

"Low" nor sectarianly "High." We advise all who can spare a few cents to obtain this treatise. We need hardly say that we do not accept everything that Dr. Ewer says, but none the less do we thank him for his most satisfactory work.

R. Worthington announces for publication, on the 15th of October, a new book for children, entitled *Worthington's Annual*. In the preparation of the volume, the design has been to give to children of all ages a greater amount and variety of entertaining reading, and at the same time a greater number of fine engravings, than have ever before been put together in similar form. The result is the production of a book of the approved quarto shape, which will be a formidable competitor among books of its class for the admiration of the little folks. It has more than four hundred engravings, beside a liberal number of colored plates, all by eminent artists, and all of that special character, in subject and treatment, which captivates the fancy of children. The most interesting phases of child-life, and of animal life; strange scenery and thrilling adventure, the curious things in nature, and the wonderful achievements in science and art, are well portrayed by masterly hands, and each picture instructs, while it pleases. The same may be said of the text, which has been furnished by many American and English authors, all more or less noted as writers for children. The design of the chromo cover is especially neat and attractive, and the coloring and printing are without a blemish. Within and without, the book will be wholly pleasing to children, and will meet the demands of the most critical parent. Price \$1.50.

THE RECTORY CASE.

THE letter, published in our paper last week in reference to the above case was printed on the 9th, two days previous to the date of issue. We regret having inadvertently published the same—the defendants counsel having brought the letter to the attention of the Court and complained of its publication. At the meeting of the Court, on the 10th, the following affidavit was read:

"We, the Rev. John Langtry, the Rev. James Henry McCollum, the Rev. Alexander Williams, the Rev. John D. Cayley, the Rev. George Irwin Taylor, the Rev. Richard Harrison, the Rev. Joshua Pitt Lewis, the Rev. Abraham J. Broughall, and the Rev. Samuel J. Boddy, all of the City of Toronto, severally make oath and say:

"1. We admit the signing and publishing of the communication complained of in the issues of the Toronto daily *Globe* and *Mail* of the 5th October, 1888.

"2. We had no intention in so doing of showing any contempt or disrespect to this honourable court, or of interfering with or influencing or obstructing in any manner the litigation in this action or the due administration of justice herein, and we had no thought or idea that such publication would have any such effect.

"3. We did not consult our solicitors or counsel, or any of them, in reference to such letter or publication.

"4. We were led to write and publish the said letter by what we believed to be the propriety of defending ourselves against the charge of having refused reasonable offers of settlement and compromise, which we heard and believed had been circulated very generally amongst the public.

"5. We all unfeignedly regret the publication of the said letter, and we desire to withdraw the same and to apologize in all sincerity to this honourable court, and to make all due submission for having published the same."

After some remarks from Mr. Macdennar, Mr. Robinson said: I shall not make any statement which may lead to controversy. These gentlemen began in their letter by making certain statements of law, and said, "You are no doubt aware that by patents from the Crown of different dates all the lands in dispute were granted for the endowment of the Church of England in Toronto." This as a matter of fact and law is incorrect. The material point of the case depends upon the fact that a large portion of the lands were not granted by the Crown for the church of St. James or any other church, and whether they were so granted or not remains a point for your Lordship to decide. I shall but point out that that statement is an incorrect statement of the law so far as applies to this case. They repeat this farther on in going on to say, "Now, we quite expected that as soon as you were inducted in the rectory of St. James, and were thereby made trustee for your brethren, you would proceed with as little delay as possible

