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The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

VOLUME V.—No. 9.]

QUEBEC, THURSDAY, MAY 25, 1848.

[WHOLE NUMBER 217

TO A WOOD VIOLET.
Pale dweller in the grove—
When by the mossy spring, fatigued, I lie
In some dark woodland shrine, how do I love
To steal with pleasant eye,
Along the cool green sod,
Greeting thy slender form—and then look up
From this weak, delicate stem, to that high God,
Who formed thy tinted cup—
Who made thy humble home
Beside the lofty leaf-crowded forest tree,
And taught thee when the wind and steam should
come
That thou wert safe as he!
For in the wide domain
Where he hath sway, the smallest flower that
blows,
Nay, even the insect of a drop of rain,
His searching wisdom knows.
And shall I be forgot,
Thou God of love! that in the boundless sweep
Of thy creation, I am lost—a speck—
A drop within thy deep?
O, overwhelming thought!
Prone to the earth, no humble hearted child,
At thy low feet my prostrate dust is brought,
Then low'ring of the veil!
Yet have I sought to rise—
For he who smites with care thy gentle life,
Will be my God and guide for ever,
Thro' all this stormy strife.
C. C. C.

THE SHORT CATECHISM, A. D. 1553.

Master. Thou hast said enough of the again rising of the dead. Now remaineth, that thou speak of the holy church; whereof I would very faintly hear thy opinion.
Scholar. I will rehearse that in few words shortly; which the holy scriptures set out at large and plentifully. Above that the Lord God had made the heaven and earth, he determined to have for himself a most beautiful kingdom and holy commonwealth. The apostles and the ancient fathers that wrote in Greek, called it Ecclesia, in English, a congregation or assembly; into the which he hath admitted an infinite number of men; that should all be subject to one king as their sovereign and only one head: him we call Christ, which is as much as say we appointed. For the high bishops, and kings among the Jews, (who in figure betokened Christ, whom the Lord anointed with his holy Spirit,) were wont by God's appointment at their consecration to have material oil poured on them. To the furnishing of this commonwealth belong all things, as many as do truly fear, honour and call upon God, wholly applying their mind to holy and godly living; and all those that putting all their hope and trust in him, do assuredly look for the bliss of everlasting life. But as many as are in this faith steadfast, were forechosen, predestinate, and appointed out to everlasting life, before the world was made. Witness hereof they have within in their hearts the Spirit of Christ, the author, earnest, and unfailing pledge of their faith. Which faith only is able to perceive the mysteries of God: only bringeth peace unto the heart: only taketh hold on the righteousness, that is in Christ Jesus.
Master. Dost thou then the Spirit alone and faith (sleep we never so soundly, or stand we never so reckless and slothful) so work all things for us, as without any help of our own to carry us idle up to heaven?
Scholar. I use (master) as you have taught me, to make a difference between the cause and the effects. The first, principal, and most perfect cause of our justifying and salvation, is the goodness and love of God; whereby he chose us for his, before he made the world. After that, God granteth us to be called by the preaching of the gospel of Jesus Christ, when the Spirit of the Lord is poured into us: by whose guiding and governance we be led to settle our trust in God; and hope for the performance of all his promises. With this choice is joined, as companion, the mortifying of the old man, that is of our affection and lust. From the same Spirit also cometh our sanctification: the love of God and of our neighbour; justice; and uprightness of life: finally, to say all in sum, whatsoever is in us, or may be done of us, pure, honest, true and good, that altogether springeth out of this most pleasant root, from this most plentiful fountain, the goodness, love, choice and unchangeable purpose of God. He is the cause, the rest are the fruits and effects. Yet are also the goodness, choice and Spirit of God, and Christ himself, causes conjoined and coupled each with other: which may be reckoned among the principal causes of our salvation. As oft therefore as we use to say, that we are made righteous and saved by only faith: it is meant thereby: that faith, or rather trust alone, doth lay hand upon, understand and perceive, our righteous-making to be given us of God freely; that is: to say, by no deserts of our own, but by the free grace of the Almighty Father. Moreover faith doth engender in us the love of our neighbour, and such works as God is pleased withal. For it is a lively and true faith, quickened by the Holy Ghost, who is the mother of all good saying and doing. By this short tale is it evident, whence, and by what means we attain to be made righteous. For not by the worthiness of our deservings, were we heretofore chosen, or long ago saved: but by the only mercy of God, and pure grace of Christ our Lord, whereby we were in him made to those good works, that God hath appointed for us to walk in. And although good works cannot deserve to make us righteous before God: yet do they so cleave unto faith, that neither can faith be found without them, nor good works be anywhere without faith.
Master. I like very well this short de-

claration of faith and works: for Paul plainly teacheth the same. But canst thou yet further depict me out that congregation, which thou callest a kingdom or commonwealth of Christians; and to set it out before mine eyes, that it may severally and plainly be known asunder from each other fellowship of men?
Scholar. I will prove how well I can do it. Your pleasure is (master) as I take it, that I point ye out some certain congregation, that may be seen.
Master. That it is indeed; and so it shall be good for ye to do.
Scholar. That congregation is nothing else but a certain multitude of men; which, whosoever they be, profess the pure and upright learning of Christ, and that in such sort, as it is faithfully set forth in the holy testament, by the evangelists and apostles: which in all points are governed and ruled by the laws and statutes of their king and high Bishop Christ, in the bond of charity: which use his holy mysteries, that are commonly called sacraments, with such pureness and simplicity (as touching their nature and substance) as the apostles of Christ used and left behind in writing. The marks therefore of this church are: first, pure preaching of the gospel: then brotherly love, out of which, as members of all one body, springeth good will of each to other: thirdly, upright and uncorrupted use of the Lord's sacraments, according to the ordinance of the gospel: last of all, brotherly correction, and excommunication, or banishing those out of the church, that will not amend their lives. This mark the holy fathers termed discipline. This is that same church, that is grounded upon the assured rock, Jesus Christ, and upon trust in him. This is that same church, which Paul calleth the pillar and upholding stay of truth. To this church belong the keys, wherewith heaven is locked and unlocked: for that is done by the ministration of the word: wherewithunto properly appertaineth the power to bind and loose; to hold for guilty, and forgive sins. So that whosoever believeth the gospel preached in this church, he shall be saved: but whosoever believeth not, he shall be damned.
Master. Now would I faintly hear thy belief of the Holy Ghost.
Scholar. I confess him to be the third person of the holy trinity. And sith he is equal with the Father and the Son, and of the very same nature, that he ought equally to be worshipped with them both.
Master. Why is he called Holy?
Scholar. Not only for his own holiness: but for that by him are made holy the chosen of God, and members of Christ. And therefore have the scriptures termed him the Spirit of sanctification or making holy.
Master. Wherein consisteth this sanctification?
Scholar. First, we be new gotten by his inward motion. And therefore said Christ, we must be new born of water, and of the Spirit. Then by his inspiration are we adopted, and as it were by choice made the children of God. For which cause he is not causeless called the Spirit of adoption. By his light are we enlightened, to understand God's mysteries. By his judgment are sins pardoned and retained. By his power is the flesh with her lusts kept down and tamed. By his pleasure are the manifold gifts dealt among the holy. Finally, by his means shall our mortal bodies be relieved. Therefore in the author of so great gifts we do not without a cause believe, honour, and call upon him.
Master. Well, thou hast now said sufficiently of the Holy Ghost. But this would I hear of thee: why it immediately followeth, that we believe the holy universal church and the communion of saints.
Scholar. These two things I have always thought to be most fitly coupled together. Because the fellowships and incorporations of other men proceed and be governed by other means and policies: but the church, which is an assembly of men called to everlasting salvation, is both gathered together and governed by the Holy Ghost, of whom we even now made mention. Which thing, sith it can not be perceived by bodily sense or light of nature, is by right and for good reason here reckoned among things that are known by belief. And therefore this calling together of the faithful is called universal, because it is bound to no one special place. For God throughout all coasts of the world hath them that worship him: which, though they be far scattered asunder by divers distance of countries and dominions, yet are they members most nearly joined of that same body, whereof Christ is the head; and have one spirit, faith, sacraments, prayers, forgiveness of sins, and heavenly bliss, common among them all: and be so knit with the bond of love, that they endeavour themselves in nothing more, than each to help other, and to build together in Christ.
Master. Seeing thou hast already spoken of the knowledge of God, and his members: I would also hear, what is the true service of God.
Scholar. First we must consider, that the right and true knowledge of God; is the principal and only foundation of God's service. The same knowledge fear doth foster and maintain, which in scriptures is called the beginning of wisdom. Faith and hope are the props and stays, whereupon lean all the rest that I have rehearsed.

