Purchase of Livings in the Chrch of Scotland.

The Isnjoined letters appears in the Manchester Examiner. It is very circumstantial in its statements, some of which are very

staprising:-I find that all Englishmen, and even some Scotchmen, are of opinion that the sale of livings in the Scotch Church is impossible. Englishmen are to be excused, for the average Englishmen knows nothing whatever of ecclesiastical affairs in Scotland, and is rather proud than otherwise of his ignor-ance; but it is very sad that Scotenmen, ance: but it is very sad that Scotenmen, who do know that there is an Established Church in Scotland, with lay paironage, should not know that livings are sometimes put up for sale there, and that half of the livings are saleable. Only last month the patronage of the parish of Bedrule, in the presbytery of Jedburgh, was advertised to be sold on Wodnesday in Dowell's Kooms, Edinburgh. The sale, however, did not take place, as the agents had prieviously take place, as the agents had prieviously disposed of the patronage by private bargain. When I found this living advertised for sale I concluded that the owner must tor sate I concluded that the owner must be an Episcopalian, who had got familiaris-ed with such things in the South, but on inquiry he turns out to be a Roman Catholic gontlemen—James Alexander Ross Hume, Esq., of Ninewells, Berwickshire—of the mature age of twenty-three years. Some mature age of twenty-three years. Some people have no sort of commiseration for the 259 parisheners of Bedrule, because they say that the section of them which has been sold by this young Catholic is only a small lot of Scotch Tories; but agreeing small lot of Scotch Tories; but agreeing with that, what do they say to the blighted hopes of the assistant minister who has done all the work of this parish for many years, who was looked upon as the heirapparent to the living, and who is thus, by the purchase-system, deprived of his proper and legtimate chance of promotion? The living, as I have said, was not put up at auction, because it had been privately sold, so we are left in ignorance of the name of the bayer and of the price paid. This is a pity, because the Town Council of Forfar intimated that they only awaited the result of this sale in order to consider whether or not they should offer the patronage of some not they should offer the patronage of some of their Forfar churches by auction as well. One of the most important livings in Edinburgh, that old Groyfriars, was offered for burgh, that old Greyfriars, was offered for sale a few years ago, on the death of the Rev. Robert Lee, D.D., but nobody would buy it. The congregation of Old Greyfriars are perhaps the richest, certainly the proudest, it may be the most supercilious, of all the congregations in Scotland, and yet they refused to buy the right to choose their own minister at the small price of £600, equal to one year's purchase. The £600, equal to one year's purchase. The Town Council are the patrons, and in the exercise of their wisdom they appointed a minister of good standing to the post, which is worth £600 a year, but the congregation, which has the reputation, perhaps unjustly, of being slightly heterodox, took the unusual and undignified course of sending a petition to the rev. gentleman praying him to be good natured enough not to accept it. The presentee was more polite than they were, and acceded to their request. A second time the Town Council presented a clergyman, and second time the congregation succeeded. the congregation succeeded in cajoling or bullying him into refusing the offer. All this time they had been petioning the Town Council to send them the Roy. Dr. Wallace. So at last the Town Council offered the patronage to the congregation for £600, and told them that if they bought it they might then have any minister they chose. The congregation, however, would not buy their freedom, but at the same time they wished to be free. The discussion at this time in the Town Council was extremely interesting. interesting. Some orthodox Dissenters would not vote on the question at all, or, as they put it, would not touch the "unclean one members of the Council, who thing; one memors of the Solder, he was a Quaker, took another line, for he argued that as he was in the position of judge he would use his judgment, and not that of the congregation. And yet another member, Admiral—not Alderman—Peat, said he had a mind to buy the lot, and then he would send them somebody they would not like. The upshot, however, was, that as nobody would invest, and as no parson would accept the post in the teeth of the wishes of the congregation, the Rev. Dr. Wallace was at last presented to the living by the Town Council. I am told that the congregation is not ashamed of its position in the affair. About the same time the Town Council of Edinburgh offered the living of St. Stephen's for £600, with a like result, and as the Town Council generally contains a majority of Dissenters, the dignity of the position occupied by these Churchmen may be easily estimated. So meek and lowly have Churchmen become in Scotland that they actually accepted the nomination, or domination, of the Town Council of South Queensferry, where the question was gravely and seriously discussed whether or not, as the majority were in favor of the disestablishment of the Church, it would not be a good stroke of Univen, it would not be a good stroke of policy to send the worst possible parson they could get, in order to bring the Church into disrepute! I presume there must be a good many livings sold in Scotland in a private way, for public opinion would not allow the thing often to occur in open der allow the thing often to occur in open day. On one occasion a gentleman I know made an offer on behalf of a parson for a living in the Lothians to the factor of a noble lord. The factor consulted this master, and then returned an answer to the effect that " they would have been very glad to have accepted the offer, but that they durst not, owing to the oner, but that they durst not, owing to these confounded politics. You see," he added, "we are Liberals, and it would never do for a Liberal to be known as sel-ling a living." So it may be safe to infer that a reputation for extreme virtue is constitute rather awkward and proposisometimes rather awkward and unprofi-

