, an extract from which forms part of the selection made by us for the fourth page in this number.

Dr. Ryerson made it his business, on being appointed to the office of Chief Superintendent of Schools for Upper Canada, to visit those countries in Europe "in which the most approved systems of Public Instruction have been established." The justly celebrated system now in operation in Prussia has evidently excited his special regard, both from his own observation, and from the glowing language of admiration in which writers speak of it whose works he has carefully consulted; and his Report answers the twofold purpose of stating the high degree of efficiency which Public Instruction may acquire, and the deplorably low state in which, as yet, it is found in this Province.

The Report exhibits in a variety of ways the qualifications which a good Schoolmaster ought to possess, and in which the masters of Elementary schools in Canada are generally utterly deficient. A good Schoolmaster is the kind of man that would be a most desirable person to have in one's employment in a great many other branches of service. Now there are a few men, so doggedly devoted to teaching because they are fond of it, that they will put up with worse pay, with more ingratitude, with greater annoyance, and with a lower standing in society, as schoolmasters, than would be their lot if they accepted employment of a different character. But it will be vain to expect that a body of well qualified men will ever be retained in the office of teachers, unless the remuneration and other acknowledgments of their service become such

as to diminish the inducements, now existing, for them to exchange it for some other, presenting greater attraction.

We have heard of a lady who applied to a female friend at Berlin, to get her a domestic tutor for her sons: He was to be a good-looking man, of genteel manners, varied attainments, possessed of accomplishments, of undisturbable patience, even temper, regular habits, pleasing conversation, modest deportment, and strict integrity. The lady at Berlin wrote in reply, that the kind of man described by her friend was the very thing she was engaged in looking-out for; and as soon as she found him, she would try to get him for a husband.

The kind of men who would make good Schoolmasters in Canada are also constantly looked-out for by a variety of persons who want the services of just such men, and who would make their situation nearly as much more comfortable than school-keeping, as the advantages which the Berlin lady intended for the ideal sketched by her friend were superior to the position of a domestic tutor. And the public must not calculate upon their preferring employment in schools, as long as the inducements to renounce it are so many and various.

Mr. Guizot, the French statesman, as quoted by Dr. Ryerson, describes the good Master as one

"who knows much more than he is called upon to teach, that he may teach with intelligence and with taste; who is to live in a humble sphere, and yet have a noble and elevated spirit; that he may preserve that dignity of mind and of deportment, without which he will never obtain the respect and confidence of families; who possesses a rare mixture of gentleness and firmness; for, inferior though he be, in station, to many individuals in the Com-munes, he ought to be the obsequious servant of none; a man not ignorant of his rights, but thinking much more of his duties; shewing to all a good example and serving to all as a counsellor; not given to change his condition, but satisfied with his situation, because it gives him the power of doing good; and who has made up his mind to live and to die in the service of Primary Instruction, which to him is the service of God and his fellow-creatures."

It will be a long while before teachers, to any extent, shall be found to answer this beautiful description; we doubt whether they do, to any great extent, either in France or in Prussia. Good masters are retained there, upon the whole, by the same means as good workmen of every other class. It is made worth their while to stick to their profession. Such will have to be the course in Canada. Until it is, we have to resign ourselves, as the French Prime Minister himself does in a sentence closely following those above quoted: "Though we are often obliged to be contented with indifferent Schoolmasters, we must do our best to improve the average quality."

Towards this improvement, the NORMAL SCHOOL last year opened at Toronto, for the training of Teachers, is intended as an effectual means. We wish it every possible success, but we are somewhat at a loss to calculate how, under the mixed government to which that institution is subject, and with the mixture of materials of which it is composed, earnestness in religion can either be inculcated by its Conductors, or peaceably prevail among its pupils. But it is an experiment upon which we look with no dis-favour, and of the successful working of which we shall be glad to hear; if our expectations are moderate, our wishes may be affirmed to be ardent and sincere.

We have placed on our first page an article on the mode by which the Proprietors of Blackwood's Magazine have succeeded in protecting their interests against the re-publishing practices of the book-sellers in the United States. As a step towards the correction of a serious evil and injustice to the English publishers generally, this transaction is deserving of attention—opening the prospect that other publishers in England will take similar methods of protecting themselves, and that eventually a fair treaty for international copy-right will be formed between the two governments of Great Britain and the United States:—though the difficulty will be great, because all the pecuniary advantage from the license of re-printing will, for a long time to come, be on the side of the American, who publishes cheaper than his rival on the other side of the Atlantic.

