

And another trace more than half a century passed.

In 1761, the Rev. George Keith, originally a Quaker, who had taken Orders in the Church, and the Rev. John Talbot, who is supposed to have been a Bishop among the non-jurors, but who never assumed Episcopal rank, nor is certainly known to have executed Episcopal functions in America, undertook at the instance of the Propagation Society an extensive expedition through the country. The only place visited in Connecticut was New London. Of this tour Mr. Keith, whose journal is extant, writes thus: "Sept. 10, 1762.—The next day we arrived early in New London, in Connecticut colony and government, which stands by a navigable river. Sept. 13, Sunday: Mr. Talbot preached there in the forenoon, and I preached there in the afternoon, we being desired to do so by the Minister, Mr. Gardon Saltonstall, who civilly entertained us at his house and expressed his good affections to the Church of England. My text was Rom. viii. 9. The assembly was large and well affected. Colonel Winthrop, Governor of the Colony, after forenoon services invited us to dinner at his house, and kindly entertained us both then and the next day."

The Mr. Gardon Saltonstall here named was that Governor famous among the early Chief Magistrates of Connecticut, who on being chosen to office resigned his congressional passport at New London, and lived prominent positions in civil life till his death in 1724, retaining his residence all the time in New London. Such transformations were not a rare point among the Puritans of New England, and seems to have done no violence to their conceptions of the immutability of office. The same Governor Saltonstall presided in the conference and debate on Episcopacy at Yale College, on the occasion of the defection of Rev. Cutler and Dr. Johnson, an event which filled the Congregationalists with astonishment and dismay. "I suppose," says Dr. Woolsey in his "Historical Discourse," "that greater alarm would scarcely be awakened now if the Theological Faculty of the College were to declare for the Church of Rome, avow their belief in transubstantiation, and pray to the Virgin." An opinion concurred in by Quincy, in his "History of Harvard University," who says of it, "This event shook Congregationalism throughout New England like an earthquake."

In 1729, Mr. Pigot a Missionary of the Propagation Society of England baptised at New London the child of William and Mary Norton. On 25th of October, 1721, the Rev. Samuel Johnson baptised Sarah the daughter of the same parents, and made note that on the 16th, "Mr. T. baptised Laurence, son of Richard and Elizabeth Wain." Mr. Talbot was like the foregoing one of the Society's Missionaries travelling out of old into newer settlements, preaching a week or two and baptising. "In mind of William Norton is found in a list of subscribers to a fund for building a church next year 1727, and is appended to a letter in 1728 addressed on the church building subject to the Rev. Dr. Mc Sparrow."

No evidence is preserved showing from whence, nor at what time the people friendly to the English Church, in preference to Puritan Congregationalism, gathered in sufficient number to desire a church. "It is believed, however," says Dr. Hilditch, "that the introduction of the Church here, and its early growth, were to a great, perhaps its principal extent, the result of the relation of the place to the British Government. Its advantages for commerce and navigation, and the expectation of its growth and importance on that account, soon brought in a class of residents who had no sympathy with the prevailing Puritanism of New England; and who being, from office or decided preference, or conviction, attached to the Established Church desired an opportunity to worship God according to her service, in a venerable form. The offices they held, as the English law then was, compelled them to be Churchmen nominally, and no doubt many of them were so on deeper and more spiritual grounds. They were not Puritans at home, and were not in sympathy with the Puritanism they found dominant here."

Churchmen came here Churchmen, and naturally sought to provide themselves with the institutions and services Churchmen love. Of those whose names appear in connection with the first steps towards the formation of a congregation, and the erection of a church here, several are known to have been Englishmen, and perhaps it is safer to infer that others, whose origin is unknown, were such also. At any rate none of them can be traced by their name to the company of Winthrop, or of Blinman. I think we are warranted in believing that the Church in New London grew up out of the want of a class of its inhabitants who had been drawn thither by commerce, and who having brought their Episcopal predilections and preferences with them, were glad to bring them into action as soon as an opportunity was presented. Neither Narragansett on the East, nor Stratford on the West, planted the seed.

Both gladly lent their aid to cheer and strengthen the growing blade when it began to shoot forth. The first founders of the parish then, were English, not of the Puritan stock.

The congregation was at first under the occasional missionary charge of Dr. Mc Sparrow. But Dr. Johnson, of Stratford, still continued to give it the assistance of his active services. In a letter to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, dated June 11, 1721, he says: "I have since preached in New London where I had sixty hearers, and where there is a good prospect of increase if they had a minister. In August 1725, he wrote of them: "They are going to build a church, and have got subscriptions, and a piece of ground to set it on."

