

The latter are bound, indeed, to take care that no such practice grows up. It is one of the marks of the disregard of principles which, in so many respects characterizes the modern Church Building Acts, that they admit of the letting of seats in the churches built under them. Thereby, they do but further prove that the 'Ecclesiastical Districts' and 'New Parishes' which they establish, are merely sectarian arrangements. Propositions have been made for enlarging the letting of seats in Parish Churches. The moment this shall be done, the Church will lose every character of an institution standing in any relation to the Parish as the *Church of the People*, and claiming in that character, reverence, affection and support from sincere men of all creeds and opinions.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

READING IN CHURCH.

(To the Editor of the Church Guardian.)

SIR,—The reasoning of the Rev. J. S. Cole, in the number of July 17, leads to even a more elementary qualification, and therefore a more essential one for a clergyman, than Elocution, viz., that of Reading. On this point, some remarks may be of use to our officiating ministers, especially to the younger portion of them. *In limine*, it may be safely affirmed that, as a whole, our clergy read badly. Mr. Cole cannot excuse this fault on the score of "various gifts, because, whatever gifts a man has, he cannot exercise them in public, unless he is able to make himself understood by those who hear him. Now, if a person reading either the Liturgy or the Lessons in Church does not make the meaning of the words *unable to be misunderstood*, by people of ordinary capacity, he is clearly not doing the duty of the position. Cases have occurred of very good, and, in other respects clever men, being refused ordination on account of some physical imperfection, as *e. g.*, the want of an arm, and the consequent inability to hold a child in Baptism; and it does not seem to be carrying that rule (of Divine origin) too far, to insist on the ability to read intelligibly, as an essential qualification for Holy Orders.

Mr. Cole is quite right in referring the responsibility in the first place, to the examining chaplains. But who ever heard of one of these learned gentlemen plucking a man for his bad reading, or, for that matter, hearing him read at all, until after the ordination? And suppose the examiner were to go into that subject, as he would, if held responsible for the fitness of the candidate, be obliged to do, would he be upheld in sending a man, crammed with Greek and Latin, and Divinity, back again to College to learn to read? Or to pursue the unfortunate "featherless" to his Alma Mater, would he there find any assistance, either by precept, or from example, to enable him to qualify himself for trying again? It does not appear that any provision is made at the university for giving lectures on reading English, and much less that hardest of all English, to read properly, the solemn Services of our Church, and the Holy Scriptures, in their grand old Saxon verbiage, built up into the most comprehensive sentences, full of pith, and nerved with meaning.

The force of such meaning is not

brought out by a school-boy's whine, or by a pedant's drawl, nor yet by the declamation of the ranting tragedian, but by reading. Now, reading is neither droning nor singing, nor shouting, nor groaning, nor screaming, nor declaiming, but it is simply *sui generis*—Reading.

It may suffice for the present, to define what reading is, and at some other time to refer to some examples of bad attempts at reading correctly.

To read, then, is to catch up the words from the book, in their full sense and force, and then deliver them uninjured by either defective or overdone expression, with a voice suitable to their import, to those who are listening and waiting for them. The first requisite, therefore, in a reader, is that he himself fully comprehend the meaning and force of what he is thus the medium of communication. Without this, he is a parrot. Then, quick and sudden as the operation is which conveys the meaning from the eye to the voice, there must be a clear passage and an easy outlet to the audience. This transmission is so subtle that the words enfolding the ideas seem to move of themselves as quickly as a galvanic shock, and the effect should be merely and solely the consequence of the listener. The reader's excellence is a negative one. It is like a transparency which is the better seen through, the freer it is from flaws or stains.

Thus, the less a reader is thought about personally, while reading, and the more the subject matter is brought *en rapport* with the hearer, the nearer perfection does such reading fulfil its object.

It will be conceded that such reading cannot be acquired without teaching, nor produced without much practice; and yet it may be added that, with ordinary faculties and painstaking, it can, and by those who are called upon to read in public, it ought to be acquired.

Yours, &c., J. B.

"GOOD WINE" AND "THAT WHICH IS WORSE."

To the Editor of the Church Guardian.