The question of patronage has been the question on which all the secessions from the Church of Scotland have taken place, the Unuren of Scottanu have taken place, and as it is again to come before Parliament this session, I may perhaps be allowed to give some facts and figures connected with it. There are in all 1109 livings, and the patronago rests as follows:

Universities ..... Parishoners..... Private Patrous. Quoad Sacra churches, with more) or loss popular election...... 105

1100

It will be seen that there are no saleable livings out of a total of 1109, and Lo d Adlivings out of a total of 1109, and Lo d Advocate Gordon, in the Government bill which he is pledged to bring forward for the abolition of patronage, will have to consider how to purchase those, and how to raise the purchase money. The saleable value of these livings—probably cwing to the acknowledged dearth of ministers in the Establishment, which has reduced comthe Establishment, which has reduced competition to a minimum—has decreased one-half during the last twenty years, and it at present is estimated at £240,000; but where present is estimated at 2210,200, the congre-is such a sum to come from? The congre-gations, as we have seen, will not buy them and it will be very difficult to persuade Parhament to pay for them out of the taxes. But putting the matter of payment of patrons on one side, there is another and more serious aspect of the question to be more serious aspect of the question to be discussed. About four years ago, Dr. Norman Macleod headed a deputation to Mr. Gladstone, and told him that three-fourths both of the hity and the clergy, as represented in the General Assembly, desired the total abolition of patronage, with compensation to patrons. They told him that "the claim for freedom of election was historical or hearditary in the Church," historical or hereditary in the Church, that it was a "matter of justice," that, "i that it was a "matter of justice," that, "It was reasonable to give the members of the Church of Scotland an increased measure of ecclesiastical liberty,' and finally they urged it in "the interest of the whole community," which last plea is rather startling considering that the Church only consists of shout quarthird of "the whole comof about one-third of "the whole community." It will be seen that the position now arrived at by the Church of Scotland is exactly and precisely that at which the Free Church arrived in 1848, and accordingly Mr. Gladstone asked the deputation if they were prepared to hand over to the Free Church the churches and manses taken from them, because thirty one years ago they had reached the same stage of opinion that the Established Church has now attained. As may be supposed the deputation were nonplussed, and to this day they have never been able to answer the question.