It must, at the same time, be hoped, that the convenience of readers in the British Colonies will be taken into consideration, by those who may have influence in the matter, to this extent that we may be able to obtain English publications at more moderate charges of transport and with more promptitude than has hitherto been our lot. If, by the Atlantic steamers, we could get parcels conveyed at a reasonable expense, with promptitude and regularity, one part of that inducement would be removed which has hitherto introduced into the North American Provinces so many New-York re-prints, to the detriment of the owners of copy-right in the mother-country. Another step in that direction would be the abolition of all import duty upon English books; for if we are to resist the temptation of supplying ourselves cheaper from the United States, we may surely expect that the high price of English publications should not be made higher by a government impost, and so the temptation be increased in severity.

ASYLUM FOR WIDOWS AND ORPHANS OF THE MILITARY.—It has been a cause of satisfaction to us, and to many of our readers, we feel persuaded, that we have been enabled to insert acknowledgment of liberal contributions towards the funds of this charity from time to time, of late, another of which appears in this number. It is still more gratifying to learn that the interest taken by several ladies in the promotion of its prosperity is not limited to their pecuniary contributions, but that they add to them their personal services also in visiting the poor inmates of this useful institution.

THE JEWS IN PARLIAMENT.—Immediately before the adjournment of Parliament Colonel Sibthorp inquired of Lord John Russell whether the Jews, if admitted into the House of Commons, could attend in their places on Friday evenings or on Saturdays. Mr. Alderman Salomons answered the question by anticipation a few weeks ago. The worthy Alderman, who is a member of the Marylebone vestry, is most punctual in his attendance at the Saturday meetings of that body, and three or four weeks ago he took occasion to state that he felt he was acting in accordance with the spirit of the Jewish religion in being present at the vestry meetings on Saturday, because he was not there to serve any personal interests of his own, but to promote measures for the public good.—Globe. [It remains doubtful, whether the Alderman's spiritual guide, the Rabbi, interprets the law in the same sense, as regards attendance upon municipal, and as regards parliamentary duties on the Jewish Sabbath.]

ECCLIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

The Fifth Anniversary of the RICHELIEU DISTRICT ASSOCIATION of the Church Society was held at St. John's, Canada East, on Wednesday, 16th February, 1846. The prayers were read by the Rev. WM. THOMPSON of Christeville, assisted by the Rev. C. FOREST of Grenville; and an appropriate Sermon preached by the Rev. I. P. WHITE of Chambly, from Rom. i. 16—"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek." The Sermon was listened to with marked attention and, we doubt not, with profit by a large congregation. After service the meeting adjourned until half-past six o'clock in the evening, when the chair was taken by the Rev. M. J. TOWNSEND, Rector of St. Thomas and St. George, the Rev. CHARLES BANCROFT, Rector of St. John's, acting as Secretary. The congregation was very much larger than in the morning. After the usual prayers and an opening address by the Chairman, the Report was read, a portion of which only can here be given.

Report.—The Church Society is a system of means for the promotion of a high and holy end,—an end for which the Son of God left the throne of Heaven, and taking our nature upon Him, humbled Himself unto death, even the death of the cross. The SALVATION OF THE SOUL, this is its object. We shall learn to appreciate its instrumentality, therefore, precisely in the measure that we value the interests of the soul. We shall labour for its advancement in the proportion that we imbibe the missionary spirit of Him who came "to seek and to save that which was lost." In the language of our beloved and venerated Diocesan: "It is the cause of our religion, it is the cause of God; it is the cause of Christ, with which we must consider ourselves charged in promoting the prosperity and urging on the operations of the Diocesan Church Society."

In attempting to record the results of the past year in the Richelieu District, great difficulty is experienced, owing to the removal of the local Secretary to another field of labour, and the lamented decease of the late Rector of St. John's. Enough, however, may be gleaned from other quarters to call forth an expression of gratitude to the great Head of the Church, and to stimulate the members of the Association to renewed and more vigorous efforts in His service.