This clergyman was a missionary of the Society in Narragansett, embracing in his field of labour all the country west of the Bay, all the northern and western parts of Rhode Island, which was settled by many families of wealth and culture attached to the Church of England, who lived in a style of elegance and profusion exceptional among the first settlers of New England.

At New London an active trade with the West Indies and Newfoundland was carried on. There was a port of entry and collector of the Customs. Miss Canlins, historian of the town, after describing the early mercantile adventures and achievements of New Londoners, and the English influence by which they were promoted, says:

"The residence of these English families in the town was not without its influence on the manners of the inhabitants and their style of living. These foreign residents gradually gathered around them a circle of society more gay, more in the English style than had before been known in the place, and led to the formation and establishment of an Episcopal Church." Dr. Hallam quoting this passage qualifies the sentence "a circle of society more gay," with the remark: "She means less Puritanically precise and austere." Then adds: "This is the true story of our church beginning."

To be continued.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence Column are to be taken as the opinions of our Correspondents, and not as those of the Editor of the Church Herald, unless special mention be made to the contrary.

Letters to be inserted must be accompanied by the full name and address of the writer. We cannot undertake to return rejected contributions.

ENGLAND.

(From our Own Correspondent.)

The news of the dissolution of our Parliament has taken England greatly by surprise. The coming month will be occupied with the great national work of electing a new Parliament which is to assemble 6th March. The parliament which is about to pass into the region of history is the eighth which has met under the reign of Her Majesty, and the tenth since the passing of the first Reform Bill.

Bishop Elliott (Gloucester and Bristol) in the late annual pastoral charge to his clergy declares his future intention to be to decline to recognize any clergyman who will not yield the obedience to the Bishop and to the Metropolitan which the laws of the Church and Roman prescribe, and on which the very existence of an Episcopal Church might be said ultimately to depend. If a clergyman solemnly pledged to obey, would not obey, either indirectly, or under protest, such a man had simply become an alien to the existing form of Episcopal government, and must be treated accordingly. If such a clergyman felt it right to hold his living, and the laws of the land did not preclude him from holding it, he must continue, but at the same time he must not feel aggrieved if those authorities regarded him, while in his attitude of disobedience, as a benighted Nonconformist.

The report of the death of Dr. Livingstone is confirmed by tidings received to-day. The body has been disembowelled, and lifted with salt, and brandy put into the mouth to preserve it. The party of travellers, with their momentous burden, was expected to arrive at Zanzibar next month. This "King of African Powers," whose death is so deeply to be deplored, although the son of poor parents, was of gentle extraction, having belonged to one of the best and oldest of the Highland families.

The Imperial and Royal Marriage in St. Petersburg, detained accounts of which have doubtless reached your readers, must have been a spectacle of exceeding splendour. The Alexander Hall illuminated with its ten thousand tapers, the Royal Company of Empress, Emperors, Princesses, Grand Dukes, Duchesses, the dazzling beauty of the court dresses and uniforms, the glories of the flashing diamonds, the fair bridle, arrayed in beauty, the velvet train borne by four Chamberlains and an Eneyer, the entire self-possession of the Royal bridegroom under circumstances decidedly trying, the Greek Service and its gorgeous ritual, the adorning multitude that witnessed the scene constituted a picture that will certainly never be effaced from the memory of any beholder. The Duchess of Edinburgh is said to be all that is amiable, and to possess in a high degree that nameless charm of manner which is so remarkable in our beautiful Princess of Wales. The Duchess also speaks English "better than most English girls."

A great gathering is anticipated at Chis olmstrat (the residence of the ex-Empress of the French) on the 18th of March, when the Prince Imperial will attain his majority.

The Archbishop of York in his pastoral letter to the Province, recommending the London Mission of 1874, says: "The object of the Mission, which is about to be held in

almost all the parishes in London, is to awaken the careless, to strengthen the wavering, to revive those who have once known the truth, and to encourage those who have held it fast. I have seen myself the goal which has followed from like attempts. There has been no less important as this, in which more than three millions of souls are concerned, and the clergy engaged in dealing with them may be almost numbered by thousands. Such an effort concerns the whole country. I now request you to give a place in your daily papers to the Mission in London."

