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confirmation service late in the afternoon of the same day in St. Paul's church, Cardinal. There were present of the clergy Rev. Canon White, Rev. J. Forsythe and the Incumbent, Rev. G. Metzler. The congregation was almost too large to be accommodated. The Bishop's address was very good, instructive, and most suitable to both the candidates and all present. 24 persons were presented to receive the Holy and Apostolic Rite of laying on of hands. These, added to the number presented last year, make 66 persons confirmed in this mission within two years.

KINGSTON.—A recent occurrence at St. Georges' Cathedral affords an instructive illustration of how little to be relied upon are some of the telegraphic reports which appear in the public press regarding church matters. A communication was received from certain members of the congregation by the acting rector. The document was, of course, private, and yet almost immediately its professed contents were telegraphed all over the country. Practices were stated to be objected to that were not even alluded to in the document. Later on was telegraphed the intelligence that the practices were to cease; and that peace was restored; whereas the services are continuing on as before. No change made save that in the mingling of the water and wine; the former mode of mingling has been resumed.

"High Churchman" answers "Low Churchman" on the subject of Ritualism.—SIR,—My answer to "Low Churchman" is this: If Ritualism has been eating away the vitals of the church for the last 40 years, (that is about the age of the movement), she ought to be dead and buried by this time. Now what are the facts of the case?

Mr. Gladstone, in an article in the *Contemporary Review*, tells what was the condition of the church 40 years ago. He says it was "a dishonor to Christianity, disgraceful to the nation, since our services were probably without a parallel in the world for their debasement, and as they would have shocked a Brahmin or a Buddhist, so they could hardly have been endured in this country had not the faculty of taste, and perception of the seemingly, been as dead as the spirit of devotion."

That was the church 40 years ago in England. And what is it to-day. Anyone who visits England, beholds beautifully restored churches and cathedrals, surpliced choirs, reverent services, in many churches an advanced ritual, large congregations, bands of devoted clergy, guilds, sisterhoods, and every agency, to visit and relieve the sick, to turn and soften the wicked, to rouse the careless, to restore the fallen, to awaken the impenitent, and to bring all to be of one heart and one mind within the fold of Christ's Holy Church.

Within the last 25 years £25,000,000 sterling has been spent in England in building new churches and restoring old ones. Six millions of pounds is the amount of the voluntary contributions to church schools in the last ten years. Never before was so much money spent, and never before were so many devoted lives given to foreign mission work.

Ritualism, or rather the Catholic revival in the Church of England, (for that is the proper name for it) instead of destroying the Church, has filled it with spiritual life and power.

But Low Churchman complains that some have gone over to the Church of Rome. This is quite true, but where did they start from. Let me quote Mr. Gladstone. In an article in the *British Quarterly* of 1879, he says:—"Among the leading minds associated with the Romeward movement, an overwhelming proportion was supplied by those whose religious life had begun in the Evangelical camp. * * * The fact stands immovably that it was not the Hooks, Kebles, Williameses, all High Church leaders, but the Newmans, Mannings, Wilberforces, all Evangelicals, who organized and led the host of seceders to Rome."

There is another point to be noticed. We have lost some members, it is true, but why not look on the other side and see how many we have gained. When Low Churchman balances his books, he is business man enough, I am sure, to reckon his profits as well as his losses. That is what we must do in arriving at a right judgment on this question. Well, of those who have left us many have returned in deep humiliation and penitence; for example, that well-known scholar, Mr. Foulkes among the clergy, and among the laity Mr. Hemans, the son of the popular poetess. Besides, we have had many converts from native Roman Catholics. Monsignor Saverese, a domestic prelate of the Pope, was received into the Anglican Communion, in Rome, on Dec. 8, 1888. He was a member of the commission of picked theologians of the Roman Church, which Pius IX. charged with the preparation of the famous Syllabus against modern error. Again, Monsignor Renier, aged 60 years, a prelate in the Pope's household, an eminent writer and preacher, was received in the American Church of St. Paul, Rome, on May 24, 1886.