Furthermore charity, which we call love, is like an everlasting bond, by the strait knot whereof all other virtues be bound in one together, and their force increased. These be the inward parts of God's service, that is to say, which consist in the mind.
Master. What hast thou to say of the Sabbath, or the holy day, which even now thou madest mention of, among the laws of the first table?
Scholar. Sabbath is as much to say, as rest. It was appointed for only honour and service of God; and it is a figure of that rest and quietness, which they have that believe in Christ. For our trust in Christ doth set our minds at liberty from all slavish fear of the law, sin, death and hell; a new spring in the mean season, that by him we please God, and that he hath made us his children and heirs of his kingdom: whereby there groweth in our hearts peace and tranquillity of mind: which is a certain foretaste of the most blessed quiet, which we shall have in his kingdom. As for those things that are used to be done on the sabbath day, as ceremonies, and exercises in the service of God, they are tokens and witnesses of this assured trust. And meet it is, that faithful Christians, on such days as are appointed out for holy things, should by assiduous works, and give themselves earnestly to religion and serving of God.
Master. What be the parts of that outward serving God, which thou saidest even now did stand in certain bodily exercises; which are also tokens of the inward serving him?
Scholar. First, to teach, and hear the learning of the gospel: then the pure and natural use of the ceremonies and sacraments: last of all, prayer made unto God by Christ, and in the name of Christ, which without fail obtaineth the Holy Ghost, the most assured author of all true serving God, and upright religion.
Master. Tell me what thou callest sacraments.
Scholar. They are certain customable reverent doings and ceremonies, ordained by Christ; that by them he might put us in remembrance of his benefits, and we might declare our profession, that we be of the number of them, which are partakers of the same benefits, and which fasten all their alliance in him; that we are not ashamed of the name of Christ, or to be termed Christ's Scholars.
Master. Tell me (my son) how these two sacraments be ministered: baptism; and that which Paul calleth the supper of the Lord.
Scholar. Him that believeth in Christ; professeth the Articles of the Christian religion; and mindeth to be baptized (I speak now of them that be grown to ripe years of discretion, sith for the young babes their parents or the church's profession sufficeth), the minister dippeh in, or washeth with pure and clean water only, in the name of the Father; and of the Son, and of the Holy Ghost; and then commendeth him by prayer to God, into whose church he is now openly as it were enrolled, that it may please God to grant him his grace, whereby he may answer in belief and life agreeably to his profession.
Master. What is the use of the Lord's supper?
Scholar. Even the very same, that was ordained by the Lord himself, Jesus Christ: which (as St. Paul saith) the same night, that he was betrayed, took bread: and when he had given thanks, brake it: and said, This is my body, which is broken for you: Do this in remembrance of me. In like manner, when supper was ended, he gave them the cup, saying: This cup is the new testament in my blood. Do this, as oft as ye shall drink thereof, in the remembrance of me. This was the manner and order of the Lord's supper: which we ought to hold and keep; that the remembrance of so great a benefit, the passion and death of Christ, be always kept in mind; that, after that the world is ended, he may come, and make us to sit with him at his own board.
Master. What doth baptism represent and set before our eyes?
Scholar. That we are by the Spirit of Christ new born, and cleansed from sin; that we be members and parts of his church, received into the communion of saints. For water significeth the Spirit. Baptism is also a figure of our burial in Christ, and that we shall be raised up again with him in a new life, as I have before declared in Christ's resurrection.
Master. What doth declare and betokeneth the supper unto us, which we solemnly use in the remembrance of the Lord?
Scholar. The Supper (as I have shewed a little before) is a certain thankful remembrance of the death of Christ: forasmuch as the bread representeth his body, betrayed to be crucified for us; the wine standeth in stead and place of his blood, plentifully shed for us. And even as by bread and wine our natural bodies are sustained and nourished: so by the body, that is the flesh and blood of Christ, the soul is fed through faith, and quickened to the heavenly and godly life.
Master. How come these things to pass?
Scholar. These things come to pass by a certain secret mean, and lively working of the Spirit when we believe, that Christ hath once for all, given up his body and blood for us, to make a sacrifice and most pleasant offering to his heavenly Father; and also when we confess and acknowledge

him our only Saviour, high Bishop, Mediator, and Redeemer: to whom is due all honour and glory.
Master. All this thou dost well understand. For methinketh thy meaning is: that faith is the mouth of the soul, whereby we receive this heavenly meat, full both of salvation and immortality, dealt among us, by the means of the Holy Ghost.
To be concluded in our next.
THE BISHOP OF EXETER, AND THE VICAR OF ST. JUST, CORNWALL.
Vicarage, St. Just-in-Penwith, Cornwall, April 12th, 1848.
My Dear Friend, —According to your request, I will give you a simple account (with liberty to make it public) of the extraordinary proceedings of the Bishop of Exeter, in subjecting me to a protracted EXAMINATION on my applying for Institution to a Vicarage in his Diocese, (in which I am already beneficed) and ultimately refusing to admit me to my living. I am the more anxious to do this, because I find that the matter (not clearly understood) has already been made the subject of some conversation in the House of Commons on the 3rd instant; and, further, because the substance of a confidential letter of mine has already found its way into one of the western newspapers. I deem it, therefore, desirable that a plain statement of facts should appear with my sanction.
In January, 1846, the Lord Chancellor Lyndhurst presented me to the Vicarage of St. Just-in-Penwith, the most western parish (except one) in Cornwall, with a population of nearly 8,000 miners. When the Bishop instituted me, he not only expressed his great satisfaction that the Chancellor had listened to his request, that he would not present a young or an inexperienced man, but he suggested and assisted me in an application to the Crown, that Her Majesty would condescend to nominate a District Minister, of my own choice, in the north of my parish, on the ground that similarity of views was of great importance for effectual ministerial co-operation. Sir Robert Peel at once acceded to my recommendation so strengthened by the Bishop.
In six months, however, the Bishop suddenly altered his tone. In the summer of 1846 he rebuked me for having used the words, "THE NATIONAL ESTABLISHMENT" (instead of "THE Church,") in a Circular for building a District Chapel. Soon after, he stated "high disapprobation" that I had advertised for a Curate "free from TRACTARIAN ERROR," he hinted, in a manner not to be misunderstood, that I belonged to "a most dangerous set of men;" and he plainly told me that he "no longer trusted me," and would narrowly watch any one who applied for my curacy. This determination occasioned me much disappointment and embarrassment. At length, however, I nominated a valuable Curate, who was conformable to all the Bishop's rules, and who had been long in Orders; nevertheless, the Bishop summoned him for an Examination, "ESPECIALLY ON BAPTISM, the foundation of all Christian doctrine, and intimated to him, that his acceptance of a curacy from an Inimicus who had so decidedly expressed his dislike to "TRACTARIAN ERROR," was unfavourable to him: he was, however, ultimately licensed.
This matter gave rise to two letters from myself; in which (while I admitted the Bishop's title to examine a Curate, even though in strict Orders,) I remonstrated with him on his anti-catholic attempt—(I have since found that it is his frequent practice) to require a declaration of conformity to his "private Test" of doctrine, in addition to subscription to the Thirty-nine Articles as the recognised "STANDARD" of the Church. I also re-stated my determination to oppose "TRACTARIAN ERROR." To the last of these letters the Bishop gave no reply; but, seven months after, he made it the avowed foundation for vexatious proceedings.
In August, 1847, the present Lord Chancellor (having understood that I wished to exchange my living for one in a situation better suited to the education of my children,) signified his willingness to present me to the Vicarage of Bramford Speke, near Exeter; a small agricultural parish, with a population of only 400, which was consequently, for the reason above mentioned, more desirable to me than St. Just, though the income is 300l. a year less. The Bishop took the opportunity of countersigning my Testimonials for the Chancellor, to inscribe on the paper the following injurious attack on my ministerial character, without giving any instance to justify his injurious imputation:—
"As my own experience unfortunately attests that the Rev. G. C. Gorham did, in the course of the last year, in correspondence with myself, hold, write, and maintain, what is contrary to the discipline of the Church;—and as what he further wrote makes me apprehend that he holds also what is contrary to its doctrine, I cannot conscientiously countersign this testimonial."
I remonstrated—in vain. Very inconvenient delay was thus occasioned: but on my explaining the matter fully to my Patron, he was satisfied, and issued his Fiat for the Presentation. Thereupon, on the 8th of last November, I requested Institution from the Bishop; but, as an immediate appointment was not convenient to him, I postponed my Admission, with his concurrence, till I should have removed my family from Cornwall; I adopted this plan without hesitation, since he had not given me the remotest hint of his real intentions. My suspicions, however, having

been awakened, I received, in answer to an application on the subject, two days after my arrival at my distant home, an official intimation that the Bishop would not institute me until he had "EXAMINED" me, to satisfy himself "whether I was sound in doctrine." I instantly returned into Devonshire, and I earnestly entreated that the EXAMINATION might take place without delay, as the winter was fast approaching, when it would be inconvenient to remove my family to so great a distance; and as the Christmas vacation was not far off, when my elder children would require a home, which St. Just (already nearly disarranged) could not afford them. The Bishop declined to examine, being about to proceed to London for his Parliamentary duties. —I offered to follow his Lordship to town; the proposal was absolutely refused. I then stated my determination to wait in the neighbourhood of Bishopscombe till he should return, and appoint a day for that purpose; and I did not wait, at Torquay, for a whole month longer, namely, till the 17th of December, on which day he summoned me for examination.
THE EXAMINATION was exclusively on THE UNCONDITIONAL EFFICACY OF THE SACRAMENT OF BAPTISM, and it was conducted in the following manner. The Bishop read each Question; which was recorded by the Rev. W. Maskell, his Chaplain, and by myself. Each Answer was given by me orally; it was then recorded by the Chaplain. The Examination was most searching, subtle, and severe; and it very soon assumed the character of a theological disputation, in which I was required (not merely to state my views, but to maintain my propositions, while the Bishop was my perpetual opponent. It was continued during five days, for eight hours, eleven and a half hours, (—to within a quarter of an hour of Sunday morning—) seven and a half hours, five hours, and six hours; in all, thirty eight hours, during a period of considerable ill health, which had been certified to the Bishop at the commencement of the Examination by my physician, who stated in writing that I was in too weak a condition to resume my parochial duties. I repeatedly expostulated on its unreasonable protraction; and especially on the unjust motive assigned by the Bishop, at the conclusion of the third day, for its continuance, viz., his suspicion that I intended to lay it before the world, and my silence when questioned on that assumed intention. On being summoned for the sixth day, I suspended the Examination (which had been extended to seventy eight Questions on this single subject), that I might seek advice or redress. It was virtually, however, continued for six days longer at my lodgings; the Bishop having sent me a volume, for comparison, with many additional Questions, and the promise of still more. Wearied with fruitless endeavours to induce the Bishop to desist from such an extraordinary course, I thought it necessary to leave Torquay, and to proceed to London for advice, on the 10th of Jan. of this year.
On the 10th of February, being then in London, I renewed my application for Institution. On the 14th, his Lordship required a renewed Examination. To this demand, acting under legal advice, I acceded, *ex abundanti cautela*, though under Protest. His Lordship postponed it, at first by reason of the demands on his time in London; and, on his return into Devonshire on the 25th, by an intimation that he had a charge to prefer against me (—it was one connected with Rubrical exactness—) which must be previously inquired into, as it would involve my suspension from the ministry, and that he had felt it his duty to direct that a Commission should issue under 3 and 4 Vic. cap. 86. Without wishing to occasion the least delay in the prosecution of that inquiry, yet, this being the first intimation of such a complaint, I protested, "in the most solemn manner, against the Commission being interposed" between the two parts of my Examination. The Bishop then agreed to resume the Examination, which took place on the 5th, 9th, and 10th of March, and lasted fourteen hours; it was brought to a conclusion only by my ultimate giving my Answers according to the 33rd Canon, which simply enjoins "consent" and "subscription."
This extraordinary Examination occupied, therefore, in the whole, fifty-two hours, during eight days, besides six days of full employment at my lodgings in Torquay. In the course of 143 Questions were proposed to me, on the single subject of BAPTISMAL EFFICACY; the Bishop making a constant effort to impose on me his interpretation of the Articles and Formularies, while I maintained my ground of a sincere "subscription" to the Articles, in their plain sense; as the Standard of the doctrines of the Church; and of an honest "assent" to the Formularies, interpreted in conformity with that Standard. The result was, that, on the 11th of March, his Lordship signified his decision to refuse me Institution; and, on the 21st of March, sent the Patron and myself formal notices of that refusal, on the allegation of my "unsoundness in doctrine."
Were this letter intended merely for your own eye, I might claim your sympathy, as an old and tried friend, for what I have undergone throughout this extravagant and unprecedented proceeding,—unprecedented, I mean, except in cases of manifest insufficiency, immorality, or heresy;—It is not a picture of imaginary or exaggerated troubles, of which I trace the mere outline, when I mon-