to carry out the plain requirements of the law." Now, before Canon Dumoulin came here, this matter was in litigation, or it was thoroughly understood that it was to be a matter of litigation, and would be decided in the courts. They go on to say, "When, however, we were informed that to do this would bring you into collision with a few members of your congregation," &c. As a matter of fact it was not a few members of the congregation, but the unanimous resolution of the vestry and the advice of the churchwardens acting under the advice of their counsel that Canon Dumoulin had to regard. Had he acted he would have acted against the wishes of his churchwardens as advised by their legal advisers. I pass over what they say in regard to the preparation of the case. These are charges, which have never been thought of by counsel on either side. They went on to say that they threw upon Canon Dumoulin the whole responsibility of any scandal that might arise out of continued litigation, your Lordship is aware and every clergyman is aware, that it is not in the canon's power to put an end to this controversy. Canon Dumoulin had never the interest of one farthing in this case. What he had to get neither party disputed, and he has pledged himself that he never intended or desired to take one farthing more or less. It is not in his power or in the power of anyone to fly in the face of his congregation or churchwardens, and assert that there are reasons at least for doubt whether this property belongs to St. James'. Nor can he consent to give this property away to others. He says, "My rights are certain; it is for you to say whether this rectory is entitled to the other funds. If it is by law entitled to the other funds it is certainly not for me to set at defiance the opinion of my congregation and churchwardens." They said that recent offers made for a settlement had been rejected. Well, on the day before this came up we made a proposition which is in substance what we explained to your Lordship, that two of the highest persons in the judiciary should appoint three arbitrators to decide what was right in the interest of the Church and justice, and whatever they determined should be agreed upon. It was intended that whatever decision was agreed to should be embodied in a bill, and an application made to the Legislature by both parties to make it law. From the beginning counsel on this side, and I believe on the other, have been in earnest in desiring to effect an amicable settlement. We have not been able to agree to any plan. They have made propositions, believing, no doubt, that they were fair and reasonable. We have not taken that view, and we made our proposition which they in their turn have not thought fair. Our desire for settlement in this case has arisen from the two facts which no one will dispute. In the first place no one can doubt that this suit has been carried on with a degree of personal feeling which was most deplorable, and which it was most desirable to terminate. In the second place it was perfectly clear that a great Church was in need of the property for Church purposes, or that the property, to whoever it belonged, was devoted to the Church in the interests of religion; and we could not help seeing that we were spending of this property what those interests could ill afford to spare. We were desirous then, if possible, of putting a stop to litigation. These are the reasons which have influenced us in endeavouring to obtain an amicable settlement. I understand that your Lordship would favour a reference to a third disinterested party. I, as a man of business, fail to see any proposition fairer than what we have suggested. They have a perfect right to reject our propositions, but in the face of such propositions, no one is able, and shall never be able, so long as I have a voice in the matter, to charge Canon Dumoulin or his advisers with having obstructed a fair or reasonable settlement. If the tactics of the defence, resorted to had been unworthy, all I can say is that not Canon Dumoulin, but his counsel, would be responsible, and of that your Lordship would be a judge. We refer the decision of this point to your Lordship with confidence. In conclusion, I repeat that Canon Dumoulin is satisfied with the withdrawal of the imputations on his motives made in the letter on the understanding that it shall be made as public as the letter. He has come before this court not as an accuser, but simply in self-defence against a letter which he regrets as much as the writers.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MISSIONARY MEETINGS.—These are now about to be commenced in the rural parts of the diocese. To the thinking of many the ordinary missionary meeting, with us, has somewhat outlived its usefulness, and a

new departure of some kind will soon be a necessity. For often the speeches made show nothing like careful thought or preparation, being simply a wearisome repetition of the same old statistics and fag ends of sermons that have done duty at similar meetings for years past. Long speeches, and dry speeches, and rambling ill-prepared, or not prepared at all speeches, have greatly hurt the missionary meeting as an institution amongst us. We trust the record of this year will be an improvement on the past.

