

ECCLESIASTICAL INTELLIGENCE.

FOREIGN.

ENGLAND.—A meeting of the English Church Union was held at Freeman's Tavern on the 16th ult. Archdeacon Denison offered a resolution endorsing a memorial to the Archbishops and Bishops of the Church of England on the subject of certain refusals to license curates, declaring that annexing novel conditions to the licensing of curates is not just nor equitable; and to revoke a curate's license without proceeding against him, is a straining of power. He appealed to the laity to assert their rights, and suggested if a remedy be not obtained, the putting of "Catholic laymen," in the place of the curates. He closed by saying "it is time for them (the laity) to speak out and let the Bishops know that they are prepared for this, that if remonstrance fail, as fail I am afraid it will, it is the opinion of this Union that it is time to break with the Bishops." Col. Bagnall recited several instances like those alluded to in the memorial, and said "it seems to me that many of the Bishops have from the beginning opposed every advance that has taken place in the Church." Captain Lowrie said that although the blow had been aimed at certain honoured and devoted priests, yet in reality it was a direct attack upon the rights of the laity. Mr. A. W. Lindsay wanted the wording of the resolution changed, so as to demand what they asked as a right. The Rev. T. R. West counseled persistence in the employment of inhibited curates in spite of the Bishops. It was then decided to draft a petition to the Convocation, to be sent at the assembling of both Houses.

The Christian Evidence Society is about to issue a magazine, called the *Christian Evidence Journal*. The object is to maintain the truth of Christianity as revealed in the canonical Scriptures of the Old and New Testaments.

Mr. Thomas Brassey has been discoursing to his constituents at Hastings on the duties of the Church in relation to labour, neither agreeing with the Bishop of Oxford that the clergy should hold themselves apart from the question, nor with Mr. Llewellyn Davies that they should distinctly range themselves on the side of the working classes. But he advises the clergy to make themselves thoroughly acquainted with the scientific aspect of the subject, and to be ready when occasion offers to refute all economic or other fallacies (and there are plenty of them) which may be presented on either side. No class is so well qualified as the clergy to form and give expression to a sound judgment on the question, after careful study of it, from previous culture, opportunity of observation, and independence of position. Dr. Littledale in the *Contemporary Review*, rather contends for the inculcation by the clergy of those elementary principles of morals on which the relations of Capital and Labour ought to depend. In either case there is an approach to nearly the same conclusion from a different standpoint. The advice, and any result which it might produce, would soon be lost sight of, if a conflict is hurried on by the formal aggregation in two hostile camps of the world of capital and labour. But it may have time to work, and other educational influences may come into operation, if by abstinence from hostile demonstrations, even under the provocations which the employers allege, the outbreak of the antagonism of classes can be delayed.

IRELAND.—The Rev. Lord Plunket publishes a long letter, in which he criticises somewhat severely the address lately published by the Committee for Defence of the Prayer Book. The early history of the movement for revising the Book of Common Prayer is traced out, approvingly, though not unfairly; and considerable stress is laid on the fact that the Regius Professor of Divinity (Rev. Dr. Salmon), although not himself a revisionist, deemed it absolutely necessary, instead of resisting the agitation, to join in it, with the ulterior design of "guiding it into a safe channel." Then came the appointment of the Revision Committee, "chosen by the Synod as fairly representing the various views of Irish Churchmen." That committee, having laboured indefatigably for two years, has presented to the Synod a scheme of revision which even English High Churchmen have described as unexpectedly moderate; and a portion of that scheme (with certain modifications) has been provisionally accepted by the Synod. And yet, now, at the eleventh hour, an organization has been formed, whose object it is, not to assist those who are engaged in the arduous task of trying to keep the stream of Revision within its proper limits, but to build up a barrier right across its onward course. Now, I desire to give full credit to the motives of those who have thought right to lend the sanction of their names to this effort. But to many of them I would venture, with all respect, to say just this much—that if from the necessities of their position it had been their lot, as it has been mine, to become intimately acquainted, in the discharge of public Church duties, with the mani-