A letter from Mr. Carlyle was read last Monday at the meeting of the Stowbridge School of Art, in which that gentleman commenting on labour and capital, and other such matters, winds up with, "What a contrast between now, and say only one hundred years ago! At the latter date, or still more comparatively for ages before it, all England awoke to its work with an involution to the Eternal Maker to bless them in their day's labour, and help them to do it well. Now all England, shopkeepers, workmen, all manner of compulsion, labourers, awakes as if it were an unspoken but heartfelt prayer to Realizability. 'O help us, thou great Lord of sludgy, adulteration, and malversation, to do our work with the maximum of shrewdness, profit and modesty, for the Devil's sake. Amen.'"

Yesterday two public meetings, held under the auspices of the Protestant Educational Institute, to express sympathy with Germany against the Ultramontane policy were held at St. James's Hall, and Exeter Hall respectively. The Very Rev. the Dean of Canterbury, who took a prominent part in the proceedings, moved the following resolution, "That this meeting desires to express to His Majesty, the German Emperor, a deep sense of its admiration for His Majesty's letter to the Pope, bearing date Sept. 2, 1873."

The Old Testament Version Revision Company concluded their 21st session on Friday last. The company finished their first revision of the Book of Psalms.

The Echo gives us an "infallible bit" on the value of Confession as an aid to morality, extracted from a French journal. "A sportsman had procured a turtle of respect to an appreciative cure in the shape of a woodcock. Done to a golden brown, reposing on a slice of toast, the glorious morsel awaited the good priest's knife and fork, when he was called away for a moment. His absence was very short, but those few seconds allowed a cat time to make off with the expected treat. Thus explained the bonnie, who had cooked and served up the bird. Easter came, and the good woman knelt before the Confessional which was occupied by her master. When her ventral area had been disposed of, she stopped short. 'Well, Catherine, go on,' said the Confessor, 'others are waiting.' 'I dare not, Father,' 'Is it so bad?' 'Yes, yes, Father, you remember the woodcock.' 'The woodcock stolen by the cat—do I not,' cried the priest with a dolorous accent, which afforded another proof that time does not eradicate deep sorrows. 'I was the cat,' gasped Catherine. 'You ate it, said the priest, and how?' 'Cold! Cold! and you a cook who might as well have made it into a salad! wretched woman! you shall not have absolution.' January 28, 1874."

THE NEW SCHEME.

To the Editor of the Church Herald.

SIR.—Having business in New York and seeing a notice in the daily papers that Bishop Cummins would preach on Sunday morning at the Steinway Hall I was induced to attend the service. Thinking that some of your readers would like to hear about this Reformed Protestant Episcopal Church I send now a short sketch of the proceedings. The Steinway Hall is a large concert room in 14th street, and was about one-third filled with people. On the platform were seated Bishop Cummins and another clergyman (vested in black gown and bands) and a layman. The Bishop gave out one of the hymns, which were printed on slips. After that the clergyman read the opening sentences, Confession, Absolution, (altered materially from the American Book to suit these Reformers), and other prayers and lessons to third collect. After that another hymn. The Litany and remanent prayers were said by the layman I have mentioned. Another hymn and then the sermon of Bishop Cummins, who preached from the text, "The kingdom of God cometh not by observation." He is a very effective preacher of the American platform order and likely to carry the masses, being very energetic though somewhat dramatic in style. The tenor of his discourse was on personal holiness and was very severe on "State Churches," Romanism, and what he styled "aggregate Religion." After another hymn a collection was taken up, the Bishop reading the offertory sentences. Extensive prayer and the benediction concluded the service. I should mention that as the Bishop gave out each hymn a gentleman came from behind a screen on the platform and advancing to the footlights, conducted the singing, which was of a wretched description although accompanied by the organ. I shall make no comments but simply state facts, but as I felt the hall I could not help uttering the prayer of our beautiful Litany, "From all Hurry and Scheme Good, Lord, deliver us." J. O. S. New York, Feb. 9, 1874.

DANVASSING FOR SUBSCRIBERS.

To the Editor of the Church Herald.

SIR.—I was equally surprised and annoyed recently by a call from a clergyman of the Diocese of Ontario, who asked me for a list of my people on whom to should call for the purpose of soliciting subscriptions for the "Harford Churchman." Formerly we were obliged to get a great many things from the United States. Now, thank God! we are pretty independent of them for almost everything. I am amongst the last to deny the obligations under which we lie, for many excellent lessons we have learnt in our ecclesiastical organization, from our brethren south of the line; but I think that when we have a church paper of our own published in this city, we do not need to have an American church paper brought into our families to the prejudice of our own paper.