tion,—my three children dispersed, during their vacations, for want of a furnished home;—my wife and younger children, left for many months in a distant part of England, without my protection in a Vicarage rendered almost unfit for habitation by my arrangements for removal last September; my parish without my superintendence (—I have no curate);—my National School, built by me amidst great discouragements, kept unopened all the winter; the derangement of my temporal affairs; the anxiety of my mind; the inroads on my health; considerable personal loss; the indignity to which I am subjected as a clergyman, far advanced in life, who graduated in no obscure rank (as you, my fellow-colleague, well know), thirty nine years since; the contempt to which I am subjected in the parish which I am resigning, and the suspicion of me created in that to which the Crown has appointed me..... But I forbear; for as I know that you wish (and you have my sanction) to circulate an authentic account of this important matter beyond the circle of your own and my friends, I am anxious that my narrative should be considered in its true character, not merely as an appeal for sympathy for an oppressed individual, but as a MATTER OF THE DEEPEST PUBLIC INTEREST, involving the rights of Patrons (especially of the Crown), the privileges of the Clergy, and the welfare of the Protestant Church. I wish, therefore, particularly to call the attention of any persons who may happen to peruse this letter, to the injury sustained by the Church at large, in this cruel exercise of Episcopal power, stretched beyond the boundaries of reason and decency, if not extended (as I cannot but think it has been) beyond legal limits.
The general right of examining a Clerk, previously to Institution to a Benefice, is maintained by the Bishop on a Statute, A. D. 1315. It is clearly limited, however, by the Thirty-ninth and Ninety-fifth Canons, which mildly define the character and extent of the Examination. It is to be an inquiry into the Clerk's "worthiness of his ministry" (if he has not been ordained by the instituting Bishop), and an examination into his "sufficiency and qualities." It is also restricted to twenty-eight days from tendering the Presentation; whereas the Bishop did not even begin till the thirty-ninth day from that on which I delivered that document to his Registrar.
This innovation on the discipline of our Church (—as mildly and wisely exercised since the Reformation—) by the Examination of clergymen, however long they may have been in orders, or whatever may be their age or reputation, without any offence being specially charged or any particular heresy alleged, is an oppressive proceeding, dangerous to the liberties, and destructive of the comfort of the clergy. The assumed right to extract, if possible, by a long Inquisition, and a subtle Disputation, some expressions on which a Bishop may plausibly fix, in order to seem to be justified in his refusal to admit to a benefice, will, unless opposed, become an Episcopal Veto on all the patronage in the kingdom. If, in my case, this precedent be established, a Tractarian Bishop (or one who, in any other respects, unepiscopally acts as the influential leader of a reckless party) will be able to exclude from his diocese, not only stipendiary and perpetual Curates whose views he dislikes (as the Bishop of Exeter does, and it is said, can do, without appeal, in the existing state of the law), but to prevent any clergyman being appointed to Benefices therein, whatever be their age, station, or qualifications, whose religious sentiments are opposed to the Diocesan's peculiar standard and private views.
The most alarming consideration connected with this arbitrary proceeding is,—the rash attempt of the Bishop of Exeter to establish his private dogma of the Unconditional Efficacy of Baptism, by making THAT (instead of the Thirty-ninth Articles), THE STANDARD without conformity to which admission to offices and benefices in the Church shall be peremptorily denied. Should the Bishop succeed in this bold attempt, one of the worst errors of Popery will be established, and a blow will have been dealt at Protestantism from the effects of which it could not recover without the downfall of the Church of England. Grievous as I am in a conflict (—forced upon me—) with my Diocesan, I feel bound to lay the whole of my Examination Papers before the public, that Churchmen may have a clear view of the dangerous attack which has been made upon their liberties and their conscience.
For the maintenance of the important principle involved in this contest, I have thought it right to submit to long-continued, and very considerable personal suffering; of which I do not yet see the termination; unless, indeed, I were to abandon my claim for Admission, and to fall back upon the larger preferment which I at present hold, until Providence may point out to me an exchange under more favourable circumstances. But a sense of the interest of the Church, and of pure religion, which would thus be lamentably compromised, forbids the thought of shrinking from a contest which, by the blessing of God, may lead to important results, if maintained with Christian firmness, and adequately supported by public influence. I have, therefore, determined to persist in my claim of Institution, whatever expense and anxiety may attend that course; and not to relinquish the cause which it has been my privilege, as well as my very painful duty, to defend,—by all such means as I may be advised "are open" to me.—Such is my

unshaken resolution, formed, I trust, with humble reliance on Him whose "continual pity" will both "cleanse and defend" his Church.

The Rev. Mr.— G. C. GORHAM.

The Berean.

QUEBEC, THURSDAY, MAY 25, 1848.

A report has been among the public, for some time, of an extraordinary occurrence in English Ecclesiastical affairs—a refusal, by the Lord Bishop of Exeter, to institute an old Clergyman, who had for years held a benefice in his Diocese, to a living of diminished value to which he had been presented, on the behalf of the Crown, by the Lord Chancellor; the Clergyman had been subjected to a protracted examination by the Bishop, and eventually refused on account of alleged unsoundness of doctrine.

We have abstained from mentioning the case, until we could do it with a degree of fulness, such as is given to it by the statement in the letter from the Rev. G. C. Gorham, inserted in our first page. The statement being, however, that of one party only, we shall wholly abstain from expressing any opinion upon the merits of the particular case. An opportunity will, no doubt, occur, for learning the grounds which the Bishop of Exeter conceives that he has for the proceeding; and we shall report whatever may come to light, with the minuteness that our space may allow. Having seen a letter addressed to the London Record by His Lordship's Chaplain, by way of remark upon that part of the letter in which the mode of examination is described by Mr. Gorham, we insert at once what the Chaplain conceived it necessary to offer by way of correction or explanation:

"Mr. Gorham states, that the examination was conducted in the following manner:—The Bishop read each question which was recorded by the Rev. W. Maskell, his Chaplain, and myself. Each answer was given by me orally; it was then recorded by the Chaplain."

"It is true, that the answers were given orally; but it is scarcely the whole truth; because, each question having been put, the answer to it was not only considered by Mr. Gorham, for as long a time as he thought fit, but was written by himself, before it was read to the Bishop. After it had been read, Mr. Gorham had full liberty to correct, or alter it, if he wished to do so. When, at last, he had so determined on his answer, I then, to use his own term, 'recorded' it."

"I may add, that when the examination itself is published, it will sufficiently explain how it was both extended to so many days, and continued for so many hours without interruption."

From the conversation which has taken place in the House of Commons, as noticed in the introduction of Mr. Gorham's letter, it appears that the Lord Chancellor had spoken with Her Majesty's Attorney General on the subject, and "the matter was under serious consideration, with the view of the best course being adopted under the circumstances."

So far goes our present information on the particular case of the Vicar of St. Just-cum-Penwith.

Reflections unavoidably arise, upon the bearing which the power here assumed by the Bishop of Exeter has upon the prospects of the Church as a body which is to be at unity in itself. We have recently (see our number of the 4th instant) mentioned the same Bishop's declared opposition to the contemplated proviso in the Clergy Offences Bill which would make the xxxix Articles the standard by which charges of heresy or unsound doctrine have to be judged of. In His Lordship's letter to the Archdeacons of his Diocese, requesting them to bring the matter to the knowledge of the Clergy, he thus states the objection he entertains to the proviso:

"The effect of this proviso, if it be enacted, would seem to be to make the Articles the sole standard of doctrine, so that propositions directly contrary to the plain teaching of the Church in the Catechism, and to her direct, positive, and express declarations of Christian truth in our invariable Liturgy, might be set forth with impunity, if it should happen that they be not with sufficient plainness and precision contradicted in any of the Articles."

The case of Mr. Gorham presents an application of the extensive range which would be given to the power of those who may have to pronounce upon accusations of unsound doctrine, if the Articles are not to be a sufficient standard by which they are to be judged. When that summary of Protestant divinity was sent forth with the King's authority for the settling of unhappy differences, His Majesty, by his declaration prefixed, made known his will "that all further curious search be laid aside, and disputes shut up in God's promises, as they generally set forth to us, in the holy Scriptures; and the general meaning of the Articles of the Church of England according to them."

It does not seem to us, that it was intended by those under whose advice King James made his declaration, that a course such as the Bishop of Exeter is anxious to keep open should be pursued; in their opinion it was to be deprecated, as tending to division in the Church, rather than to any security for the soundness of her doctrine.