foldings which the interests of unity and claims of brotherly love alike require us to adjust, they would, I feel sure, agree with me in the solemn conviction that an attempt, at this late hour, to dam up the stream of revision, can only tend to flood the Church with a new deluge of strife. They would, I doubt not, come to the conclusion that if such an effort be persevered in, "the Church of Ireland (in the language of this very declaration) cannot possibly have peace, and may not long survive." Lord Plunket proceeds to argue from the language of the protest published by the Prayer Book Defence Committee, that the numerous persons who have signed that protest have bound themselves in such a manner that they cannot even use any revised Prayer-Book, although there may be nothing in that book to which they may conscientiously object. He considers that such persons must, therefore, separate themselves from the worship and the labours of their brethren of the Church of Ireland. The reply of Archdeacon Lee to this letter is so brief and pointed that it must be given in his own words:—The changes which the revisionists seek to introduce in the Prayer-book are either important or unimportant. If they are important, it is precisely in order to avert such changes that our organization has been formed. If they are unimportant—such as spoiling the Grammar, or marring the rhythm of our Liturgy—we equally desire to oppose innovations so frivolous and so vexatious.—*Guardian*.

SCOTLAND.—There is to be again an election of Bishop for the Diocese of Argyle and the Isles. Provost Cazenove is again to be brought forward, and the decision of the court with regard to the previous election is according to Canon III.: No person can be held as duly elected unless he have the votes of an actual majority in each Chamber, of those present; and accordingly that no election took place either on the 31st of July or the 8th of October last.

GERMANY.—The Dusseldorf correspondent of the *London Guardian* says: The new Pastoral of Bishop Reinkens, in answer to the Pope's Encyclical, has been sent to me. It is a long document, and the present busy season is an awkward time for translating, but as early as possible I will send you either a summary, or a full translation of it. I have also heard, from an authoritative source, that Professors Dollinger, Friedrich, and Messmer, have been constituted a sub-committee on the reunion question, in order to open up a correspondence with the Anglo-Catholic Society on the points of agreement and separation between the Old Catholics and the English Church.

On the first Sunday in this month Professor Friedrich held the first Old Catholic service at Carlsruhe in a Protestant church. The event created much interest, and the church was filled with a congregation of 3,000 people, among whom was Prince William of Baden.—A crowded meeting was held in the afternoon, one of the Ministers of State being present. The congregation at Carlsruhe is prepared with a priest as soon as it can be constituted.

ITALY.—Rumour fixes upon the following as some of the new Cardinals to be appointed at the consistory of the 22nd:—Mgr. Chigi, the Papal Nuncio in Paris; Mgr. Falcinelli, Vienna; Mgr. Oreglia, Lisbon; Mgr. Franchi, Madrid; the Primate of Hungary; Mgr. Tarnoczy, Archbishop of Salzburg; Mgr. Cardoso, of Lisbon; Father Tarquini, a Jesuit; and Father Martinelli, of the Augustinian Order. Another despatch adds the Archbishop of Paris, the Archbishop of Cambrai, and the Bishop of Valencia; but, on the other hand, it is added that the Pope has refused to make Mgr. Dupanloup a Cardinal. The correspondent of the *London Post* says:—The reports of the expropriations and confiscations having had a very unfavourable effect on the Pope's health are much exaggerated. Pius IX. has had a troublesome cold for several days, but that has not prevented him from going to pay a visit to his "maestro di casa," Signor Spagna, who had a fall on Tuesday while walking across the Cortile dei Papagalli. This old gentleman is of about the same age as the Pope, and has been his "maestro di casa" ever since Pius IX. was Bishop of Imola. They have gone through a number of events since then together, each in his own place, and now they are really old friends, both rather shaky, but very fond of each other, as was proved by the Pope's going in person to ascertain how far his "maestro di casa" had suffered from the fall.

The Rector of the American College has remitted to the Pope the sum of \$25,000, contributed by the faithful in the United States.