It would be interesting to enquire a little into the endowments and income of the Church, but a respect for space forbids me. One feature, however, is worth notice. Soveral towns—Perth, Dundee, Stirling, Aberdeen, Glasgow, and Edinburgh—contribute largely out of the Corporation funds for the current of the Charles. for the support of the Church. In Glasgow for instance, the Corporation forms several churches, paying the expenses and getting the seat rents in return. Now, there would be nothing to find fault with in this if the Corporation made a profit out of it, but the net result is a dead loss of £3.000 per annum. Now, this is out of all reason, for nowhere in Scotland is Dissent so strong as in Glasgow, and it is too bad that Dis-senters should have to pay for their own ministers and also to pay—through the rates—for the parsons of the Establishment, as if they were policemen. From the "ecclesiastical department" of the Corporation accounts or Glasgow I find the largest loss is from Blackfriars' Church, where amounts to £394 4s., and the smallest is from St. John's, which is only £87 18s. 4d.; but the question naturally suggests itself-Why should a shrowd Scotch town Council, with a majority of Dissenters in it run nine churches at a loss of £8000 a year? hope the Town Council will think better of it, and leave the working of churches to other organizations. It is not to be won dered at that three-fourths of the Church desire the abolition of patronage, for fully one-half of the patrons are aliens to the Church. As in England, dukes, lords, baronets, and women are patrons; but there is one large distinction, inasmuch as there is no professional or ecclesiastical patronage in Scotland, which some people may think is a blessing. It has no connection with my letter, but why have Miss Becker and her friends never claimed the support of all good Churchmen for women's suffrage on the ground that they recognize and obey the mandate of a women patron when she nominates a spiritual guide to a parish, and if so, how can they logically object to the same woman voting for a pattry and comparatively insignificant personage like a member of Parliament? A very large pro-portion—probably one-half—of the livings in Scotland is in the hands of Episcopalians such as the Earl of Zetland, the Duke of Hamilton, &c., and for the most part noblemen like them leave the patronage in the hands of their factors. The late Earl of livings, but being a modest earl—a good judge of horses, it is said, but not of parsons—he left the business of choosing ministers entirely to his factors, who were Edinburgh lawy rs and Dissenters. These lawyers were accused by a fiery gentlemen in the north, somewhere about the Orkney Islands, of always consulting their own Dissenting ministors about a vacancy, and senting ministers about a vacancy, and then of nominating the worst passon they could find in order to bring the Church into bad odor. Hence arose an action for damages in the Court of Session. The lawyers did not deny that they consulted their own ministers, but then they asserted that they did so from the best of motives, and because their ministers were likely to know better than they did the qualifications of the ministers of the Established Church. The lawsuit resulted in a verdict of id. damages, and so the bona fides of the fac-tors was vindicated. The dignity and in-dependence of the thirty churches which meekly received either the nomination of a meekly received either the nomination of a Dissenter like the Episcopalian Earl of Zetland or of his Dissenting Edinburgh lawyers were, to put it mildly, left in doubt. And now, how is this question of patronage in Sectland to be settled? Barring this one point, the government of the Church of Scotland is admirable. It is throughout of Scotland is admirable. It is throughout dective, representative, republican, presbyterian, of parliamentary, whichever you like; but so long as one person has the power of choosing ministers, so long will the Church be antagonistic to the spirit of the Scotch people. The Church of Scotland is in the position of an institution

which is simply tolerated; it is mild and weak and non-aggressive, and the attitude of many Scotchmen towards it is that exor many scotemmen towards it is that gar-pressed by Mr. Merry, late member for the Falkirk Burghs, who told his constitu-ents that "he would vote for the disestab-lishment of the Church of England with pleasure, without projudice to the Scotch Establishment."

### Cooks and Cookery.

The London National Training School of Cookery has just held its first auniversary in the British Metropolis, when the Duke of Manchester presided. The Standard of May 23 thus speaks of it:— "It is an easy matter to ridicule the efforts of the gentlemen who have given time and money to found a Central School of