DEAR SIR,—I was much interested by a letter in your No. 11, from Mr. Taylor, of Alvington, Ont., on the above subject, because his line of thought and reasoning have been, substantially, my own for a long time past. I say "substantially," because in some particulars, not essential to his main argument, I differ from him. It seems to me a mistake to say that any wine, from the moment the juice leaves the grape, can be *absolutely* "unintoxicating," though at first it is so only to a very small degree. I think it is correct to say that there may be "unfermented" wine, although fermentation *begins* the very instant the life of the grape is destroyed by crushing; the fermentation may be checked at once and never become complete as a process, and the sooner the fermentation or development of alcohol is checked, the less intoxicating will be the wine furnished. I quite think, from the evidence adduced by Mr. Taylor and others on this point, that by "good wine" they meant 1800 years ago what they mean now in Eastern countries, viz., wine in which the process of fermentation is checked so early that it is *almost* unintoxicating—is unintoxicating for all practical purposes. I mean to say that we can scarcely imagine a man (though possible, of course,) drinking a sufficiently large quantity of such wine to make him "beside himself," not knowing what he is doing. It seems to me that some degree of stimulating or intoxicating force is necessary to constitute wine an agent for "making glad the heart of man." When, however, the juice becomes so fully fermented, and its power of intoxicating proportionately intensified, that it is too *easy* to take too much of it, and it becomes a dangerous element, described as "that which is worse." A wine utterly *unintoxicating* would be as useless as water for the purposes for which the Creator gave it, by the testi-

mony of Holy Writ; but when the intoxicating qualities are intensified or concentrated, by fermentation and distillation, the article becomes more properly a *medicine* than a "beverage." The balance of testimony seems to be in favor of understanding by the "wine" which St. Paul recommends St. Timothy to use, the "unfermented" and therefore very mildly intoxicating wine; the other class of wines, in those days, being condemned, as a beverage, on account of their evil effects upon the stomach.

It seems pretty certain that the wine used at the Passover Suppers was the "grape syrup" species—produced by boiling down the fresh juice of grapes to one-third the original bulk, a process which serves to "preserve" it unfermented—*diluted with water*, as was ordinarily the practice whenever it was used as a beverage; hence the Catholic custom of using the "mixed cup" in the Holy Communion.

It would, indeed, be a great point gained if Christians would adopt this practice generally, using this "unfermented grape juice" or "good wine," duly mixed with water, in the Blessed Sacrament; and would carry the same practice into daily life, using this wholesome and harmless juice of the grape as an ordinary syrup, at their meals, instead of those nerve-irritating decoctions now in too common use, called "the cup that cheers but not inebriates." If these same decoctions could be relegated, with fermented wines and other strong stimulants, to the druggists' shelves—labelled "poison," if you will, to ensure their careful use even as medicines—we should have drunkenness as rare a crime as murder or any other enormity. They probably do as much harm, used as ordinary beverages, as the "worse" kind of wine, in their effects upon the system of the body; and so indirectly injure and disorder the mind, producing evil effects in society of a kind scarcely (if at all) less horrible than those of intoxication from the use of strong drinks of the alcoholic species.

Yours, sincerely,

RICHARD HARRISON.

Toronto, June 30, 1879.

(To the Editors of the Church Guardian.)

HALIFAX, N. S., 17th July, 1879.

SIRS,—We are commanded to remember the Sabbath Day, and keep it Holy. Cannot something be done with regard to the open violation of God's Holy Day in this city, where lager beer saloons, and shops are allowed to be open, and sell *all day*, (and advertise that they are so, as on *Hollis Street*), as though there was no commands to the contrary, and *no notice* is taken of it, either by the *Church* or people. There is *no necessity* for such desecration of the Sabbath, as all family necessities can be as well provided on Saturday evening, *even* by the poorest, as well, certainly, as on Sunday. If the *Ministers of Christ* would exert their influence in this matter, they having "right on their side," surely could make a change for the better, for it is an *awful* sight, (and a common one at present), to see men *reeling* through the streets on Sunday any hour in the day. It does not matter whether it is *lager beer* or *rum* that they have imbibed, as long as either can be sold, so long men will continue to drink, and thereby be *breaking* the Sabbath. How *Christian* men and women can see, and yet *shut their eyes* to this evil in our city, I cannot imagine, for I have spoken many times, but the opinion of *one* is of no avail. Sincerely trusting you will give this subject your earliest consideration, and hoping soon to see a change for the better,

I remain yours,

TEMPERANCE.