Without in the least touching upon the question whether the Bishop of Exeter's opinions on the points upon which Mr. Gor-

ham could not satisfy him, are or are not such as we could subscribe to, the fact stares us in the face that there are other Bishops of the Church of England whose opinions on the same subjects are wholly diverse from those of the Bishop of Exeter. A Clergyman who could not give satisfaction to him, might be very highly prized in another Diocese, for the very opinions which cause his rejection in that of Exeter. Who does not see that, if examination, not only for admission to orders, but subsequently also, on removal from one ministerial charge to another, is to range over the wide field embraced by the Liturgy as well as the Articles of religion, and if the popular devotional phraseology adopted in prayer and praise is to be turned to the use of settling curious points of theology—a use never intended in drawing up those formularies—a man would fare very differently in the Diocese of Winchester than what he does in that of Exeter; not to speak of the divergence which would be discovered in the examination-rooms of Hereford—Norwich—Durham—compared with Exeter, Bath and Wells, and Rochester! Great is the profession of zeal, in our days, for the unity of the Church; but some of the most loudly professing advocates of it go to work in the very way that would, if it could possibly succeed, cut up the Church into a variety of denominations, according to the views of individual Bishops. A Clergyman highly valued in one Diocese may, by the exercise of such a power of examination as will not bear to be confined within the limits drawn by the xxxix Articles, be refused institution in another. The Church in the United States has already her "Bishop Hobart Churchmen" and her "Bishop White Churchmen"—and we should be very sorry to have a declared division under the names of Philpotts, Hampden, or any other who may succeed in imprinting their own views, divergent from one another, upon parties of Clergymen in the Church of England.

We trust that the occurrence in the Diocese of Exeter will result in some lasting good to the Church. The eagerness, of late manifested, for making that essential which the framers of our Articles treated as subordinate, or for requiring the adoption of views for which there is foundation neither in the Articles nor in the Scriptures, calls for some rebuke. The opportunity is fair. The Bishop of Exeter must be allowed credit for taking a course likely to test the tenableness of the position assumed by him: the individual, whom he refuses to institute, one of high standing as a ripe scholar and a tried Clergyman—the patron whose nomination he sets aside the Crown itself, acting by the Lord Chancellor. We shall rejoice if the result is some better security than has hitherto been practically enjoyed, for soundness in doctrine, consistency in life, and diligence in duty, on the part of the Clergy; and against the arbitrary imposition of articles of belief which the Church has not imposed, on the part of the Bishops.

RELIGIOUS SERVICES IN THE ARMY.—The sum of £16,500 has been charged in the Army Estimates for the year 1848—9 for Divine service for the army. Of this sum £3,757 is apportioned to Great Britain for the Episcopal Church, £292 to the Presbyterian, and £709 to the Roman Catholic. To Ireland £3,397 is apportioned, viz., to the Episcopal Church, £2,647; to the Roman Catholic, £478; and to the Presbyterian £272. A sum of £8,082 is apportioned to the colonies, viz., £7,389 to Episcopalians; £1,520 to the Roman Catholics; and £163 to the Presbyterians. To this sum there is to be added £553 for cost of religious books and contingencies. The gross estimate for religious services is in addition to the sum of £2,836. 6s. 3d. borne on the estimate for staff officers at home and abroad, and which includes the pay and allowances of the commissioned Staff Chaplains at London, Chatham, Malta, Barbadoes, and the Mauritius.—English Paper.

DUELING.—The House of Commons had occasion, recently, to interpose its authority for the prevention of a hostile encounter to which Mr. Feargus O'Connor, the Chartist, seemed disposed to provoke Mr. Cripps, a member who had dealt very freely with the character of Chartist assertions, on the point of voracity. The members were required to make such declarations to the House as precluded the possibility of a duel arising from what had taken place. A discussion took place about the same time, in the course of which another member—Mr. Cavendish—referred to a duel which had been fought a good while ago, in which Mr. Horsman, the member for Cocker-mouth, was a party. It does much credit to that gentleman, and speaks for the progress of sound principle on the subject of duelling, that the following declaration was by that means elicited from him:

"The Honourable Gentleman had spoken of him as though he had been the challenging party in the case to which the Hon. Gentleman had thought proper to refer, whereas, in point of fact, he had never sent a challenge. At a dinner at Canterbury, about ten years ago, Mr. Bradshaw made a very violent attack upon the Queen. He (Mr. Horsman), having referred to this attack in terms of reprobation at a public dinner given to him by his constituents, received from Mr. Bradshaw a challenge, which at first he was disposed to decline; and with this intention consulted his friends on the subject. He found, however, that it required more courage to refuse, than to accept a challenge, and he thereupon did that for which he had felt sorry and ashamed ever since. (Heard.) He trusted that on any future occasion of the like kind he should be enabled to show more moral courage and more Christian principles. (Cheers.)"

A REMARK TO SUNDAY TRAVELLERS.—During Sunday and Sunday night last, accidents

occurred on six of the seven railroads between this city and Buffalo. We have already given the particulars of the fatal accident on the Utica and Schenectady road. The Syracuse and Utica road was flooded near Syracuse, by a break in the canal. The train ran off the track from one of the switches on the Syracuse and Auburn Road. A similar accident occurred on the Auburn and Rochester road. Between Rochester and Batavia the locomotive was thrown off by a snake-head; and on the Attica and Buffalo road, two engines were thrown off the track by running over cattle.—Albany Journal.

THE PROTESTANT ARMENIANS.—The following correspondence has taken place between Her Majesty's Ambassador at Constantinople, and the Missionaries of the American Board of Commissioners for Foreign Missions, who have been instrumental in causing the accession of a large body of Armenians from the corrupt Church towards which Bishop Southgate feels so tenderly:

TO HIS EXCELLENCY THE RIGHT HON. LORD COWLEY, H. B. M. MINISTER Plenipotentiary at the Sublime Porte, &c. &c. &c.

"Paris, Dec. 21, 1847.
"My Lord,—We, the undersigned, Missionaries of the American Board of Foreign Missions, resident in Constantinople, beg leave to offer to your Lordship our sincere congratulations on the successful termination of your efforts in behalf of the Protestant subjects of the Porte. In view of the difficulties of the case, we are constrained to regard the happy results, obtained by means of your Lordship's persevering and benevolent endeavours, as having been effected only through the special interposition of an ever ruling Providence; which of itself must afford ground to your Lordship for the most gratifying reflections. The good actually accomplished to the present generation is probably far greater than even the most sanguine among us dares now to hope; while its wide and happy influence on generations to come of the different races in this land, is known only to Him who sees the end from the beginning.

"Through the humane interposition of His Excellency Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since—by the untiring efforts of your Lordship—the very important point has been conceded to them, that, in regard to liberty of conscience and the enjoyment of civil rights, they shall be placed on the same footing with all other Christian subjects of the Porte.

"The record of this event will be a bright page in the history of this country, redounding to the honour of Her Britannic Majesty's present Government, whom God has disposed to adopt so benevolent a line of policy; as well as for your Lordship, its honourable representative, who has been the immediate instrument of so great a blessing.

"We take this opportunity of expressing to your Lordship our sincere regret that (as we have been informed) you are likely to be called to leave this capital at no very distant day; and we beg to assure you that it will be our fervent prayer to God that his protection and blessing may always accompany your Lordship, in whatever part of this world your lot may be cast.

"With the renewed assurance of our high respect and esteem, we subscribe ourselves, for your Lordship's humble and obedient servants,
"W. GOODELL. "H. G. O. DWIGHT.
"W. G. SCHAFFLER. "H. A. HONES.
"C. HAMLIN. "G. W. WOOD.
"H. J. VAN LENSSE. "J. S. EVERETT."

LORD COWLEY'S REPLY: "TO THE REV. W. GOODELL,
"Therapia, Dec. 23, 1847.

"Reverend Sir,—I have received the letter which you and your Reverend Brethren did me the honour to address to me on the 1st inst., and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor endeavours in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of Her Majesty's Government and of Her Majesty's Ambassador the sense which you entertain of the efforts they made in the same cause.

"Permit me also to take this opportunity of publicly stating, how much the Protestants owe to you and the Society which sent you here. I gladly give my testimony to the zeal, prudence, and patience which have characterized all your proceedings in this country, and to your Lordship's attributes of the successful and crowned our joint endeavours. We, however, are but mere instruments in the hands of a higher Power, though perhaps, Reverend Sir, it will become me to make the observation. To that same Power, then, let us recommend the future interests of the emancipated community.

"I thank you most sincerely for your good wishes in my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured that I shall always feel a lively interest in your further progress; and that in whatsoever part of the world I may be, I shall always endeavour to keep myself informed of your proceedings."

"I would fain say one word before parting, on the necessity of you and your Reverend Brethren continuing to use all our influence to prevent further quarrels between the Protestants and the Church from which they are seceders. Let no signs of triumph on their part, irritate or offend. Persuade them to bear the taunts and jeers, nay, even the insults to which they may be exposed, with patience and forbearance. Urge them to abstain from disturbing the peace and tranquillity of families, by an undue desire of obtaining proselytes. Let them respect the religious creed of others, as they desire their own to be respected; and thus they will prosper, and it may be hoped that the faith which they have adopted, will, under God's blessing, spread wider and wider, until it shall find a home, wherever there is a Christian population in this Empire."

"I have the honour, to be, Reverend Sir,
"Your most obedient humble servant,
"COWLEY."

GOOD TIDINGS FROM THE WALDEN-SES.

The friends of the Waldensian Protestants will, no doubt, rejoice to receive the information communicated in the following letter:—"Sit. The spirit of religious persecution is rapidly dying away—certainly amongst the lay people of the different countries in Europe. I have to communicate to you an event not the least of the extraordinary events now continually occurring in Italy; an event far beyond the most sanguine expectation of the most ardent friends of the ancient Protestants in the valleys of the Alps. The name of persecution, which has hitherto reigned in Piedmont against the inoffending Protestants of the Waldensian valleys for centuries past, has just been happily extinguished, and the King of Sardinia himself has the honor of quenching that flame. The pages of history record, in letters of blood, the cruel sufferings, tortures, and butcheries which those poor Protestants have many, many times suffered when the demon of fanaticism had let loose the infuriated agents of evil against them, and

for what were they persecuted? for their love to the Bible—for their uncompromising maintenance of the simple doctrines of the Gospel against the mass of darkening superstition which prevailed around them: They were always acknowledged in royal ordinances as loyal subjects, and their bitter persecutors were always constrained to admit the purity of their morality. For nothing, then, were they persecuted but for their heroic and steady love of the Bible, and rejection of soul-destroying superstition.

