

are of great interest and importance to Churchmen everywhere. Our friends, therefore, will be interested in having their attention directed to the proceedings of the Bishops of the West India dioceses. It is probably known to our readers, that in most of these Islands the Church has been disestablished and disendowed, and that the process of disestablishment is still going on, so that very soon, there will be an entire separation between Church and State in the West India Colonies. There are six West India dioceses, Kingston, (Jamaica) Antigua, Nassau, Barbados, Trinidad and Guiana. The conference of the Bishops was held on the twenty-third of November last, and was attended with much success. The special object of the conference was to take preliminary steps for the union of the West India dioceses into a single Province having its own Metropolitan, and Provincial Synod. This object involved a consultation as to the basis upon which the Union could be formed, the question of endowment funds, and matters of detail. So far as our information extends, it would appear that diocesan affairs in these Colonies are in altogether a state of transition; and that little or no advance had hitherto been made in the direction of their settlement. At present it is difficult to say upon what principle their temporal affairs are conducted. It would appear there are, as yet, no regular synods or other governing bodies excepting the Bishops themselves, each in his own diocese, whatever the extent of their temporal or ecclesiastical powers may be. Hence we find, one of the resolutions adopted by the Conference was, that steps should be taken to constitute a Diocesan Synod in each diocese, or if this cannot be secured, the alternative of a Church Council in each Island, to be composed of the Bishops and Clergy, and Lay Representatives. Legislation is to be applied for, to confer upon these Synods or Councils, the power to make rules and regulations for the management of their own affairs; such rules not being at variance with the local state laws. The Conference also agreed upon the advisability of immediately instituting a Provincial Synod, subject to the concurrence of the Archbishop of Canterbury. The Provincial Synod to consist at first of the bishops only, but contemplating a future alteration, so as to admit representatives of the clergy and laity, in "case geographical and other obstacles" be removed. The Provincial Synod to have power to frame regulations for the formation of new dioceses, to constitute a Provincial Court of Appeals, and a court for the trial of a bishop. Amongst the resolutions was the following:—"The admission to Holy Orders of a person, who intends to continue, partially occupied with some secular pursuit, must be left to the discretion of each individual bishop, but it is the opinion of the conference that the practice of the medical profession is peculiarly compatible with ministrations to sick souls, and with the discharge of the office of a Deacon or Priest. In all cases, unless of extreme urgency, such persons should act only in subordination to the Priest in charge of the parish or district." The suggestion allowing a commingling of the lay and clerical pursuits is certainly novel; it being of course quite a different proposition from that of employing lay readers, a practice which has in some instances been adopted. A priest permitted to follow a secular as well as the sacred calling, would, we assume, have all the powers of the regular clergy, subject only to the qualification which places him in a position subordinate to the priest of the parish or district. It is quite possible, that in new dioceses or poor districts where the population is sparse and scattered, such a practice would be found to work well, and to furnish the Church with means and instruments for accomplishing her work, which she could not otherwise obtain. We are not disposed to wonder that the Bishops should proceed with some caution, as they appear to do, in regard to that part of the Provincial and Diocesan constitutions respecting the admission of the lay element. It must be remembered that the great bulk of their laity consists of Negroes, Creoles, and half breeds, who, however naturally intelligent and well disposed, are almost wholly without education. Under such circumstances the Bishops may probably consider that a large or immediate Lay repre-

sentation would not likely tend to the successful working of the Synods. The present Bishops seem to be men of great piety, zeal, and learning, and the Christian Church throughout the world will sympathize in their efforts to organize and push the work of the Church in that part of the world where their lot is cast.

ENGLISH EMPLOYERS' COMBINATION.

