

ly by their labour to bazaars. The amount realized from bazaars is due in a good measure to the labour freely bestowed by those who may have little else to give. We may look for precedents for the use of such means to the Mother country and the mother church. We see them receiving royal patronage. We cannot ignore the sums raised by these means to ameliorate the condition of the suffering in England at the time of the Crimean war, and again when the operatives of Lancashire were starving. "Bazaars, concerts, tableaux, *et hoc genus omne*" are not to be ruthlessly denounced, because, some of them have not been conducted in all things with a view to the purpose for which they are designed. The abuse of an institution is not a valid argument against its use.

PARIS.—The members of the Church in Paris have for a long time been under the necessity (to them) of burying their dead in unconsecrated ground, either at the old or new public Cemetery. Some strenuous attempts were made to have a portion of the new Town Burying Ground set apart and consecrated for their own use; but their petitions, newspaper correspondence, and all other efforts failed to move the Council to change their purpose of keeping the new Cemetery strictly a "public" burying ground, without respect to sects or religious convictions regarding interments. Accordingly, in June last, a purchase of three acres of land on the fine sloping timbered ground of Ban. Capron, Esq., east of the Grand River, was made. The ground has since then been surveyed, laid out in lots, with walks and drives, and partially graded. It has also been fenced in; and three or four burials have already taken place. October 27th the remains of Mrs. Townley were taken from their temporary resting place close to the chancel of St. James' Church, and deposited in a large family lot set apart here. A beautiful massive ledger tombstone in the form of a cross, as the main design, has been erected on the spot, which is fenced with iron ornamental grilles, planted inside with shrubs and flowers. The monument has been erected by Mr. McCombe, of Hamilton, and is, as yet, the only one in the place.

The Consecration took place on the forenoon of Thanksgiving Day (Thursday, 2nd November). The service being a novel one to most of the people, a large crowd of spectators, exclusive of the members of St. James', were present.

Punctually at 9.30 a.m., the Lord Bishop (Hellmuth) of Huron and the other clergy were on the ground, and arrayed themselves in their vestments in the tent erected within the enclosure. Besides His Lordship, and Dr. Townley the Incumbent, there were present the Revs. Archdeacon Sweatman, of Woodstock, Canon Nelles, R.D., of Mohawk, C. Thomson, M.A. Elora, and R.D., of Wellington, C. Martin of Brantford, and R. C. Hill, M.A., Mount Pleasant. The Church Choir was on the ground, and took their part in the services. The services commenced by singing the 88th hymn, after which Archdeacon Sweatman read the Confession, the Bishop pronouncing the absolution. The clergy then proceeded outside the gate, a Gothic archway erected by Dr. Townley, surmounted by a composite cross having the word "God's Acre" on the span. Here the Incumbent and the Churchwardens presented the petition for consecration to the Bishop, which was read by Dr. Townley, and ran as follows:—

To the Right Reverend Isaac Hellmuth, D.D., D.C.L., Lord Bishop of Huron. MAY IT PLEASE YOUR LORDSHIP, We, the Incumbent and Churchwardens of St.

James' Church, Paris, Ont., beg your Lordship to Consecrate and set apart for the burial of the dead according to the rites of the Church of England, this Cemetery, purchased for that purpose by the congregation of St. James' Church, Paris, Diocese of Huron, Ont., to be called the Cemetery of St. James' Church, Paris, Ont. ADAM TOWNLEY, Incumbent; GEO. E. HEMING, E. STUART JONES, Churchwardens. Paris, November 2nd, 1876.