"They have descended from the Apostolic times, and their history in the valleys is clear up to the eighth century; about which time they protested loudly and forcibly against the errors introduced into the diocese of Turin, of which they then composed a part; they are the remnant of the flock of the celebrated Claude, Bishop of Turin, which remained faithful to the Gospel after his decease; since when they are a separate communion, in the bosom of the mountains south of the Alps, just under Monte Viso. At present they consist of about 21,000 members, distributed into 15 parishes, with 15 pastors, and 6 other ministers occupied in their interesting college, now erected in the valley of La Tour. Hitherto these loyal and faithful subjects were held down by the iron hand of religious rancour in the condition nearly of slaves, without any civil or political rights, and confined to three small valleys, by an arbitrary line drawn around the entrance, over which they dared not pass to procure any property in land or houses. A brief notice like this is not the place to give a full detail of their sufferings and privations. But, praise be to God, those sufferings and those privations are now at an end, and we may hope, for ever! May the Spirit of the Gospel bring all nations to a right understanding in all things, and teach them the divine precept of our Lord.—By this shall all men know that you are my disciples, if you love one another."

"I will merely give a literal translation of the following brief extract of the letter just received from the Waldensian authorities, announcing the emancipation of those ancient Protestants. They are Protestants without any Reformation. They never had any Reformation. The authentic documents will soon appear in the public papers, promulgated in the kingdom of Sardinia, proclaiming this most interesting and long deserved emancipation.

"The Waldensian authorities say in a letter dated 18th of February last—

"To God be all the glory, and to the King Charles Albert gratitude and love. Our emancipation—complete civil and political—was signed yesterday by His Majesty. The Waldensians are no longer heretics; they are now free citizens. The letters patent are now in progress of completion, and in a short time will be authentically promulgated. Every one sends to compliment us, and to rejoice with us. May God be praised and blessed!"

"I hope, Sir, you will be pleased to give a place to the above few remarks in your valuable paper.

"I am, Sir, most respectfully and truly yours
ANTHONY SILLERY.

6th March, 1848.
Steevens' Hospital; Dublin.
Achill Herald.

NAPLES.—The official Gazette of the government—in its present liberalized state—gives the following royal decree, and editorial approval.

"On the proposition of our Minister of State of the Interior
"Having heard our Council of Ministers, we have resolved to decree, and we do decree as follows:—

"Art. 1. The National Guard of our most faithful city of Naples is placed under the special protection of the Most Holy Virgin del Carmine.

"Art. 2. Our Minister, the Secretary of State, President of the Council of Ministers, and our Minister the Secretary of State of the Interior, are charged with the execution of the present decree. (Signed) "FERDINAND.

"Naples, March 15, 1848.

"The Minister Secretary of State of the Interior. (Signed) "BOZZELLI.
"The Minister Secretary of State, President of the Council of Ministers. (Signed) "DEKK OF FERRA CAPRIOLA.

"Hallowed be the provision of the Sovereign which places the National Guard of Naples under the protection of our Lady del Carmine! Our city has always experienced her powerful patronage. This devout people has always invoked her with faith. We announce with joyful hearts in consequence of this Royal decree, one of the greatest solemnities in preparation. As soon as in virtue of the law of the 13th of the current month, the twelve battalions of the militia of this city shall be formed, their first movement will be towards the church of our LADY DEL CARMINE, in the market place, in order to recognise her solemnly as their protectress, to implore her favour on their standards, which shall there be blessed. A programme will announce beforehand the particulars of this great festival."

LOYALTY OF THE TABLET, Roman Catholic newspaper, published in London.—Lord Rosedale, in the House of Lords, on the 13th ulto., read the following extract from the above paper which he described as "notoriously connected with the order of Jesuits;—the passage appeared in the paper of the 1st of the month."

"If armed resistance were prudent in our opinion, we should advocate it with all our might. Nay, if armed resistance be now resorted to—if insurrection be commenced—if the people and the government be thrown into collision—we pray God with every faculty of our souls that the people may triumph and the English Government be defeated.—Lord Rosedale (Roman Catholic) in reply, admitted that "it would be for the benefit of the world if the Society of Jesus did not exist"—but he gave sundry qualified denials to the assertion that the Tablet was connected with that order. "As far as he understood"—he also stated that "he believed, though he did not state it from himself, but he believed it was contemned by Dr. Wiseman." In contradiction to these very cautious disclaimers, it has since been afresh asserted that the circulation of "The Tablet" is authoritatively promoted among the students of Jesuit Colleges—and Dr. Wiseman's condemnation of the paper, no positive announcement is forth coming.

DISCIPLINE IN THE ROMAN CATHOLIC CHURCH.—The Rev. Mr. Bermingham, parish priest of Berrisokane in Ireland, has published letters in The Nation newspaper, from one of which the following is taken as a specimen:—"My good people, the times are eventful and portentous; no man knows to-day what to-morrow may bring forth. Prepare, then, for the worst; he not taken by surprise, and he not found defenceless. By the word I prepare I mean simply two things:—First, make your peace with God; put your houses, as the Scripture has it, 'in order'; dispose yourselves to die. Secondly,—and quietly, and without tumult, for your defence, whenever the day for such shall arrive, having made these

preparations, keep steady; let nothing tempt you to a premature or partial outbreak. The English Government, which after deliberately starving hundreds of thousands of you, look upon as capable of anything—may tempt you to a precipitate committal of your cause to a doubtful issue; but resist, by patience, the temptation. Recollect that England's necessity is Ireland's opportunity; wait for it, bide your time. When the day of your struggle shall come, when your liberties as well as your lives shall be invaded, then let it not be a turning out of two or three counties, but let Ireland rise to the contest as one man; and let every man, as he is about taking his position to perform this most glorious act of his life, make a vow to the following effect:—'I vow, before God and my country, to lessen, if I can, by one man at least, the enemies of my native land, and to die.' When being thus prepared, and having made the foregoing vow, you are fairly committed to the combat, don't show yourselves to the enemy on the hill-side or on the plain; but take him from the dike, the fence, the hedgerow, from the broken bridge or the obstructed railway. Be sure you do all the mischief in your power—or all the good, I should say, for the mischief is the good in this case—by all the means within your reach, and think not for one moment of living.—To do or die; or, 'to do and die;' be this your motto."

Of course, the late disavowals of denunciations will lead every body to anticipate prompt application of discipline to so gross and notorious an instance of demeritation, not from the place called the altar, indeed, but through a more widely exciting medium, which cuts off all attempts at denying what has occurred. Priest Bermingham's Bishop, Dr. Kennedy, of Killaloe, has taken notice of the circumstance by addressing a letter of remonstrance to this seditious ecclesiastic, very properly exposing and condemning the offence, but dealing with the offender by the following inefficient method; he says, in the closing paragraph of his letter:—

"As for me, I will only say, that these letters make you appear to be entirely out of your place, and that you should either speedily retrace your steps or at once manfully retire from the sanctuary."

If the gentle offer of this kind of alternative, leaving the decision after all to the offender's own good sense and feeling, is all that a seditious priest has to fear from his Bishop, it is not to be wondered at, if most people surmise that the R. C. hierarchy themselves are not very much in earnest in deprecating the inflammatory course pursued by the ecclesiastics under their jurisdiction.

A CONSIDERABLE Letter signed E. D. (London Record, April 17, 1848.) in the London Record.—In the year 1795, Mr. Pitt founded the Roman Catholic College of Maynooth, for the purpose of putting an end to the rebellious feelings of the Romish priests and people, and now in three years time, the people are arming themselves for the rebellion of 1848, to teach the British Government, if they will learn by experience, the folly of sacrificing truth and consistency at the shrine of political expediency."

Exactly fifty years after (1845) Sir Robert Peel greatly enlarged the annual grant to Maynooth, for the purpose of putting an end to the rebellious feelings of the Romish priests and people, and now in three years time, the people are arming themselves for the rebellion of 1848, to teach the British Government, if they will learn by experience, the folly of sacrificing truth and consistency at the shrine of political expediency."

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INCORPORATED CHURCH SOCIETY.

THE CENTRAL BOARD OF THE INCORPORATED CHURCH SOCIETY met on Wednesday the 17th instant, at the National School Room, Montreal, at 2 o'clock, p. m., according to previous notice, the Lord Bishop of Montreal, President, in the Chair; it continued in the transaction of business during several hours, and brought it to a close that evening.

A Special Meeting of the INCORPORATED CHURCH SOCIETY was held on the 18th inst., pursuant to public advertisement, at the National School House, Montreal, at two o'clock, P. M.

PRESIDENT.—THE LORD BISHOP OF MONTREAL, President in the Chair.
THE REV. J. BETHUNE, D. D., J. FLANAGAN, C. B. FLEMING, W. B. BOND, C. BANCROFT, J. J. JARVIS, W. T. LEACH, WILLIAM MORRIS, W. THOMPSON, A. W. MOUNTAIN, Secretary.
COL. WILGINS, E. L. MONTZAMBERT, Esq., Hon. A. W. COCHRAN, CAPT. MERRILLAND.
The Meeting having been opened with Prayer, the object of calling it was explained by the President.

It was then moved by the Hon. A. W. COCHRAN, seconded by REV. J. FLANAGAN:

"That the second paragraph in the 5th Article of the Constitution, and all that part of the 11th Article of the Constitution which follows after the words 'They shall collect subscriptions,' and the whole of the 12th Article of the Constitution, be, and they are hereby, rescinded, and that the following Article be substituted in the place of the 12th.
"OF THE COLLECTION, LIMITATION, APPROPRIATION AND DISPOSAL OF CONTRIBUTIONS.
1st. It shall be the duty of the Sub-Committees of the Society, to collect subscriptions and donations from the members of the Church in such a manner as they shall deem most effective, and to use their best endeavours to augment in every possible way the resources of the Society; and in all cases whatsoever of application to the Society for aid, the amount of contributions raised upon the spot, towards the general or local objects of the Society, shall be carefully considered by the Central Board, and strictly taken into account, before any grant in answer to such application is made. Subscriptions and donations to the Society, shall, after collection, be paid over entire, in the first instance to the District Treasurer, and by them paid over in like manner to the Treasurer, or one of the Treasurers, of the Society, except in the Cities of Quebec and Montreal, where they shall be paid at once to the Treasurer, or one of the Treasurers, of the Society.