The world moves. New inventions produce new expedients. For years past the problems presented by the relation of labour and capital have engaged the attention of political economists. The resort to Trades' Unions and Labour Associations which have so extensively prevailed in Europe, has suggested to employers of labour the idea of counter combinations. Hence an association has recently been formed in England, called the "National Federation of Associated Employers of Labour." That employers should be induced to resort to some such movement is not unreasonable, although the practical utility of the measure may perhaps be open to doubt. It is undeniably the fact that employers have at different times and in different ways been subjected to much inconvenience and annoyance by the pressure brought to bear from the various labour unions. It has not been merely a question of wages; although the attempt to produce and sustain a kind of artificial uniformity of wages and hours of work being based on a false and unjust principle, was in itself a kind of grievance, and one which employers no doubt felt to be an imposition. But this idea although once entertained by the workmen, under the pernicious advice of demagogues and agitators who advanced the wildest theories, we believe has generally been given up, as being false and indefensible, and detrimental to the interests of artisans themselves. And indeed there are not wanting ingenious writers who maintain that the whole system of labour combination is a huge mistake, as being opposed to the operation of the universal law of demand and supply which must ultimately regulate all questions of wages. It is urged that in England, where there is a free and open market, and every conceivable article of commerce, such as labour, is the subject of universal competition, the price is inevitably regulated and determined by the force of the law to which we have referred—and that every attempt to evade this natural law must end in failure. However this may be there are large numbers of workmen in England, possibly a majority of those who have tried the combination system, who think their class have been benefited by that system. Supposing this to be so, it does not by any means follow that employers can derive equal or any benefit from similar combinations. The cases are not parallel. To combine successfully implies a similarity of interest in the members of the combination. Labourers generally have such similarity of interests. But the same cannot be affirmed of employers. The case of each capitalist is to a great extent peculiar to itself, and a general course of action, say a lockout, might ruin a contractor whose obligations are such that it would pay him to yield to the demand of his workmen.—Any agreement therefore amongst employers which would hamper the free individual action of each, it seems to us would be found quite impracticable. Then on the score of numbers as well as greater equality between themselves, the labourers possess advantages which tend to facilitate their union, which are not possessed by capitalists. At all events we do not see upon what basis employers in different classes of trade or manufacture can combine. Those of one class would not understand the wants of another class. A common understanding between those in the same district employed in the same kind of business, as to rate of wages, hours &c., is of course always advisable; but this understanding can well exist without assuming the pretentious form or character of a "Federation." The latter movement is one which will probably be found to work more harm than good. It will present the appearance of strength without possessing that quality. It will tend to draw tighter the bands of Union amongst labourers and will seem to justify further aggression on their part.

In short it will provoke and intensify opposition without furnishing any corresponding element of force to meet and overcome that opposition. On the whole, we are strongly inclined to think that the new "Federation" is one not founded in wisdom, and that it will probably not be attended with beneficial results.

—We call attention to the advertisement in another column of the "Protestant Episcopal Almanac and Directory for 1874. New York: T. Whitaker. No. 2. Bible House. This work is strongly commended by the Church press of New York, as giving, in two hundred pages, all the matter usually found in works of this class, and vastly more. It contains both diocesan and alphabetical Clergy Lists, together with the names of the clergy of British North America, a new and important feature; with city directories, &c. The compiler and publisher is entitled to much credit for the enterprise displayed in the production and circulation of such a useful and valuable book of reference.

FIRE.—Early on Sunday morning last a fire was discovered in St. Peter's Church Brookville, Ont., and before it could be extinguished the organ was entirely consumed and much general damage done by smoke, water, and breakage. It is supposed to be the work of an incendiary.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence Columns 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 of departure from this rule.

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

CHRISTMAS IN NEW YORK CITY. DR. CUMMINS'S SCHISM &C.