The Rev. C. Miel states that he has received, in the Church of St. Sauveur, Philadelphia, 400 converts from the Church of Rome, and that among them were six priests and three members of a religious order. During nine years existence of the Italian mission in connection with Grace Church, New York, nearly 1,000 Italians have received confirmation, most of them being converts from Rome.

The Bishop of Louisiana announces that in the last twelve years he has received over 400 Romanists into our communion. St. Joseph's Church, Rome, N.Y., is composed of fifty families who came in a body from Romanism and asked admission into the church.

And so I might go on indefinitely adding items to the credit side of the balance sheet, if there were any use in doing so; but I have said enough to convince any reasonable man that the Catholic movement is a great spiritual power, in the church and in the world. I do not expect, of course, to convince Low Churchman, as he is evidently determined to close his eyes to all evidence.

As to Father Gavazzi, his opinion of the Church of England, is not worth the paper it is written on. As a lecturer, he was a bag of wind, and as an author, he had the knack of writing filthy books, which he was shrewd enough to know would sell well, and out of which he made a good deal of money. Dr. Littledale, a pronounced Ritualist in England, has written the best book against Roman Catholicism which has appeared this century, viz., "Plain Reasons Against Joining the Church of Rome." It has given Rome a hard blow, and is worth more than all Father Gavazzi's dirty books and pamphlets put together.

TORONTO.

The Toronto College of Music hereby announce the opening of a branch, corner of Spadina Avenue and College Street, about January 1st. Their card will be found in another page of this issue.

NIAGARA.

GUELPH.—Another of the old members of St. George's Church, who has been identified with its growth and progress for more than forty years, has gone to his rest. His bright genial face and kindly greetings will not soon be forgotten. His name stands prominently among those who labored with the late Archdeacon Palmer in the erection of our beautiful church, to which he was a liberal subscriber. The writer of this notice can never forget the kindly and encouraging letter he received from him when appointed as rector, urging him to make his house a home until a residence was secured. From the *Herald* we copy the following sketch:

"Mr. Chadwick was a staunch and consistent Conservative; although keeping himself fully informed concerning the public questions of the day, he never took an active part in politics, nor did he ever seek any public office, preferring to enjoy the peace and quietness of a retired life. Being thoroughly loyal, however, he joined a troop of volunteer cavalry, with which he served on the Niagara frontier in the rebellion of 1837-8, and subsequently held a commission in a flank company of the Gore militia—the historic "men of Gore."

Mr. Chadwick had been during the whole time of his residence here an active member of St. George's Church, and was for several years a representative of the diocese. He was for a time President of the Guelph St. Patrick's Society. His whole life was distinguished by manly straight-forwardness; he could not tolerate anything which bore the semblance of hypocrisy, and always denounced it in unmeasured terms. Being almost the last link in that chain that bound together in a friendly circle so many of the earliest settlers in Guelph, he will be greatly missed, and he will be missed not only by his own immediate friends, but by the poor also, for it may be truly said that no tale of poverty or distress appealed in vain to his kind heart or his ever ready purse. He was a kind father and a man of warm friendship.

Mr. Chadwick married, first, Louisa, daughter of Jonathan Bell, of Kensington, England, second, Caroline, daughter of Joseph Eade, of Hitchin, Herefordshire, England, and third, Elizabeth, daughter of James Beatty, of Toronto, who survives him. By the first marriage he had four sons, all now living: J. Craven Chadwick, of Palsinoh; ex-Mayor F. J. Chadwick, Edward M. Chadwick, barrister, Toronto, and His Honor Judge Chadwick. He also leaves surviving him twenty-three grandchildren, eight of whom were pall bearers at his funeral."

He died on Sunday, the 10th of November, after a short illness, and his funeral took place on the 12th, when the sad procession started from "Chadingham," his residence, for St. George's Church, where the ser-

vices were conducted by the Archdeacon, as also in St. George's cemetery, where he was buried.