2nd. All other stated contributions, made, or to be made for Church purposes, of whatever kind, in any cure within the Diocese, except in the Cities of Quebec and Montreal, and especially those which are given towards the maintenance of the Clergy, in whatever manner, or under whatever name they may have been heretofore collected; shall, so far as the transfer of the payment to the hands of the Society may be found compatible with subsisting special engagements, be received henceforward as contributions to the Church Society, to be acknowledged as such in the Annual

Report, and shall be paid accordingly, to the Treasurers of the District Associations, who shall transmit the same to the Treasurers of the Society. The Treasurers of the Society shall issue to the Clergy, in half yearly or quarterly payments, the amount of the respective contributions so made towards the maintenance of the Clergy and paid into the hands of the Treasurers at such periods as shall be fixed by the Central Board.

Provided always, that it shall not be competent to any Sub-Committee or District Association to reserve more than three-fourths of the monies collected, in whatever mode, or for whatever object, in the name of the Church Society, in any cure within the Diocese, for the immediate and local purposes of such cure, without the consent first had and obtained of the Central Board, for a special exception in favor of such cure, founded upon reasons which to the said Board shall be made to appear sufficient.

The execution of the two Resolutions of the Society for the Propagation of the Gospel, of the 3rd December, 1846, shall be carried out in the manner herein above provided; the said Resolutions being as follows:—

"That the District Associations of the Church Society be requested to enquire and determine, on a consideration of the population, wealth, and general resources of the Missions within their respective limits, what amount such Missions ought to contribute to the support of the Church.
"That the Report of each case be sent to the Church Society of the Diocese, which, in concert with, and under the sanction of, the Bishop, shall decide upon the amount to be raised in each Mission, and that the payment of the same to the Church Society (saving in certain cases of special difficulty in which the Bishop may think fit to recommend a modification of this clause,) be made a condition of the maintenance of the Mission by the Society for the Propagation of the Gospel."
Contributions.—All the Missions of the Diocese, in which the peculiar circumstances of the people may render it necessary to receive their contributions in kind, a special exception from the foregoing rules shall be allowed, the sub-Committee in such cases becoming the direct recipients of the contributions for the object in furtherance of which they are made, and regularly accounting for the same to the District Association, in order to their being reported to the Society, at a just valuation to be put thereon, by the said District Association.
Two Annual Sermons shall be preached every year, in each Parish, Mission, Chapel, or established Station for officiating, on Quinquagesima Sunday, for the general purposes of the Society, and one Sermon in like manner, in all such places aforesaid, for the Widows and Orphans' fund of the Society, or some other special object, upon such Sunday in Summer, or autumn, as the Bishop shall direct: Provided always, that with respect to either of the aforesaid Sermons, it shall be within the discretion of the Bishop to permit, in special instances, the substitution of some other convenient Sunday for the purpose, or even to dispense, for the occasion, with the preaching of the Sermon, upon the representation of the urgent reasons for so doing, received from the Clergyman in charge upon the spot. The proceeds of such Sermons shall be immediately remitted to the Treasurer, or one of the Treasurers of the Society. Any Parish, Mission, Chapel, or Station in which such Sermons shall not have been preached, shall not be considered entitled to any grant or benefit from the Society, until the Sermon shall have been so preached.

It having been determined that the general

paraphrase be taken into consideration, the first (introductory) paragraph was repeated, Art. VIII, Clause 2.—ART. XI from the words "They shall collect," and Art. XII. The remainder of the Resolutions were then also carried, whereupon it was Moved by REV. J. FLANAGAN, Seconded by REV. W. MORRIS:

"That the Resolution of the Hon. A. W. COCHRAN, be printed and distributed throughout the Diocese, in order to its due consideration at the Annual Meeting to be held in July.
Two propositions were read by the Secretary, from the Rev. G. SACK, at the request of the Rev. W. THOMPSON, but no motion was made upon them.

The meeting was then closed with the usual benediction.

AMRINE W. MOUNTAIN, Secretary I. C. S.

THE REV. W. THOMPSON, Incumbent of Trinity Church, Christville, arrived in town on Tuesday, and is waiting for the steamer to go down to Grasse Isle, where he purposes to spend some time in performing ministerial services among the Protestants in the Hospitals of otherwise found on the Island.

DIocese of TORONTO.

The LORD BISHOP OF TORONTO has announced a list of appointments for Confirmation, which we find in The Church, commencing at Binbrook on Friday the 9th of June, and terminating at Ferrol Plympton, on the 3rd of July.—He also requests that the next Sermon on behalf of the Church Society may be preached on Trinity Sunday, the 18th of June, the proceeds to be applied to the support of the Widows and Orphans of the Clergy.

The LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and Si Quis, on the previous Wednesday, (July 26) at 9 o'clock, A. M.—The Church.

The Annual General Meeting of the Toronto Church Society is to be held at the Old City Hall, Toronto, on the 7th of June. Prayers in the Cathedral at 11 o'clock, to be taken by the Bishop of Toronto at 2 o'clock.

A General Meeting of the Stockholders of the Diocesan Press is to be held at the Church Society's House on the 8th of June, at 10 o'clock, a. m.

DIocese of NOVA SCOTIA.—Parish of St. Paul's, Halifax.—The Chapel of Ease in Morris Street, Parish of St. Paul's, was opened for Divine Service on Sunday, 7th inst. The Venerable Archdeacon, WILKINS and the Rev. Mr. DULOCK, conducted the Morning Services; and the Archdeacon preached an excellent Sermon to a numerous and attentive congregation. The afternoon Service was conducted by the Rev. Mr. BULLOCK, who preached an able and appropriate sermon from Isaiah 12 and 6th verse. This Chapel, called off by the increasing want of Church accommodation,

South's Corner.

MAKING COLLECTIONS.

Little Martin one day saw a very beautiful collection of seals at an engraver's who had a good deal of custom in the seal-line, and who kept a specimen of every seal he engraved, in a neat case, hung up in his work-shop.

When he had completed one frame full of seals, Martin commenced another. He had four or five of them, when his fancy was greatly struck with a collection of beautiful butterflies which he saw in a museum—such colours, blue, green, red, yellow, gold and silver; and so tastefully arranged—his collection of seals could not compare with this, for variety and interest.

But little Martin grew older and bigger; and when he had filled some cases with his collection of butterflies, he laid that aside as he had done the collection of seals, and turned his attention to other things which he thought worthy of being collected. He became a great reader of books; and in them he found many passages which he thought so striking at the time that he fancied he would never let them slip from his memory.

He discovered that after a time he could not recollect one half of them: they had crowded each other out, and he had to bethink himself of some way of holding fast those passages in his reading which struck him as being most worthy of remembrance.

VALENTINE, travelling by air.

It is an axiom that common air rushes into a perfect vacuum at a speed equal to that of a thousand miles an hour, and Mr. Valentine considered that between that velocity and the highest hitherto attained in travelling, there was abundant room for improvement.

At another time he meets with a very striking passage upon the improper use of very solemn words, for the purpose of mere entertainment or exhibition. It is too long for him to copy into his Common-Place Book; but in order that he may be sure to know where to find it, he sets down, in letter O,

On Antonio, Handel's Messiah, sacred words, irreverently sung and listened to: Rev. John Newton's work, Sermon IV, "The Lord coming to his temple."

By the time that Martin marked such a passage as this, he was no longer little Martin at all but he was a tall young man, very well behaved, diligent in his office, and much given to reading. He read books upon science and learning, daily in the morning, and story-books in the evening, except Saturday evening and Sunday: on those days he read religious books, and that is the way he came to read the works of John Newton, and met the passage which struck him so much.

He thought, and thought, and it struck him that there was a most important collection that he must set about making: he must try to fix the thoughts within him which were not light and giddy as butterflies—their good colouring, which had so much pleased him, rubbed off like the down upon the butterfly's wing at the touch of serious inquiry, and he

felt uneasy to think that, of all the things which invite attention, his own heart was that to which he had given least. This he now determined upon doing.

To be continued.

NEW ZEALAND. Ngahuruhuru Station of the Church Missionary Society.

Mr. Morgan gives, in his Journal, the following striking proof of the advance of the Natives around him in civilization, the progress of which has in every way, as we have often had occasion to notice, an important bearing upon the establishment of Christianity among them—

March 3, 1846.—The millwright having arrived, I held a "Committee" with the Natives in reference to the erection of a wheat-mill. The millwright contracted to erect a double-power mill to grind and dress forty bushels of wheat per day. The cost of the mill, with the dressing machine complete, will be 200*l*. The erection of this mill, and the general desire of the Natives—at least in this quarter of the Island—for mills, to be built for them at an average cost of from 50*l*. to 200*l*, according to the number of resident Natives, is one of the most substantial and decisive proofs we can have of the progress of civilization among them.

When I first visited this neighbourhood, eleven years ago, there was not the slightest trace of civilization, and each one was anxious to shed his brother's blood. For the last five years, by the blessing of God, we have been kept in peace. Numerous Congregations have been gathered, numbers have been baptized, and many are regular Communicants. The Natives also possess, within a few miles around the Station, at least twenty horses; and several acres of wheat have been cut. We have reason to hope that next season the wheat-fields will be very extensive.

The erection of a water-mill, to cost 200*l*, is a great undertaking for a tribe of New Zealanders only numbering, including men, women, and children, between 700 and 800 souls. The amount is to be raised by the sale of pigs and flax at Auckland. It will require their utmost exertions; but I feel sure that they can raise the money within the time mentioned. I drew up the rough copy of the agreement, which was submitted to and approved by both parties. On the completion of the Ngahuruhuru mill, it is proposed to erect one of smaller dimensions at Otawaco. One for Pokuru has been commenced by another party, and the Maungatauri Natives have written to the millwright to build one for them.