In reference to the Pope's late Encyclical, the *English Churchman* has the following: Never did Hildebrand or Boniface issue a more assumptive document. Pio Nono writes as if he had a Divine command to build up or destroy all temporal kingdoms. He has no idea of the divine authority of kings as well as of Popes, no notion of reconciling their co-ordinate authority in a due subordination. The King must make his neck a foot-stool for the Pope, and concede to the tiara a dignity surpassing

that of the Imperial diadem. The Emperor of Prussia, the magistrates of Switzerland, and the King of Italy, are held up to public opprobrium as the arch-offenders. In the meanwhile the struggle goes on increasing in bitterness as in obstinacy. There can be but one end. The autonomy of the empire and the civil rights of the citizens themselves are jeopardized by these intolerant usurpations of the Popes. To yield would be the dethronement of the Princes, and the destruction of the fabric of civil society. In reference to this encyclical letter Sir George Bowyer, the ever-ready champion of the Pope, has entered his protest against Earl Russell presiding at a meeting shortly to be held in Exeter Hall, for the purpose of expressing sympathy with the policy of Prince Bismarck. Lord Russell, in reply, declares his conviction to be that the time has come, foreseen by Sir Robert Peel, when the Roman Church disclaims equality, and will be satisfied with nothing but ascendancy. To this ascendancy, openly asserted to all baptized persons, and therefore including our Queen, the Prince of Wales, our Bishops and Clergy, he refuses to submit, and he declines the Pope's temporal rule over Ireland.

AUSTRIA.—By the votes of the Ultramontane majority in the Tyrol Diet a committee has been appointed to draw up a new school bill for that province, and the committee has prepared a measure the provisions of which are described as "in glaring opposition to all the liberal school laws of the Empire."

SWITZERLAND.—The Federal Council has decided to hand the Papal Nuncio his passports, in consequence of the Pope's last Encyclical letter.

VICTORIA.—The annual session of the Church of England Assembly commenced on the 21st October. A new diocese, that of Ballarat, comprising the western half of the colony, was to be constituted, and the Bishop of Melbourne, Dr. Perry, intended proceeding to England about March next for the purpose of selecting a Bishop for the new diocese. An endowment of 20,000*l.* for the bishopric had been secured.

UNITED STATES.—A Communion Service was presented by a citizen of New York city to the church in Alameda, California.—The Rev. Mr. Bonham has closed for a time his mission labors in Central New York.—The motion to file a supplementary bill in the Cheney case, is denied.—Extensive alterations have been made in St. John's church, *Notre-de-Grace*, Maryland.—We could not bring ourselves to abbreviate the account of the anniversary services in Christ church, Boston.—The venerable edifice has associations dear to the heart of every American Churchman.—The fine new church of St. Paul's, Muskegan, Mich., was used for the first time on Christmas Day.—The Bishop of Missouri received as a Christmas gift an elegant set of Episcopal robes.—A new church was opened at Paulsboro, New Jersey, on the 31st ult.—The "Bread and Beef House" is the name of an excellent institution established in connection with the Anthon Memorial church in New York city. The Orphans' Home and Asylum held its twenty-second anniversary on the 30th ult. The Rev. Mr. Stauder makes an earnest appeal in behalf of his Italian mission in New York.—The Rev. Dr. Spaulding was consecrated Bishop of Colorado, with jurisdiction in New Mexico and Wyoming, on the 31st ult., at his parish church, Erie, in the Diocese of Pittsburgh.—The Church Home in Rochester, Western New York, presents a gratifying and encouraging report.—*Church Journal*.

CANADA.

TORONTO.

MINDEN.

Christmas day was duly respected in the back-woods mission of Minden. In the little village the shops were closed and a larger congregation, than before during eight years, assembled at St. Paul's Church. The following Tuesday the Sunday-school was entertained, and the ever-welcomed Christmas-tree did its part to delight children and parents and friends. In the midst of the eventide festivities, an intermission was taken advantage of by the ladies of the church to present the Rev. Frederick Burt with a gold watch, accompanied by an affectionate address as "a token of the esteem" which is borne to their clergyman by churchwardens, and members in general of St. Paul's congregation. The address expresses the hope that "the same happy relations which have bound people and clergyman together for so many years ay long continue." Mrs. Peck and Mrs. Curry made the presentation. Rev. Mr. Burt acknowledged the handsome gift in appropriate terms on his own part and for Mrs. Burt who with him had borne so great a share in the "burden and heat of the day" of mission life.

CHRIST CHURCH, BRAMPTON.

The above church on Christmas morning, owing to the indefatigable efforts of its incumbent and a few lovers of the church, presented a cheerful holi-

day dress. Evergreens, tastefully arranged, ran around cornices and windows, adding, with their deep green hue, a beauty to all they touched. The effect of all the nicely arranged devices and decorations can only be fully realized by those who turned their steps as worshippers to Christ Church.