Although no detailed Reports have been received from either of the Parishes of Christeville and St. John's, the Clergymen in charge are confidently of the opinion that they will not be wanting in their duty, but that the general Report in July will show a growing interest in the affairs of the Society.

The following statement is given by the Rev. I. P. WHITE of Chambly:—
 Am't of annual donations appropriated wholly by the contributors for the support of the Clergymen, £60 0 0
 Am't of annual subscriptions, one half of which is appropriated for local purposes, 16 2 6
 Am't of Ladies' collections wholly appropriated by the contributors towards the completion of the Parsonage House, 4 9 9

£80 12 3
 Collection on Quinquagesima Sunday, 1847, for the general purposes of the Society, 10 6 6½
 Collection on Oct. 17, '47, towards the Widows and Orphans Fund, 6 17 6

£97 16 3½
 In addition to the above, a Sunday School Library has been obtained, and the Church and Parsonage insured against loss by fire.

The following is the summary from Clarenceville, (Rev. M. J. Townsend.)
 Am't collected for general purposes: St. George, Feb. 7, 1847, £1 10 0
 St. Thomas, March 14, " 0 15 0

£2 5 0
 WIDOWS AND ORPHANS: St. George, Oct. 3, 1847, £1 8 1½
 St. Thomas, " 1 1 10½

2 10 0
 Annual Subscriptions, 1847: St. George, 7 5 0
 St. Thomas, 3 5 0

10 10 0
 Ladies' Lists, 1847: Collected by Miss Bunker, £0 7 6
 Miss Derick, " 1 1 3
 Miss J. Bullock, " 0 16 3

2 5 0
 From Laprairie there is no report, in consequence of the change which has recently taken place in the officiating Clergymen. From Lacole, St. Remi, and Russelltown no further report has been obtained than what may be found in the general printed Report for 1847.

The Treasurer's account was next read, showing a balance in the hands of the District Committee, of £27 10 9½.

After which the following Resolutions were unanimously passed by the meeting:—

1. Moved by the Rev. W. THOMPSON, and seconded by Mr. LEGGERT—That the Report now read be approved.

2. Moved by the Rev. I. P. WHITE, and seconded by Mr. B. VAUGHN—That this meeting, being deeply impressed with the importance of the objects contemplated by the Church Society, do now resolve, in the strength of God, to renew their exertions for the ensuing year.

3. Moved by Mr. WM. MCGINNIS, and seconded by the Rev. C. FOREST—That the thanks of the meeting are due, and are hereby tendered to the Officers and Committee for their services during the past year.

4. Moved by the Rev. C. BANCROFT, seconded by Mr. J. C. PIERCE—That this association, in expressing their sympathy for the bereavement sus-

tained by the parent Society in the death of the late Rev. WM. DAWES, the General Secretary, do also bow with submission to that mysterious dispensation which has deprived them at the same time of a faithful helper and friend. Nor would they forget those other bereavements which have caused sorrow to so many hearts.

5. Moved by the Rev. Mr. LONSDALE, seconded by Mr. FOREST—That the following gentlemen, in conjunction with the clergy of the district, do compose the Committee for the ensuing year, with power to add to their number:

Messrs. W. Macrae, Messrs. Frye, Virgil Titus, Ingleden, James Bissett, Wilson, Benj. Vaughn, P. C. Derick, Isaac Coote, A. H. Vaughn, Nelson Mott, A. Chapman, Chas. Pierce, C. Stewart, Wm. Lindsay, H. Smith, Mills, H. Musson, Hatt, Gordon, Tule, R. Hoyle.

6. Moved by the Rev. Mr. MONCK, seconded by Mr. C. PIERCE—That the thanks of the meeting be given to the Ladies for their past kind and self-denying services in aiding to collect funds, and that they be solicited to continue their endeavours for the ensuing year.

7. Moved by the Rev. Mr. THOMPSON, seconded by Mr. MCGINNIS, that the Rev. CHAS. BANCROFT be appointed Secretary of the association in the room of the Rev. F. BROOM, resigned.

8. Moved by Mr. N. MOTT, seconded by Mr. V. TYRUS—That the thanks of the meeting be given to the Chairman.

A numerous and highly attentive audience plainly manifested the interest they felt in the proceedings of the evening; nothing in short was wanting, but the presence of our deceased friend and brother. The Doxology and blessing closed the meeting, and we parted mutually refreshed.—Communicated.