To the Editor of the Church Herald.
Christmas Day has come and gone once more, and its observance in this city has been more complete than ever. It is a general holiday; a day of good cheer and friendly greetings and family gatherings a day; of gifts for the little children, and of tender charity to the poor and needy. But it is more and more felt—thanks to the revival of church life—that Christmas Day is a Christmas Festival, and that its flowers and fruits of peace and good will have their roots in the infinite love of God who sent His only begotten Son to dwell among us "full of grace and truth."
This was the lesson urged from New York pulpits; and in the larger and best known Churches such as Grace, St. George's and Holy Trinity, to crowded congregations. The decorations were abundant and beautiful. At Grace Church, the new festival altar cloth is exceedingly rich and elegant; and the music in all the principal churches, was well selected and admirably performed. The poor have not been forgotten, and there is good reason to hope that far and wide there has been a merry Christmas, with the promise of a happy New Year.
Of course the miserable schism with Dr. Cummins at its head, is still a topic of constant conversation, and a source of great anxiety; and by the way, though this is neither strictly New York news, nor has it any direct reference to Dr. Cummins and his sect, a most admirable letter from the Bishop of Toronto, has been published in your paper, in which he deals with excellent common sense, with a host of little paltry objections which well meaning people are continually urging against all sorts of practices, simply on the ground that they don't happen to like them.
Unfortunately some of the New York "religious" and even church newspapers, are so very anxious to deal tenderly with Dr. Cummins, that they seem disposed to throw the blame of his Schism upon the Church he leaves, and by anticipation, to weaken the hands of those whose duty in this principal case will, at the best, be exceedingly difficult.
It is rumored that the Rev. Hugh Miller Thompson, Rector of Christ Church in this city, is likely to be elected to the vacant Bishopric of Wisconsin. New York can ill afford to lose her ablest and most energetic men, but just now, it is of vital importance that the Episcopate should be made strong. Wherever Dr. Thompson may be, he will have the confidence and heartiest wishes of all true Churchmen.
Whittaker's *Church Almanac and Directory for the United States and Canada* is now published, and its account of Church work in the American Dioceses is all that can be desired. The Bishops of Canada have heartily approved of the plan of incorporating their clergy list with those of the States, thus tending to unite the Churches of the American Continent. The publisher deserves great credit for his work, it is as nearly perfect as such a production can be. We wish every clergyman and intelligent layman of your diocese was possessed of a copy—it will be sent free by mail, on receipt of twenty-five cents.
T.
New York City, Dec. 20th, 1873.
To the Editor of the Church Herald.
MR. EDITOR,—What are we to understand now-a-days by "Temperance?" The word is used in so wide a sense by the so-called temperance advocates of the day, that one is at a loss about its meaning. In an article on the subject which appeared in your paper of the 1st inst., it would seem as if the advocates of the temperance movement use the word as identical with total abstinence. And those who advocate

temperance on Christian principles, are branded as "half-hearted friends" of temperance.

I am a temperate man, but not a total abstainer, because I chose to be guided by the Word of God, and not by the views and inventions of men. From Holy Scripture we learn that temperance is the moderate use of God's gifts and blessings. Vineyards and wine are among God's gifts to man; but the temperance society man says, you must not "taste" wine because there are some people in the world that abuse the gift to their own ruin and destruction.

Scripture, on the other hand, tells me that, "Every creature of God is good, and nothing to be refused if it be received with thanksgiving." And we are exhorted to moderation in the use of these creatures of God—"to use the world as not abusing it," to be "temperate in all things," to "let your moderation be known unto all men."

If, therefore, we use wine, God's gift to us, without abusing it, why are we set down as "half-hearted friends" of temperance? These are hard and unjust words. "Why is my liberty," in this matter, "judged of another man's conscience? for if I by grace be a partaker why am I evil spoken of for that for which I gave thanks?"

I prefer, therefore, in this matter to take my stand on the teaching of God's Word; and no man has a right to ask me to do more than what that Word of Truth demands, or to prohibit the use of that which it allows.

The Psalmist, 19th Psalm, celebrating God's blessings to man, mentions, "Wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart." Now, you might as well say—you ought not to "taste" the "bread," as to say "taste" not the "wine," for both are God's gifts, and as the abuse of the one leads to drunkenness, the abuse of the other is gluttony—both equally sinful in God's sight.

We object to temperance associations because we believe that the Church of Christ is the best and truest temperance society—a Divine and not a mere human institution. We object to pledges, because we consider, and would teach our people to understand, and feel that as Christians they are already pledged by the solemn vow and promise of Holy Baptism—the best and most effectual pledge—a promise to God and not to man. We object to temperance associations because their tendency is to make morality superior to faith, to give the triumph to infidelity over Christianity, to make men trust in themselves, in an arm of flesh, and not only in the Living God, and in the sanctification of the heart through the spirit—for thus only can they overcome that evil work of the flesh, Drunkenness; and bring forth that fruit of the spirit, temperance.