"Hark! then roll forth at once the mighty tones from the organ,
Hover like voices from God, aloft like invisible spirits,
Like as Elias in Heaven, when he cast off from him his mantle,
Even so cast off the soul its garments of earth;
and with one voice
Chimed in the congregation, and sang an anthem immortal."

After matins the incumbent of the church, Rev. Mr. Middleton, delivered a Christmas discourse from John iv. 14. In this parish the Christmas offerings were as follows:—Brampton, Christ church, \$88 50; Edmonton, St. John's, including delegates, (\$20), \$22 75; Campbell's Cross, \$20 41; total, \$131 66; also a large quantity of Christmas fare.—Com.

ST. MATTHIAS TORONTO.—CHRISTMAS FESTIVAL.

The Convocation Hall of Trinity College was, on Tuesday 30th ult., densely packed (as well as the adjoining vestibule and corridors) by an enthusiastic gathering of the parishioners for the distribution of prizes, the allotment of Christmas free gifts, carol-singing &c., The Rev. R. Harrison conducted the proceedings, assisted by the churchwardens (Messrs D. B. Read and C. C. Foster), Major Shaw, the superintendent of the Sunday-school (Mr. J. Way) and others. About 150 prizes were distributed, and two very handsome trees disburdened of their profusion of treasures, to the great delight of the young people, who were also provided with a bag of sweets &c., each by the generous donation of the family of Rev. F. J. S. Groves of Carleton. The management of the trees was in the hands of Miss Shaw (teacher of the senior class of girls), Miss Groves superintending the decorations, and Miss Read the music. As usual in this parish, the persons thus responsible for the different parts of the proceedings, were ably and heartily assisted by a strong corps of sidesmen, teachers, and other friends. Among those present were Rev. Dean Ambery, Messrs G. B. Kirkpatrick, J. F. Cross, and a number of ladies from other parishes in the city.

ST. GEORGE'S CHURCH, TORONTO.

On the 2nd inst., one of the most successful festivals that ever occurred in this city, came off in the beautiful Sunday-school house of St. George's church. The room was decorated with evergreens, and the children were ranged on one side of the little chancel, at the east end of the room, to the number of about 250, on seats reaching from the floor to the lofty ceiling. Behind a screen formed of British flags, was a beautiful Christmas tree, fully twenty-feet high, covered with presents consisting of beautifully dressed dolls, whips, whistles &c., and about a hundred tapers, ready to be lighted for the occasion. When the children, who had been under training for several weeks by a very competent choir master, had sung some carols most sweetly, and a reward was presented by Archdeacon Fuller to the best pupil in each class in the school, the Christmas tree, with its hundred tapers all lighted and glistening through its deep green foliage with the presents that made many an eye sparkle, was wheeled forward amidst the plaudits of young and old. "Santa Claus" then appeared on the scene, and after telling us how much he delighted to distribute his gifts to "good little boys and girls" he set to work with a will to hand the 250 presents with which the tree was covered, to one and all. Young and old seemed to enjoy the evening and some of the old folks seemed as young as ourselves. At any rate we were all very much obliged to Mr. Boswell and his staff of teachers, who gave us and the great crowd who filled the spacious school-house such a nice entertainment, and many of us felt that when Christmas comes around again, may Mr. Boswell be again to the fore.

ONE WHO WAS THERE.

January 1874.

ST. MATTHIAS CHAPEL, TORONTO.—OPENING SERVICES.

Soon after the formation of this Parish in the west end of the city in April 1873, the vestry resolved to build without delay an edifice ultimately to be used as a parish school or hall but meantime capable of being used as a church. The result is a handsome red and white brick chapel capable of accommodating 350 or 400 people, and carried out in the most correct style of gothic architecture. It is under one roof, the east end being appropriated to the purpose of a chancel flanked on either side by vestry and organ chamber. The elevation of the elaborate west front, and the interior view of the chancel are unique: and the reversible seats, of peculiar construction and excellent finish, are remarkably adapted for the varied requirements of the place itself. The chancel is furnished with a Holy Table of striking proportions, a reredos very neatly constructed, and a carved stone credence shelf. On the south side is an arcade of three sedilia in recess, whose moulded and carved wood work as well as that of the choir and organ chamber, is very good. Add to this that the building is remarkably well lighted with gas cornice brackets, and a row of seven jets along the top of the reredos: that the west windows are filled with