ENTHRONIZATION OF THE LORD ARCHBISHOP OF YORK.—This solemnity took place in the Cathedral of York, on Thursday the 13th of January, in the presence of a large number of spectators.

DIocese of MANCHESTER.—The Consecration of the Rev. J. P. LEE, D. D., to the newly erected see of Manchester took place at the Chapel Royal, Whitehall, London, on Sunday the 23rd of January. The consecrating Bishops were His Grace the Archbishop of York, the Bishop of Worcester, and the Bishop of Chester.

The new Bishop has appointed the Rev. J. GARNETT, Rural Dean of Birmingham, to be his Lordship's Examining Chaplain.

THE BISHOP ELECT OF HEREFORD.—The proceedings in the Court of Queen's Bench, designed to compel the Archbishop of Canterbury (by the authoritative interference of the Lay Judges presiding over that Court) to hear the objections made to Dr. Hampden's continuation as Bishop of Hereford, and to determine thereupon, commenced on Monday the 21th of January, on which occasion Her Majesty's Attorney General, with whom were the Solicitor General and another lawyer, appeared, under instructions from the government, and "with the full concurrence of the Lord Archbishop of Canterbury" for the purpose of showing cause against the rule. The argument went on for several days, and the latest information received on the subject states that the Lord Chief Justice Denman announced that the judgment of the Court would be given on Tuesday the 1st of this month.

THE REV. CHARLES GAYER, whose successful labours towards the diffusion of the Gospel among the R. Catholic population in Dingle, and its neighbourhood for the last thirteen years have earned for him a very high reputation, has been carried off by the prevailing fever. This melancholy event took place at Dingle on Thursday last the 20th ulto.

ASYLUM FOR WIDOWS AND ORPHANS OF THE MILITARY.—The receipt of the following subscriptions to the funds of this Asylum is gratefully acknowledged; namely:—
 Lady Caldwell, £0 10 0
 Mrs. Colonel Gordon Higgins, 0 5 0
 Capt. Ingall, " 0 10 0
 W. R. ORD,
 Lt. Col., President.

THE AGENT OF THE ACHILL HERALD acknowledges with thanks the receipt of Seven Shillings and Six Pence from the Rev. R. G. PLUES, for the Achill Mission.

THE REV. C. L. F. HAENSEL begs to acknowledge the receipt of One Pound Eight Shillings and Halfpenny, by the hands of the Rev. E. W. SEWELL, being contributions to the CHURCH MISSIONARY SOCIETY in the Sunday School held at the Chapel of the Holy Trinity.

PAYMENTS RECEIVED—Rev. W. C. Wilson, No. 142 to 193; Rev. H. Hotham, No. 209 to 260.

TO CORRESPONDENTS: Received C. B.—C. Y.; —D. S.

Local and Political Intelligence.

Telegraphic news respecting the arrival of the Steamer *Hibernia* at New York reached Quebec on Thursday last at 11 A. M. The Express from Halifax, bringing the letters, arrived on Friday evening, and the newspaper-bags on Monday by the regular mail. We extract largely from the *European Times*, being highly gratified by the following favourable account of the present state and opening prospects of commerce:

The trade and commerce of the country have manifested symptoms of improvement during the past fortnight. Money is more abundant, and can be obtained on easier terms; and as the influx of specie from distant parts of the world goes on satisfactorily, there is reason to expect that ere long we shall witness a more prosperous trade, especially if nothing occurs to interrupt the gradual confidence which is now taking place. The accounts from the manufacturing districts show a gradual improvement in the employment of operatives. Some few failures have taken place during the fortnight, but it is gratifying to be able to state that they are of minor importance. The demand for most articles of foreign and colonial produce has been extensive. The prices obtained are more remunerative, and, from all the indications which are observable in the commercial circles, we may predict the return of better and more prosperous times.

LIVERPOOL. CORN MARKET.—Flour, western canal, 28s 6d, a 29s; Richmond and Alexandria

* *Disquis. Mag.*, lib. VI. p. 7. Edit. Venet. 1615.
 † Digby's Letters, appended to the *History of the Gunpowder Plot*, p. 246. Edit. 1679.