It is pleaded that our paper is far from perfect. I admit that it is so; but is the

plan taken by our brother from Ontario, by way to make it more so? If our paper is not perfect, it becomes all patriotic churchmen to do what they can, by securing for it all the local information they can; by writing for it, instead of for an American church paper; and by securing thus a large subscription list, the means to make it better.

A. PASTOR.

Diocese of Toronto, Feb. 1874.

WHAT IS RITUALISM?

To the Editor of the Church Herald.

SIR.—The Church Association of the Diocese of Toronto have issued another "occasional paper," under the heading, "What is Ritualism?" which question should, in common fairness, in view of the illustrations with which the writer endeavours to make good his case, have been, "What is ultra Ritualism?"

For, sir, permit me to ask, What is Ritualism? Ritualism, *pur et simple*, is the observance of Ritual; or rather, perhaps, for the proper signification of the word Ritual is a Manual of "forms to be observed in the celebration of Divine Service." The observance of *Rites*, and *Rites* are defined to be "Religious observances prescribed by competent authority," such as are alluded to by St. Paul when he says, "Let all things be done decently and in order." And this observance is what, according to their caption, to use an Americanism, is severely condemned by the modest gentlemen who are the exponents of the sentiments of the Church Association of the Diocese of Toronto.

The Jews of old had "many rites among them in our Saviour's time, which are not mentioned in any part of the Old Testament." And yet our Saviour blamed them not for observing those rites. "He went to their Synagogues: and, though he reproved them for overvaluing their rites, for preferring them to the law of God, yet He does not condemn them for the use of them. And while of the greater precepts He says, 'These things ye ought to have done,' He adds, concerning their rites and lesser matters, 'and not to have left the other undone.' No such narrow-minded arrogance here as is evinced by the Church Association of the Diocese of Toronto!"

St. Augustine says that "No religion, either true or false, can subsist without some ceremonies," and I feel assured that no ceremonies other than those recognized by the Church of England, are observed in this Diocese; for I am not prepared to admit the truth of the charge brought against one of our clergy to the effect that he is "one of those (unfairly indefinite) who have occasionally assumed the *soutane*," until the charge is preferred on more tangible authority than that of "Fame." "If Fame speaks true," is the elegant and ingenious phrase employed by the writer of "Occasional Paper, No. 2."

And now, Sir, permit me to ask another question, by way of *antithesis*, viz., What is Low Churchism? I will illustrate by a true story:

A friend of mine, a gentleman well and widely known in this Diocese, and a member of the so-called Evangelical party, was, some years ago, on a visit at a village in this neighbourhood, and compelled, by some business engagements, to remain there over a Sunday. He inquired whether there was an English Church in the locality, and being answered in the affirmative, bent his steps thither for the purpose of attending the morning service. It so happened either that there was no resident clergyman in the parish at the time, or that he was absent from home, and a gentleman from a distance was engaged to officiate.

My friend stood awaiting the arrival of the officiating Minister, who presently galloped up to the church, took the saddle off his horse's back, threw it across his arm, and, entering the building, flung it down with a bang, as my friend expressed it, close to the communion-table, if not within the rail. He then ascended the reading-desk, and got through the Morning Prayer in a very slovenly manner, and with every indication of hurriedness, after which he mounted the pulpit and delivered an exceedingly eloquent, extemporaneous discourse.

Now, sir, I am as fairly entitled to say that this is Low Churchism as to the members of the Church Association are to denigrate the wearing of a *soutane*, if it ever is worn in this diocese, which I doubt, Ritualism; or to say that the placing of the sacramental bread in the communicant's mouth by the minister is an error, which I don't believe is; over done in this diocese, is Ritualism; and that in consequence of such observances the writer of "Occasional Paper No. 2," and his friends, were compelled to organize an Association in opposition to one already established, with the Bishop of the Diocese as its President.

Peterboro, Feb. 7, 1874.

SUNDAY-SCHOOL CONVENTION—BARRIE.

(Correspondence Church Herald.)

Will you kindly insert the following, which I have made as brief as possible, in your paper:

A Sunday-school convention of the united denominations of East and West Simcoe met in Barrie, on Monday 9th inst. Divine service was held in the beautiful and commodious S. S. room adjoining the church. Prayers were said by Revs.