And because we take our stand on Christian principle, we are called "half-hearted." I think temperance advocates, so-called, ought to learn to be more temperate in their language and treatment of those who conscientiously oppose their views—and so they will act more in accordance with the Apostolic injunction to be—"Temperate in all things."

To me it seems as if the advocates of the Temperance movement of the present day had persuaded themselves that they had found a holier, purer and more perfect code of morals than we have in the Bible. But I am content to take all obloquy, and stand by the Bible.
January 7th, 1874.

ST. JOHN'S CHURCH, PRESCOTT.

To the Editor of the Church Herald.
The Christmas Festival was well observed in St. John's Church. Both at the early communion and at the Mid-day services there was a large attendance. The Church was beautifully decorated, and reflected great credit on the taste and skill of those who laboured in this good work. The Rev. J. W. Burke on Sunday following read the annexed address in reference to the Christmas offertory and other matters:
The Congregation of St. John's Church, Prescott.

DEAR BRETHREN,
I desire to take this public opportunity to thank you very heartily for your liberality as shown by the Christmas offertory, which amounted to \$127.73. As a mark of your kindly and affectionate feelings to myself I esteem it even beyond its pecuniary value, and I thank God, who I trust directed you in this matter. The Offertory this year was larger than on any like occasion since I came here. A very unexpected and pleasing feature in it was a sum of \$10 sent by Colonel Jackson, accompanied by a very handsome letter referring to the attention of myself and others in Prescott to the spiritual interests of the volunteers and stating that having failed to procure any Government allowance for services to the force he made this as a personal acknowledgement. I very highly appreciate his unlooked for but most acceptable courtesy and liberality.

I hope, dear brethren that warm feelings of cordial and christian affection may ever continue between us, and that you will aid me in the work of the Parish not only by your gifts, but by a hearty co-operation in every good work and by your personal religious devotion.

I desire also to offer very sincere and cordial thanks both for myself, and in behalf of Mrs. Burke, to two ladies of this Congregation who originated, and to the many kind friends (some of them not belonging to this Congregation) who aided them in carrying out the design of making a present of furniture to my wife. A sum of over \$60 was collected and applied as I have stated, and while adding much to our comfort affords us a lasting memorial of the thoughtful kindness of friends. I need not say, I am sure, that the gift is very gratefully accepted and highly appreciated. Before concluding this pleasing duty of thanking you I desire for my own part, and in the name of the Congregation, to thank very warmly those ladies and gentlemen who have so ably and assiduously laboured in decorating the Church. I feel I only express your unanimous sentiments when I say that their zeal has gladdened our hearts and that while we look with the greatest satisfaction on the result of their labours we pray that the great Head of the Church would be pleased to bless and prosper the work of their hands and accept

their offerings for the beautifying of His Holy House. I intend this year to vary somewhat from our former custom in inserting an acknowledgement of the Christmas offertory in the papers. I purpose to have this address printed in our local paper and the "CHURCH HERALD" as the most proper and suitable mode of giving a more public expression to my feelings.

Wishing you dear brethren very sincerely the blessings of this Holy Season, I remain your faithful and affectionate Pastor.
J. W. BURKE, Clerk.

Prescott, Dec. 28th, 1873.

WISH OF HUNTLY, NEW CHURCH.