The clergy then formed in procession, headed by the Bishop, followed by the wardens and congregation, and proceeded round the ground repeating alternately the 49th Psalm. On returning to the centre, the Deed of Consecration was read by Archdeacon Sweatman and signed by the Bishop. The choir then sang the 325th Hymn. After the prescribed prayer, His Lordship addressed the people briefly but forcibly. He said "that, although laboring under indisposition, and having other duties to attend to elsewhere that day, he could not leave the sacred place, which had just been consecrated, without saying a few words. There was not a man, he believed, with a proper feeling of humanity who did not feel himself impressed with sacred and solemn feelings on entering a graveyard. How much more so ought these impressions to be deepened when entering a hallowed spot like this, and committing to the dust the body of a dear relative or friend, believing that the vile body would, at the great Day of Judgment, be raised to a glorious immortality by Him who hath Himself triumphed over death and the grave. What they had just now gone through was no mere outward form or meaningless ceremony. During all the dispensations of the Old Testament—from the times of Abraham and the other Patriarchs, down through the Mosaic and Jewish ages, up to the Christian era, and in all Christian ages, it has been deemed right and proper to set apart a parcel of ground sacred from common uses, for the purpose of there depositing the dust of those who have died in the faith. No spot could be more sacred for meditation to the Christian than that which has been dedicated as the last resting place on earth for the bodies of those who have died in the Church, and sleep there in the hope of that glorious life and immortality which Christ hath brought to light through His Gospel. It is from this immortal hope that the burial place of the Christian is not only the resting place of the dead, but, as the Jews called it with much appropriateness, "The House of Life." Therefore he hoped the solemn act which had just been performed would lose none of its salutary influence on those who had witnessed it. We ourselves shall follow all the generations that have gone before us, and our dust be laid also in the silent grave. With such considerations before them, he therefore intreated them again to have faith in Him with whom they hoped to rise and reign in the Church above. The act has been done in His Name, and, he repeated, it was no idle ceremony, but full of meaning and comforting assurance of hope that they also shall be called to rise and join the glorious and innumerable company of the blessed saints in Heaven."

The 37th hymn having been sung, the Bishop pronounced the Apostolic Benediction. Dr. Townley, in returning thanks to the Bishop and Clergy, briefly and feelingly alluded to the few who, as yet, had been buried in this sacred spot—his dear wife, sleeping in the arms of her Saviour, and five other bodies of little children. His feelings, however, did not permit him to proceed; and the company slowly dispersed.

## ALGOMA.

SHINGWAUK HOME—NEW HOME FOR INDIAN GIRLS.—We have purchased the land—five acres—in a very good situation on the main road, a little over a mile north of the Sault. Our boys have been hard at work getting out the stone before the snow falls, so that we may team it to the site of the New Home during winter. There is plenty of good building stone on the hill back of the Boys' Home, and the boys have put up *eighty cords*, just during their play hours. We had a great time last week going to take possession of the site for the Girls' Home. Nearly all the boys went—and we took a wagon load of axes, spades, pickaxes, wheelbarrows, etc. The boys camped out there three days, and we hoisted the Union Jack on the site of the new building, cleared a quantity of land, made a drain, and commenced digging the foundations.

The building is to be of stone—with a frontage of 45 feet, and a wing running back about 50 feet. It will probably accommodate from 25 to 30 girls.

We propose getting out the doors and window sashes in our carpenter shop this winter, and, in fact, shall take the contract for the building ourselves, employing outsiders only for the mason work and plastering, so while building for the girls we shall be teaching our boys.

We want \$3,500 for setting on foot this Girl's Home, and we earnestly hope that our old friends will help us all they can, and that new friends also may be raised up to assist us in this new undertaking.

As we are taking no girls this winter, we have asked those Sunday Schools that were supporting girls in our Institution to let their contributions for the current year go towards the erection of this New Home, and as soon as it is finished, their former proteges will, we hope, come back and once more require their support.

The following contributions towards the new Girl's Home are acknowledged with many thanks:—

Christ Church Sunday School, Yorkville, \$12. St. Stephens Sunday School, Toronto, \$10. Mrs. Simpson, Montreal, \$12.50. Grace Church, Brantford, \$12. St. Paul's, Woodstock, \$12.50.

G. F. WILSON.

Sault St. Marie, Ont., Nov. 7th, 1876.

## Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

## CANTICLES AND CHANTS.

The Editor of the DOMINION CHURCHMAN.

Sir,—The Music Committee are about to issue an edition of the Canticles with six or eight appropriate Chants on the page opposite each Canticle. They believe that such a work will be found helpful to the clergy and organists, and will supply a felt need. It is proposed to arrange the book after a selection of such chants (single and double) as sent in to the chairman of the committee, which each member of the committee has engaged to do within the next ten days. As however many other persons may possess suitable chants not known to us, we shall be glad to have them sent in also. The book will consist of 32 pages, and will contain, in addition to the Canticles with Chants assigned to them, a number of Glorias for the Gospel, Kyries, supplementary Chants, and a table of Chants appropriate to the different seasons of the Christian year. The price of the book will probably be between 10 and 15 cents.—J. D. CAYLEY, Chairman of Committee.