(To the Editors of the Church Guardian.)

SIRS,—In the Fifth Report of the Board of Foreign Missions for the Diocese of Fredericton, as published in

THE GUARDIAN of the 17th inst., I see that Kingsclear is omitted from the name of Parishes contributing to the Algoma fund. As we did contribute, and expect to do so, for all worthy objects, you will oblige me by inserting this correction,

R. M. EDWARDS,
Rector.

TRINITY COLLEGE, TORONTO.

At a meeting of the Corporation of Trinity College, held on Wednesday, the 14th of May, there were present the Bishops of Ontario, Niagara, Algoma and Toronto; the Chancellor, Hon. G. W. Allan; Hon. Chief Justice Hagarty, the Venerable the Provost, Professors Jones and Boys, the Very Rev. the Deans of Toronto and Niagara, the Venerable Archdeacons Lauder and Parnell, the Rev. Canon Jones, the Rev. Messrs. Broughall, Bethune and Cayley, Messrs. Campbell, Murray, Gamble, Vankoughnet, Chadwick, Ince and Henderson.

A very strong desire was expressed that the Corporation should avail itself of the opportunity afforded by the election of his Lordship Bishop Sweatman to the Bishopric of the Diocese to bring about (if possible) a more cordial and united feeling among all parties in the Church in support of Trinity College, as the sole Divinity School of the Diocese, by the amalgamation with it of the Protestant Episcopal Divinity School lately established in Toronto. A discussion of considerable length ensued; various suggestions were made, and among others it was proposed that the selection of an assistant Divinity Professor or Professors should be placed in the hands of the Bishop of Toronto, and also that provision should be made for a representation on the Corporation from among those gentlemen who were at present supporting the Protestant Episcopal School. Notice of an alteration in the Statutes to provide for such a representation, in the event of an amalgamation being agreed to, was placed upon the minutes. Finally it was unanimously resolved:

That the Council, having great confidence in the Lord Bishop of Toronto, would respectfully request that he will consider and communicate to them his opinion as to the means that should be and can be resorted to, to place Trinity College in a position to be more broadly and freely supported by the Church at large, and to become the only recognized Theological Divinity School of the Diocese of Toronto.

His Lordship kindly consented to accede to the request contained in the resolution, and promised to meet and confer with the gentlemen connected with the Protestant Episcopal Divinity School, and to lay before the corporation at its next meeting, his views and opinions as to the best means to be adopted to accomplish the objects aimed at in the resolution.

The Corporation then adjourned until Friday, the 27th of June, to receive the Bishop's report.

The Corporation met on that day, and there were present the Bishops of Ontario and Toronto, the Chancellor, the Hon. G. W. Allan, the Hon. Chief Justice Hagarty, the Very Rev. the Deans of Toronto and Niagara, Archdeacons Lauder, Parnell, Bleasdale, the Rev. Canon Jones, the Rev. Messrs. Broughall, Bethune, and Cayley, Messrs. Campbell, Murray, Vankoughnet, Chadwick, Ince, Henderson, (of Kingston), Henderson (of Toronto, and Plumb.

His Lordship the Bishop of Toronto read the following report:—

To the Corporation of Trinity College:

MY LORDS AND GENTLEMEN.—In pursuance of a resolution passed by your Board on the 14th of May last, requesting me to consider and submit to this adjourned meeting some scheme for placing the management of Trinity College upon a more comprehensive basis, with a particular view to the amalgamation with it of the Protestant Episcopal Divinity School recently established in this city, I have to report with great regret that, after a prolonged interview with the governing body of the said Divinity School, I can see no ground to hope from them any present response to the overtures advanced by your Board. A strong desire and hope that in the course of a few years a union of their school with Trinity