To the Editor of the Church Herald.
The opening services of the new Church of St. Margaret, Stittsville, was held on Thursday Dec. 11th. This church was built by the exertions of the Rev. C. P. Mulvany who collected the funds during the past season. The opening services were a celebration of Holy Communion, sung by the celebrant Rev. C. P. Mulvany, and a large choir composed of a Union of the choirs of Stittsville, Hazeldean, and Huntly. The preacher of the day was the Rev. Dr. Jones Rector of St. Alban's Ottawa, who delivered a most impressive address on the personal nearness of Christ to each one of His people. There was a large number of communicants, and all the non-communicants continued kneeling throughout the service. At 6.30 solemn even song was sung, the tones being taken up by many through the densely crowded congregation. After an office hymn written for the occasion had been sung, addresses were delivered by Rev. C. P. Pettit rector of Richmond, Rev. J. May County school inspector, Rev. C. P. Mulvany, and Dr. Jones of Ottawa.

We have not space for the speeches, but in the course of his address the Rev. Dr. Jones said, that a score of years ago he and Mr. Mulvany were boys together in Trinity College, Dublin. Even then the name of Charles Pelham Mulvany stood high in the University. After all these years, he and his old friend met as Church builders in Canada. Their hearts still warm though he (Dr. Jones) was getting a little grey, and his friend rather bald.

After a closing hymn, the service closed with the benediction, and most of the congregation adjourned to the parsonage where refreshments were provided, and a "good time" was enjoyed.

On Christmas Day the young people from all parts of the parish of Huntly met at St. Margaret's Church, when, after Even-song, a sermon was specially addressed to them. They then proceeded to the Orange Hall, where a magnificent Christmas tree was laden with toys for the children, trinkets and books for the older young people. On New Years eve a surprise party, the third of this season, from Carp, and the part of Huntly beyond Carp, visited the parsonage. Mr. T. Armstrong, the newly elected Reeve of Huntly, on behalf of those present, gave Mr. Mulvany a valuable set of buffalo robes, and a goodly store of oats, flour, beef and other presents. On the next evening the congregation of St. Margaret's Church gave their rector another "surprise party." Yet another one is said to be intended from Hazeldean, when a new outfit and other presents are in contemplation.

ALGOMA.

To the Editor of the Church Herald.
DEAR SIR,—The appointment by the Provincial Synod of a Bishop for the district of Algoma, and the appropriation by the several dioceses of a small amount as an endowment of the See, has induced true Churchmen and friends of the "Red Man" to hope that a better Missionary spirit is dawning upon the Church in this Ecclesiastical Province. And I see no reason to fear for the result when such letters upon the subject as that over the signature "A. T." appear in your columns. The sum pledged by the several Diocesan Synods is small considering the work the Bishop has before him, and though as his Commissary states, in his letter of the 20th ult., his object in going to England is to confer with the Committees of the Great Societies there; some such machinery as suggested by A. T., collecting from house to house would be much more successful now than on the return of his Lordship. We in Canada have received substantial aid from the great Missionary Societies and though the appeal to be made to them for Algoma is a special one, and I trust will be favourably received, it is time that churchmen here were more liberal. If the Bishop's visit to England proves fruitful many Canadians will shirk their responsibilities on the plea that there are sufficient funds for the present. How encouraging too would it be to the good Bishop to know that while he was working in England every Canadian Churchman was assisting him with his prayers and alms.

The Commissary appears to be very much engaged, but still offers his services; let the Canadian Clergy then invite him to their several parishes and organize in each county an Algoma Missionary Society, for we have too long neglected the spiritual condition of the Indians. With all due deference to the superior judgement of Mr. Wilson, if he has so far acquired the language as to write an Ojibway Grammar and Dictionary, a task never before accomplished by long residents amongst the Indians, would not his time be as well employed in revising the present edition of the Book of Common Prayer, or in translating the Prophecies and other portions of the Old Testament into the Ojibway language? Of what advantage to the soul of the Indian will the grammar or dictionary be? or what European will speak Ojibway fluently after studying for years these ponderous volumes?

I am, yours very truly,
PRIEST.
Diocese of Toronto, 3rd January 1874.

—The annual meeting of the National Union for the Suppression of Intemperance was held at Manchester England, on the 18th ult., and was attended by nearly 800 persons. It was resolved that as efforts were making by the publican party to repeal the Licensing Act, 1872, memorials should be presented to Mr. Gladstone and Mr. Disraeli asking for their powerful influence to defeat the attempt.