E. Murphy and R. H. Harris, the legions read by Rev. T. W. Patterson, and J. Fletcher; and a useful practical sermon preached by Rev. T. J. Hodgkin, M. D., from Psalm lxxviii. 6-8, after which the business of the convention was commenced. Rev. A. Stewart, M. A., Rural Dean of East Simcoe, in the chair. Short addresses were delivered by Revs. R. Harris, J. Fletcher, and Dr. Hodgkin. Tuesday morning convention was opened with prayer at 9:30 a. m. Rev. E. Morgan delivered a forcible address. Mr. T. Moberly read an excellent paper on the "Lesson Scheme for 1873-4," and the best way of working it out in the schools. This was discussed by Revs. Dr. Lett, Dr. Hodgkin and Messrs. McDougall and Edwards. Moved and seconded that this convention heartily approve of the scheme of lessons adopted by the synod, and cordially recommend it for use in all the Sunday-schools of these Denominations. Carried.

Mr. W. B. Hamilton delivered a suggestive address on "Home Preparation by the Teacher—Helps Required—Teachers' Meetings." These subjects were discussed by Dr. Lett, Dr. Hodgkin and Messrs. McDougall, Edwards, and J. Morgan. An interesting paper was read by Rev. E. W. Murphy on "the best mode of retaining the elder scholars as pupils in our Sunday-schools, and would recommend, as a feasible plan, a bible class by which their minds may be developed and their sympathies enlarged, and also by using them as occasion may require. Carried. Moved and seconded that this convention feels that there is among the members of the church, blessed in the providence of God with position, wealth and influence, a large amount of unemployed talent which might be used for Christ and His church, and be very efficient in obtaining and retaining a hold of the youth of the church, preserving them from unholy influences and maintaining their interest and membership in the church. Carried.

Afternoon Session.—Rev. Dr. Lett, R. D., delivered an address on "Object Lessons," with illustrations on the blackboard, which were very interesting and amusing to the young people. Mr. H. Edwards read a valuable paper on "the management of a S. S. library, which, after a brief discussion by Dr. Hodgkin and Col. O'Brien, was laid over until next meeting. Mr. J. Morgan read a carefully prepared paper on "The day's work in Sunday-School," which provoked no discussion. Mr. J. W. Armstrong, of Orillia, read a highly interesting paper on "How best to promote singing and responsive worship in Sunday-schools," with very pleasing illustrations by some children belonging to the Orillia choir. Moved and seconded that this convention strongly approve of Mr. Armstrong's method of securing responding and singing in Sunday-Schools, and believing it to be a desirable out, heartily recommend it for general use throughout these Rural Denominations. Carried. Moved and seconded that this convention thinking hymns A and M the best collection of hymns now published, recommend them for general use throughout the Rural Denominations of East and West Simcoe. Carried. Moved and seconded that an abridged report, together with the resolutions adopted at this convention, be forwarded to the Church Herald for publication. Carried. Votes of thanks were then passed to the ladies of Barrie for their generous hospitality, to Rev. Dr. Hodgkin for his able sermons, and to Mr. Cumberland and the Directors of the Northern Rail-way for kindly granting tickets at half-fare to the strangers who attended the convention.

Miscellaneous.—Under this head pleasing and instructive remarks were made by Revs. A. Stewart, Dr. Lett, Dr. Hodgkin, and Mr. D. Morgan. Mr. J. Morgan presided at the organ—a very fine instrument—with his usual energy and ability, the singing was hearty, the attendance very large, representatives having come from the surrounding parishes as well as Orillia and Collingwood—and all who were present thoroughly enjoyed it, and pronounced the convention a decided success.

Richard H. Harris, Secretary.

Orillia, February 10, 1873.

—Neal Dow is in England, working zealously for the temperance cause.

—It has been asserted that the canonado of Waterloo could be distinguished at Dover; that that of Carlscrona was heard across the southern extremity of Sweden as far as Denmark, a distance of 120 miles; and that the sound of a sea-fight between the English and Dutch in 1672 was heard across England as far as Shrewsbury, and even in Wales, a distance of 200 miles. Dr. Arnold relates that, while coming from South America to Europe, and at a distance of 100 leagues from shore, he heard, while standing in the focus of the concave side of one of the sails of the ship, the sound of the bells which were ringing in celebration of a feast at Rio Janeiro. Collandon heard, by means of a trumpet submerged on one shore of the Lake of Geneva, the sound of a bell vibrated beneath the water, on the opposite shore, at the distance of nine miles. Parry relates, in the account of his Polar expedition, that two men conversed distinctly at a distance of a mile and a quarter.