"A full choir was present in the church, and furnished suitable music for the mournful occasion. The high esteem in which the deceased was held was attested by the very large number of people who turned out to pay their last respects, there being upwards of sixty carriages in the funeral procession. He would rarely pass a weary toiler plodding home from work, on foot, without asking him to get into his carriage and ride. Such acts as this endeared him to many who would not under ordinary circumstances come in contact with him. And this characteristic was displayed in an appropriate manner by the procuring of a number of carriages, besides the one belonging to the family, to carry the poor who wished to pay their last respects to the dead."

HURON.

SEAFORTH.—St. Thomas.—His Lordship the Bishop of Huron arrived in this parish on the evening of the 2nd ult., and was met at the railway station by a deputation from the congregation, consisting of the Rev. T. W. Magahy, Rector of the parish, Mr. C. E. St. Clair Simpson, churchwarden, and Mr. John Aird, and conducted to the rectory, where he remained during his visit. On Sunday, the 3rd inst., the Apostolic rite of Confirmation was administered to a carefully prepared class of twenty-two candidates. The Bishop's addresses before and after Confirmation were most solemn, impressive and edifying, not only to the candidates, but to all present; the church being filled to its utmost capacity. After the Confirmation service Holy Communion was administered to the lately confirmed and to others of the congregation; some sixty-five communicated in all; the Bishop being celebrant, assisted by the Rector. The church was beautifully decorated for the occasion with a profusion of flowers, crysanthemums of different colors being principally used, which gave a very pleasing effect.

In the afternoon the Bishop spoke to the children of the Sunday School in the school room adjoining the church. The superintendent, Mr. T. O. Kemp, teachers and officers, being presented to His Lordship, the Bishop gave a most pleasing and interesting address, riveting the attention of his hearers throughout. In the evening the Bishop preached to young people, the church again being packed.

On Monday evening his Lordship met a number of the ladies of the congregation, with a view to the formation in the parish of a Women's Auxiliary Missionary Association, which was duly formed, with Mrs. Magahy, president; Mrs. Bethune, secretary; and Mrs. T. O. Kemp, treasurer; with an advisory committee composed of Mrs. Colbert, Mrs. Liffiton, Mrs. Neetin, Mrs. J. S. Roberts, Miss Case and Miss Margaret Case. It is expected that this association will be the means of rendering some little assistance to the Church in the Northwest, and to the Indian Homes of the Rev. E. F. Wilson at Sault Ste. Marie.

It is cause for thankfulness that there are many signs of real progress in this parish, both spiritual and temporal. The church has been considerably improved within the last two years, having been reshingled with iron shingles and painted inside and out, and a new ceiling of oiled ash put in. The chancel has also been handsomely decorated; no small part of it having been done by the loving hands of Miss Coldwell, of Constance, which lady has also worked and presented to the church a magnificent altar cloth and stoles. The altar cloth is one of the finest, if not the finest in the Diocese, and would do credit to the needlewomen's art of any age. Other improvements are also to be made; a lady of the congregation having expressed the intention of inserting a stained glass memorial window in the chancel at a cost of several hundreds of dollars, and a new organ will shortly be purchased and placed in position. The Rector, the Rev. T. W. Magahy, and Mrs. Magahy have also presented a handsome pair of brass altar vases. Credit, however, must not be withheld from other members of our small congregation, through whose Christian liberality such attainments are possible without debt being incurred. To all of which we can only say *Laus Deo*.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Dec. 8rd.—Thanksgiving Day was observed last Thursday in the accustomed fashion—religion and turkey eating, sermons and shooting matches being mixed up in a strange medley. The Church, which alone has a special form of service and alone has prescribed for its use a proper Collect, Epistle, and Gospel, and alone marks the day by ordering a celebration of the Holy Communion, offered up humble and hearty thanks in churches well filled,