MISSION PREACHER.—A circular (bearing the Huntingdon post mark) has been issued to the clergy on the importance of holding missions in their parishes, by a young man recently ordained to the diaconate by the Bishop of Montreal. The circular quotes the opinion of the Archbishop of York as to the value of such services, and mentions that Bishop Bond has given the writer of the circular "permission to hold a mission anywhere in this diocese provided the sanction of the clergyman in charge be first obtained. We have no doubt the young man who issued this circular-letter is thoroughly in earnest, and before all things anxious to do good. He is said to be a ready and fluent speaker, and is much esteemed by those who know him. In the estimation of some his comparative youthfulness will probably be somewhat of a drawback; but time will cure this. Others may take exception to his want of experience, or at least of that extensive experience which in so important a work as that of dealing with souls, can hardly be overrated. A few years, however, will doubtless cure this also. In the meanwhile, according to our last Synod report, there are seven or eight vacant missions—places absolutely without a clergyman—in this diocese. Buckingham and its out-station Portland, thirty miles back in the wilderness, make up a splendid field for a young man who is really anxious to endure hardness as a good soldier of Jesus Christ. The same can be said of North Shefford and Warden, of Chelsea and Templeton, of Masconche and Terrebonne, of the Gore and its adjoining missions, as well as of other places that need not be named here. If the young man were to carry his gifts and his zeal into one of these parishes and work amongst the scattered sheep there for eight or ten years, he would doubtless be the honoured instrument of doing much good. Then, with increased years and vastly increased experience, he might, should the diocese decide upon appointing him its "mission preacher," enter upon the duties indicated in his circular, with the hearty co-operation of every one concerned.

SAD AFFAIR.—The Rev. Ferdinand C. Ewer, D.D., Rector of St. Ignatius Church, New York, preached at St. John the Evangelist's Church yesterday at the morning service. Dr. Ewer is a well known preacher and writer in the American Church. His recent "open letter to Bishop Huntingdon" on the subject of Ritual, is a very important contribution to Church literature, but he is probably best known amongst Canadian Churchmen by the "Sermons on the failure of Protestantism," preached and published many years ago. Yesterday morning he took for his text the words "For our conversation is in Heaven." He pointed out that the term "conversation" signified citizenship, and that the "Heaven" referred to, was the Church, the words being in the present tense. He mentioned a number of the features of this citizenship, taking as the chief subject of his discourse that leading one, sanctity. He dwelt upon the distinguishing marks of sanctity—its toughness, its purity, its naturalness, its intolerance to self, its gentleness to others, dwelling upon each with marvellous earnestness and eloquence. He was speaking of the popular instinct which recognized these features, when he was observed to hesitate, and grasp the sides of the pulpit. "You will excuse me, dear brethren," he said, "I came here, although very sick, to speak to you," but he could proceed no further, and sank down in the pulpit. Dr. Fenwick, who happened to be sitting near the foot of the steps, ran up, and with the assistance of a couple of gentlemen, removed him to the vestry, where, happily, he soon appeared to recover. The scene was a most impressive one, and those who were present will not soon forget it. We deeply regret, however, to learn that the recovery was only an appearance, as during the afternoon a consultation was considered necessary, Dr. Howard and Dr. Fenwick being the attendant physicians. The worst fears of his friends were painfully realized on the 10th, when this gifted divine passed unconsciously away into the rest of God's saints. His heart-broken widow has our tenderest sympathy.

TORONTO.

KING.—Reopening of All Saints Church.—This pretty little village church which has been closed for some few weeks for repairs, was reopened last Sunday, October 7th. The church has been thoroughly

al evidence of a faith being d cannot ap There is a de caste. This ers of the prize bmitted, how fected as to its igion and its ific or other pment of edu-arked decrease s or faquir is native," says them in any on the con- cheating the means." (5) re contributed, e the Hindu Mahommedan ion and belief. on prevailing e of historical ble result on aintance with ts course in on, and flows hindu naively e easily re- phy of India, s its source d pursues a little know- roys the wor- nd rain, an "The con- ust make up to the conse- g to their own ntirely reject ion in which ble facts." Hindu as to ion and in- o come under writer whose the impurity een for cen- society are this healthy ation arises ity and wild- when English only twenty redulity has in its place, ily with re- estimation esty, love of word, and the old im- dulty of our open letter C. Ewer, S. ee by mail, y, Chicago. rous exposi- the doctrinal of England. opular; the good solid Ewer may The Church ancient and ome is mod- a violent iolent wit- Church is ainst both; s of each; media, but ome of her e low and sectarianly