In a Letter dated March 11th, Mr. Morgan gives some further particulars. He says—

The erection of these mills will not involve the Society in any annual expense, my proposition being that all Natives not subscribing to the mill shall pay 25 per cent, of whatever wheat they may bring to it. The flour obtained from this wheat will be sold, and the money appropriated to the repair of the mill.

RAILWAY ACCIDENTS.—Appended to the "Return of the number and nature of railway accidents and injuries to life and limb which have occurred on the railways of Great Britain and Ireland from the 1st of July to the 31st of December, 1847," presented to Parliament by Her Majesty's command, is an analysis which places the results in a clear and correct point of view.

For the information of our readers we subjoin it, merely remarking that to the credit of the general management of the companies there is a very considerable decrease in the accidents to passengers from causes beyond their own control:—"By an analysis of the returns recorded in this department, it appears that of the 110 persons killed and 74 injured, on all the railways of Great Britain and Ireland, during the six months ending the 31st December 1847, there were—5 passengers killed, and 39 injured from causes beyond their own control; 3 passengers killed, and 3 injured, owing to their own misconduct or want of caution; 9 servants of companies or of contractors killed, and 8 injured from causes beyond their own control; 56 servants of companies or of contractors killed, and 19 injured owing to their own recklessness, or want of caution; 36 trespassers and other persons, neither passengers nor servants, killed, and 5 injured by improperly crossing or standing on the railway; 1 suicide. Total: 110 killed; 74 injured. And for the same period the number of passengers amounted to 31,734, 607.—Duncan MacGregor, Registrar.—Office of Commissioners of Railways, Whitehall, March 31, 1848."

THE FRENCH REVOLUTION.—The American Congress have passed a Resolution to the effect that "in the name and behalf of the American people, the congratulations of Congress are hereby tendered to the efforts to establish and consolidate liberty, by embodying its principles in a Republican form of government." Among those who opposed the passage of this Resolution was Senator Calhoun, from whose speech the following is extracted:

"I do not intend to enter at present into the great question presented in the Resolution. To act upon it now would, in my judgment, be premature. The people of France have done much. They have made a mighty revolution. They have overthrown an old and powerful monarchy, and decreed the establishment of a Republic. All this they have accomplished in a very short period, and without any extraordinary bloodshed or confusion. All this is calculated to excite our wonder, and, so far as the aim of the French people extends, our lively sympathy. But the time has not yet arrived for congratulation. Much remains to

be done. The real work to be performed is yet before them. They have decreed a Republic, but it remains for them to establish a Republic. If the French people succeed in that—if they shall prove themselves to be as wise in constructing a proper constitution as they have proved themselves skillful in demolishing the old form of government—if they shall really form a constitution which shall on the one hand guard against violence and anarchy, and on the other against oppression of the people, they will have achieved, indeed, a great work. They will then be entitled to the congratulations, not only of this country, but of the whole civilized world. But if they fail, what then? What then? Can there be a more important inquiry? If France fail, a revolution in itself is no great thing. The revolution accomplished by the French people is indeed a wonderful event—the most striking, in my opinion, in history; but even that, perhaps, pregnant with many and great evils. It is, therefore, premature to offer our congratulations merely upon a revolution. We must look to the consequences and the end. We must await the termination of the movement."

THE PARIS MOB, who have nothing, and the condition of those who have something.—From the London Times.

To feed this hungry and many-headed monster everything else is sacrificed. Bankers, house-lenders, fundholders, depositors of savings, the owners of bank-notes, employers, creditors, cab proprietors, "intermediaries" of every kind, are denounced and plundered. Capital, as a whole, is pronounced to be a conspiracy against labour, and mulcted for its crimes. Industry is proscribed under the title of a cowardly and base competition. Wherever money is, or is suspected to be, it is demanded. The taxes of the current quarter being paid in anticipation, it is intimated with unmistakable import that another quarter in advance would not be taken amiss. Bankers, merchants, and traders in the very jaws of bankruptcy are compelled to contribute to a national discount bank, that is, to national loans, to be granted, doubtless, on the only principal principle of non-repayment. While capital is thus marked-out for confiscation, while trade is annihilated and credit departed, a sum of eight millions of our money is raised by making all direct taxes half as much again as their present sufficiently burdensome amount. The unfortunate bourgeoisie are not even suffered to escape. The clubs watch them as a cat watches the mouse that has once felt its claws. It is loudly demanded that they should not be allowed to quit Paris, lest they carry off the remnant of their resources, and form an hostile emigration. After having been put in the front of the fight on the 24th of February, they now discover that they were the chief enemy on that day. The aristocracy was vanquished in the first revolution, legitimacy in the second, and the bourgeoisie in the third. The Provisional Government, at its formal appearance before the delegates of trade at the Luxembourg the other day, announced that, having been elected on the 24th ult., it had been re-elected on the 17th inst., when the people, by a bloodless demonstration, drove all the respectables of the National Guard out of the streets. The Provisional Government, therefore, is little else than the blind organ of universal operative combination against its employers.

POLITICAL ECONOMY.

Passages selected from the Quarterly Review.

CREATING AND INVESTING CAPITAL.

Every one who has considered the subject will be aware, that when the world, or a nation, or an individual, engaged during any period in production, has replaced what has been consumed, and restored what has been dilapidated during the production, and has beyond this produced more, the world, the nation or the individual, has created what may (in a phrase universally understood) be called fresh capital. We will take the simplest illustration which occurs to us. A man lives by the cultivation of land; he cultivates it by the hands of himself and his own family. At the end of the year he has met his engagements, fed himself and his family,—nothing remains, he starts again. But the next year he is more successful. At the end of that year, after having performed all that is above enumerated, he finds himself still in possession of beef, pork, and bread, and beer and cheese. He has created fresh capital, and is, of course, anxious to invest it productively. Having determined in what way he will improve his land or premises, he will probably send for labourers, and he will feed them on these accumulated stores while they are making the improvement. When the stores are consumed, then his capital will be invested. Let us suppose the third year to be like the first,—no surplus; then he has no capital to invest. He must wait for a successful year and a fresh creation of capital before he invests again. The rule for the nation or the world is the same as for the individual. On this simple principle hangs what we call popularly the value of money. If any one of the three parties attempts to invest more than the fresh capital created, he involves himself in struggles and difficulties; if less, then he gets for his fresh capital no returns.

EXCESSIVE SPECULATION.

John Bull, when he has money, is a careful and rather timid animal, and to a certain point, long-suffering. It is said, that when a lion is gorged with food, a child may play with him. But no one could make the fate of the lion's next meal be omitted or curtailed. Give

John good interest, pay half-yearly, and, though never contented, he is very quiescent. For many years he was taught by law that the interest of money was 5 per cent; and even after the law was changed he felt rather ashamed of himself when he took more; though we dare say that feeling is now wearing off. Under the influence of prudence, generated by alarm, he submits to 4 per cent, quietly; with much grumbling he may tolerate 3 per cent; but at 2 per cent, his inmost soul revolts. In fact, every wild speculation in England has begun by John's rebellion against 2 per cent. Then his native spirit of enterprise, which has only been in abeyance, revives. Some one brings forward a new scheme, or resuscitates an old one; canals, waterworks, docks, gas, each in its turn; but we will take our illustration from the great absorbing investment of the present day—Railways. An inventive genius proposes to lay a road with parallel lines of iron—by no means a novel proposition; but his road surpassed, both in its plan and in its execution, anything which had before been attempted. As the work approached completion, slowly and cautiously he announced that he intended to convey passengers by locomotive steam. Eight miles an hour was talked of, but twenty was intended and immediately attained. This Liverpool and Manchester Railway originated in the hot fit of 1823-4, and was completed by 1830. The success was indispensible; but the nation, smarting from 1825-6, was cautious. Storms of opposition rose on every side—canal-owners, reasonably alarmed for the value of their property; county-towns, which imagined that their prosperity depended on the travelling chariots that rolled through their streets; posting and coach masters whose existence seemed to be at stake; every carrier, from Pickford and Co. to Jacques the higgler, who travelled twice a-week from Hitchen to London with butter and eggs. Every publican was alarmed; country gentlemen declared that their lands, and fox-hunters that their sport, would be ruined: every prophet from the first to the last predicted evil. If we repeated their prophecies we should seem to those who do not remember the period to be ranting. They extended from the ruin of the way-side inn to the setting of the sun of Britannia, never to rise again; which last was to be thus effected: that every nobleman and gentleman would desert the country, which would be left to radicals, navvies, engineers, and manufacturers. No wonder the Legislature was cautious. But the accumulation of money and the continued fall of the rate of interest allayed the fears, answered the arguments, and set at naught the prophecies. Before interest had fallen to its lowest point in 1835, the London and Birmingham, the Grand Junction, all the Midlands, the Derby and Birmingham, and several short lines in the manufacturing districts, had obtained the sanction of the Legislature, and were in various stages of construction. During the same period our capitalists, enticed in their interests at home, had entered into a vast speculation in North America securities. The usual results followed: the money was spent. Interest rose; the principal American merchants could not realize their securities, and stopped payment. Then came the struggle between money for temporary and recurring purposes, and money for fixed investments; railways attempted to carry on their works by the issue of preference shares and other irregular securities. Crisis, panic, and everything that everybody ought to have expected ensued.

THE NEW BRIDGE ACROSS THE FALLS OF THE ST. JOHN.