lead lights of two neutral tints in patterns, and that there is a good prospect of a handsome stained glass east window; that a bell, organ, and font are already in use—and it will be seen this comparatively poor congregation have reason to congratulate themselves upon the achievements of the past few months. The building, having been tastefully decorated, was opened for Divine Service on Sunday morning, the sermon being preached by the Bishop, and the service rendered by the incumbent (Rev. R. Harrison) assisted by Rev. F. Bethune of Port Hope. The building was well filled both morning and evening, chiefly by the parishioners. The whole of the hangings, texts &c., were in the proper colours, and with the proper sentiments and emblems of Christmas and Epiphany; a very chaste white Frontal with crimson and gold trimmings, and having an encircled star for monogram, being conspicuous on the table. We have rarely heard anywhere a more hearty and united responding, and better congregational singing; or seen a more decent reverence in the act of public worship displayed particularly in adherence to the Rubrics. We understand that a great deal of this is due to Mr. H. Cameron of the Synod office, who has been indefatigable in training the children of the congregation in the musical parts of the service.

HURON.

APPOINTMENTS.

Rev. Dr. Caulfield, for many years rector of the Church of St. Thomas, in St. Thomas has been appointed by the Bishop rector of All Saints, Windsor. The vacancy in St. Thomas has not been yet supplied.

THAMESFORD.—PRESENTATION.

On Tuesday the 30th ult., a large donation party consisting of Church members and others visited St. John's parsonage, for the purpose of spending a happy evening with the incumbent and family, and passing Christmas compliments in the usual friendly and hospitable manner. Each one seemed to vie with the other in acts of kind appreciation. Prominent among the entertainments of the occasion, was the presentation of a handsome cutter worth sixty dollars, and buffalo-robe worth fifteen dollars, to the incumbent Rev. W. Daunt M. A., as a token of regard and esteem. A very complimentary address accompanying the presentation, was read by John Johns Esq., Churchwarden on behalf of the generous contributors. On Thursday the 1st inst., a number of young ladies and gentlemen members of the choir of *Crumlin congregation (Draney's Hall)* a station not long since organized and which constitutes the fifth of his mission—also greeted the parsonage and spent a very agreeable evening in a series of enjoyment similar to the above, at the close of which, Mrs. Daunt was made the recipient of a purse of twenty-six dollars, as a New Year's Gift presented on behalf of that congregation.

CHAPTER HOUSE OF THE CATHEDRAL OF THE HOLY TRINITY, LONDON, ONT.

The arrangements for defraying the expenses of divine worship in the Chapter House have been completed. From the first conception of the design by his Lordship the Bishop, of the building of a new Cathedral, it was designed that the pews would be unappropriated; that it would be a diocesan church, accessible to all; and now that the Chapter House, having been completed, is used *pro tem* as a church the design of unappropriated seats is carried out. Firstat a meeting of a few of the principal supporters of this new church, and then the following day, the first of 1874 the envelope system was adopted, and promises of a liberal support, through it, have been given. There had been a small endowment—a third of \$2000, the surplus of the St. Paul's Rectory Endowment Fund, and the offertory expected will amply meet all expenses. There are not a few promises of a dollar a week, and many promises of smaller sums.

At the meeting there were appointed a finance committee, secretary, treasurer, &c. Not being a parish, but territorially part of St. Paul's, they of course have not regular parish officers as vestry, Churchwardens, delegates to Synod, &c. Huron College Chapel is in connexion with the Cathedral, the Principal of the College, Rev. Dean Boomer, being Dean of the Cathedral. The Sunday-school continued to be held at the chapel, under the superintendence of Mr. T. W. Dyas, and divine service there on Sunday afternoons, Rev. H. Halpin, officiating minister. The service of the Chapter House is choral. Though some pew-holders and others, formerly of St. Paul's have connected themselves with the house of worship, we only miss them from the old church, by the absence of the familiar faces of fellow worshippers. There is not we believe a pew to be obtained for rent in the body of the Church of Old St. Paul's.

The old system of appropriated pews seems to be doomed here. The free pew system had some months trial before the opening of the chapter. With the first day of the departed year, it was commenced in St. George's Church and is carried on in the Memorial Church;