A few days since we visited what is called "St. John's," where an American has commenced throwing a suspension bridge across the Falls of the Saint John. As the design of this bridge is novel, as public opinion is much divided upon its feasibility, and as some misrepresentation has taken place (as well as for the benefit of our readers at a distance) we purpose describing the work and the river St. John, at the site of this projected bridge, is about 500 feet across, and the cliff on the eastern shore, on which operations are commenced, is said to be about 50 feet above high water. The projector commenced by laying down three rows of deals, at some distance from each other, so as to form what is generally termed "stringers." These deals are laid on their flat, one projecting over another, so as to bind. This forms the advance work, for each deal projects a little, so does the bridge gradually extend from the shore over the water. At first, near the edge of the precipice, the projection of each deal is but little, but as the work extends the projection is increased. Of course there is a tendency in the deals to bend and droop; to make up for this, and to keep up a proper elevation, wedge pieces are occasionally put in.—When several deals have been spiked together, so as to form a considerable thickness, they are further secured by bolts and screws. As this primitive part of the work extends, each row of deals is strengthened by other deals being spiked, or bolted, on either side; these deals (being edge-wise) are elevated at the outer end to an angle of perhaps twenty degrees, thus acting as braces. Thwarts are also let in, to bind the three stringers together. The stringers being thus formed and fastened, the bridge extends upon the lower principle; thus all projects over the river, so must it be extended shoreward, and be loaded with stone, to preserve the balance. The reader, from this description, will at once perceive that the three stringers, formed of deals both flat and edge-wise, and bracing, act as so many levers, and that the principle is perfectly simple and practicable, for nothing is required but to load down sufficiently on the shore, to prevent the projection from toppling, and to fasten the deals, or timber, sufficiently together, and apply sufficient strength to bear the weight. Of course a projection of 250 feet from each shore will be no small weight, and great strength will be required at the extremities of the bank, which will be the fulcrum; but we see nothing impracticable about it; the builder has, no doubt, calculated the weights and the necessary strength to support it.

THE CREDIT SYSTEM.

In this country an always large, but very variable, amount of credit is used as capital; and its fluctuations are probably more operative in stimulating the very high and very low values of money than the more regular movements of realized capital. This credit is, in fact, an anticipation of capital, a using of capital before it is created. It is probably capital in course of creation, and with respect to which there is at the time good faith that it will be created. By certain mercantile and money-broking manoeuvres this anticipated capital is enabled to liquidate engagements for which realized capital must otherwise have been employed, and for which the requisite amount must have been constantly kept floating. Perhaps instances, similar in principle to those with which we have unhappily become too familiar, may explain this more clearly than any mere attempt at abstract description.

The great house of Bamboe and Co. trade with the East Indies, and the great house of Cockshead and Co. with the Mauritius, being much engaged in indigo and sugar respectively. Each house keeps a loose £50,000, in order to ensure regularity and ease in the conduct of its business. This money it employs in short investments, having it always within reach in case of emergency. Of course, when money is abundant, short investments give a low rate of interest, perhaps 1*1*/₂ or 2 per cent. For several years previous to each of the years 1825, 1835, and 1845, bills of lading, or some certificate of produce en route from distant parts of the world, or the six months' acceptances of great houses in London, were cash in Lombard Street on some moderate terms: the rate of discount might vary 1*1*/₂ per cent, from month to month, or at shorter intervals; but somewhere within 5 per cent, they were always cash. In the course of business such documents came regularly into the hands of B. and Co. and C. and Co. While matters stand thus, some great indigo-planters come to B. and Co., and say, "We are prepared to offer to you our agency, but we expect that our agents should advance us £50,000. You will always be amply covered by goods." The interest on the £50,000 will be 5, or 6, or 8 per cent, according to the rate which money may bear in India at the time; and the profit of the agency is very large. The offer is tempting. On one side is £150,000, which the £50,000 may make by short investments; on the other, the £400,000 of interest, many thousands of commission,

and a new connexion. But B. and Co. possess no money except the £50,000, hitherto employed for the ease, convenience, and regularity of their business. With many resolutions to establish forthwith a reserved fund to replace the £50,000, they hand over that sum to the indigo-planters; and carry on their previous trade by raising money on their documents and long-dated bills. Things go on smoothly, and they do establish a reserved fund; but almost inevitably, before pressure begins to be felt or even suspected by them in London, they find how much more advantageous it will be that the reserved fund should follow the £50,000, than that it should remain in England. We need not pursue the similar course of C. and Co. in the Mauritius. Their capital is fixed, and the squeeze comes: the lenders are fewer and dancier, the borrowers are numerous, and more urgent than before. First the doubtful names, and then the long bills, are thrown out. There is not money to be lent for every one who wants to borrow. Documents and six months' bills are no longer cash on any terms. Neither they nor the indigo and sugar plantations will liquidate mature engagements; and our friends B. and Co. and C. and Co. are compelled to stop payment. In this instance we see, first, how credit is admitted in times of ease to act the part of realized capital; and, secondly, how in times of pressure it is expelled.

THE BEREAN.

Take care lest you make a Leap Frog. I Great joy I announce to you. We have a Pope—our Lord Cardinal Capellari, who has chosen for himself the name of Gregory the sixteenth.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

The Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such benefits as they are willing to devote to the important duty of LIFE INSURANCE. The whole points are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for life with it, of more than three years standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

The Berean.

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Is published every THURSDAY Morning, BY G. S. T. & S. L. B. Y., Printer, Bookseller and Stationer, 4, ANN-STREET.

TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. W. C. EVANS, Esq., Montreal. The Rev. W. THOMPSON, Christchurch. The Rev. CHARLES BANCROFT, St. John's. G. F. BROWN, Esq., Sherbrooke. JOHN DUNSTON, Esq., Toronto. The Rev. H. V. ROGERS, Kingston. SAMUEL MUCKLETON, Esq., do. J. P. BATHURST, Esq., Ancaster. C. W. ALEX. DAVIDSON, Esq., P. M., Niagara. C. W. The Rev. HENRY STOKESMAN, Dunville, C. W. THOMAS CHAID, Esq., London. C. W. The Rev. S. B. ARNOLD, Harris, C. W. H. LEE, Esq., Halifax, N. S. GEORGE HARRIS, Esq., Fredericton, N. B. W. L. AVERY, Esq., St. John, N. B. COMMANDER ORLEMAN, U. S., Charlotte-Town. Prince Edward Island.

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Terms in the United States, including postage to the subscriber:—\$3 Dollars a year, or \$1 Dollar if paid in advance.

AGENTS AT New York at 75 Nassau-street, Mr. F. G. Place, Brooklyn at 41 Front-street.

Advertisements, delivered in the evening before the day of publication, inserted according to order, at 2*1*/₂ d. for six lines and under, first insertion, and 7*1*/₂ d. each subsequent insertion; for ten lines and above six lines 3*1*/₂ d. first insertion, and 10*1*/₂ d. each subsequent insertion, and 1*1*/₂ d. per line each subsequent insertion.

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his orders to the captain of the Swiss guard. "Chi ci paga?" [who pays—] demands the cautious mercenary, with shouldered arms—the malicious alteration of former days being now converted into state etiquette. "Ci pensate io," [I will take care of that] replies the prelate: the weapons are lowered, the guard follows his ordinance, and obeys his orders till the cathars are administered to another Pope.

Prince Chigi, the hereditary governor of Rome, and protector of the Conclave, assumes his office, which is declared to the people by the double sentinel at his palace gates. A day is appointed for the assembling of the cardinals, and the foreign members of the College arrive with the speed that age, dignity, and indulgence permit. Their entrance into the Conclave is an imposing spectacle. Each elector, attended by a chaplain and two domestic servants, takes possession of the apartment which has been assigned him by lot, and fitted up by his own upholsterer. Every arrangement on this solemn meeting marks the suspicion with which the princes of the Church regard each other. The kitchen, and the servants of the palace could not be trusted; no Cardinal would venture on eating a meal that had not been prepared by his own people. His dinner is daily brought him in a covered barrow, used only for this purpose: it is sealed by the clerk of his kitchen, attended by a servant in his livery, and guarded by a Swiss soldier. The seals are broken in the presence of two fraternal Eminences. No unexamined communication whatever is permitted with the external world.

Every morning after mass, performed each time by a different minister, the Conclave proceeds to a ballot and scrutiny; but these for some time are well understood to be merely preliminary skirmishes. Day after day, at noon, the idle and curious of the city flock to Monte Cavallo to witness the smoke issuing from the funnel of the stove, on which are burnt the papers after the ballot; and there is much fun and ribaldry when the outward sign announces the fresh abortive effort. The memory of Leo XII. was still odious—and Pasquini thus addressed the electors:—

"Bestie siete—una bestia farete."

Abiate attenzione di non fare on Leone. The recent revolution in France and Belgium, the disturbances in Germany, and the unsettled state of Italy should have hastened a decision. There should have been a truce to idle jealousies and petty animosities, and the choice should have fallen on a man bold at once and cautious; a man of piety, and a man of the world; one who could grapple with the difficulties that were arising on every side round the papal throne. The Conclave judged otherwise. They had sat for fifty-six days before the window over the hand of the Cardinal Dean, hearing his cross, protruded. No tempest like that which drove the people from the palace when Pius VIII. was elected, cast its gloomy prognostic over the opening scene. The morning was bright and clear, and the words of the antique formula were heard by the remotest of the multitude:—"Magnum vobis annuncio gaudium. Habemus Papam, Dominum Cardinalem Capellari qui sibi nomen assumpsit Gregorium XVI."

Beasts you are—a beast you are going to make: Take care lest you make a Leap Frog. I Great joy I announce to you. We have a Pope—our Lord Cardinal Capellari, who has chosen for himself the name of Gregory the sixteenth.

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NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

The Berean.

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Is published every THURSDAY Morning, BY G. S. T. & S. L. B. Y., Printer, Bookseller and Stationer, 4, ANN-STREET.

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Terms in Great Britain.—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACOBSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the subscriber:—\$3 Dollars a year, or \$1 Dollar if paid in advance.

AGENTS AT New York at 75 Nassau-street, Mr. F. G. Place, Brooklyn at 41 Front-street.

Advertisements, delivered in the evening before the day of publication, inserted according to order, at 2*1*/₂ d. for six lines and under, first insertion, and 7*1*/₂ d. each subsequent insertion; for ten lines and above six lines 3*1*/₂ d. first insertion, and 10*1*/₂ d. each subsequent insertion, and 1*1*/₂ d. per line each subsequent insertion.

Advertising by the year, for a considerable time as may be agreed upon.