Cookery; a more promising subject for gibe

or jest a withing need hardly wish to try his prentice hand upon. Perhaps it is not quite so easy to speak of it without a smile, for the matter certainly has a ludicrous side, and suggests plenty of comical associations. But as a practical question it is by no means devoid of grave and real imporno means devoid of grave and real impor-tence; and its gravity is felt by the great majority among us at least once a day through the whole course of our lives. Mr. Hughes, indeed, is of opinion that the upper classes have nothing to complain of in this respect; that they get too much good cookery. We do not venture to contradict ccokery. We do not venture to contradet him, so long as he does not define his terms. If his upper classes include only the great houses of London and the best country seats in England, he may be right. A Duke of Westminster or a Lord Granville can command the best French and Italian and it he suffers from indigestion cookery, and if he suffers from indigestion it is more likely to be the result of tempne more usely to be the result of temptation than of sheer necessity. We do not pretend to any acquaintance with their daily fare; but we presume that they can have every dainty of every cuisine (except parkets) as well-hailed pate(s) as well-hailed pate(s) as well-hailed pate(s) as well-hailed pate(s). perhaps a well-boiled potato), as well as every luxury of every season, in perfection, if they only care enough about it. But descending a little lower in the social scale, we know gentlemen of considerable fortune and high cultivation, in every other respect, who never seem to be able to procure a decently good dinner or a comfortable breakfast. They can give you cha mpagne and claret of faultless quality; but their entrees are lukewarm, their melted butter an abomination, their potatoes a misery, and their sweets suggestive of a second rate pastry-cook. Men of moderate means may fare quite as well, though more simply, if they have the sense to marry a wife who understands domestic management, and the luck to get a cook who can carry cut plain directions in a straight-forward way. then they must pay twice as much for their comfort as they can fairly afford; four times as much as a Frenchman would give for the same result. The extravagant wastefulness of our households, the incapacity of our cooks to make anything fit to cat save of the choicest and costliest materials, their indifference to vegetables, and their contempt of scraps, have become a subject of very auxious consideration to thousands of families even in these prosperous days. We speak of our fortunate brothren; the miseries of those who have married ladies of tastes and aspirations which soar above domestic cares, or who cannot keep on terms with a cook of the period, are indescriable. Enough that for thom breakfast is a recurring grievance, and dinner a daily disappointment; everyand dinner a daily disappointment; every-day life a perpetual blister, and hospitality and intermittent fever. If gifted with a stomach that is proof against raw leather under the name of beefsteak, and boiled wood in the guise of potatoes, they may endure an existence whose sufferings are confined to the table. But if they are not thus fortified they become martyrs to dyspepsia, and every day and hour of their lives is burdened with the load of torment laid upon it by the evil genius of the household, who has the presumption to call herself the cook. We rejoice to hear that a certain small number of young ladies have quitted for a while the pianoforte and the ballroom to qualify themselves for the superintendence of the kitchen; that Lon-don contains a score of two of girls who care not only for the accomplishments that may win a husband, but for the practical knowledge that may make a home happy, or as nearly so as is permitted to a country wherein cooks are so rare that as soon as a mistress has instructed some raw country newly qualified 'cook' leaves to better herself. We rejoice that the greatness of the mischief is at last recognised; that herself. noblemen and gentlemen can leave for a moment the trivialties of politics to consider the vital question of practical life-how are we to get our families decently fed at an expense not absolutely ruinous; and engage in battle with the ever advancing plague of indigestion. On the other hand, it is not cheerful to find but a single school it is not cheefful to find but a single school with revenues under £1,000, and to be told that the prospect of diffusing the elementary knowlege of the mere arts of roasting and boiling throughout the land is as yet indefinitely remote. We cannot help fearing that the remedy will be too late for us; that we and all our generation shall continue to be plagued with shameless waste and more shameless maltreatment of the best supplies of food in the world, and die at last of dyspepsia after a lifelong martyrdom to unscientific cookery.

"Another, and perhaps a graver aspect of the question, was suggested by some of the speakers. With the educa of classes there is a limit to the suffering which cooks can inflict. When we can bear it no longer we can import Frenchmen, or insist that our wives and daughters shall learn the first of feminine duties. But the working mon neither understand the cause of their sufferings nor have any remedy in their hands. If one of them, more enlightened than the rest, marries a servant trained in a gentleman's kitchen, he finds that she can only cook when provided with elaborate apparatus and with first-rate matorial, and allowed to wasto one half of her supplies. Of making dishes at once cheap and savoury, of feeding a family on treble the income which enables a French woman to provide wholesome and varied meals, she is wholly incapable. As to the

daughter of a peasant or artizan, she is yet more helpless. She can fry gord meat to the consistency of leather; she can manage to brown a slice of bacon; for the rest sho has no idea but of tea for herself, beer for her husband, and white bread and butter for both; nothing like real cookery ever enters her head. Her marketing is so wasteful that she pays more for a given quantity of food than the lady would do, and, even as judged by an English standard, wastes probably a fifth of her husband's wages. With a French matron in the same rank she will bear no comparison at all. Pinching, want of variety, unattractive and insufficient meals, drive the man to the public-house, and gin completes the work which bad cookery and bad housewifery began. Gin aggravates dyspepsia, and dyspepsia provokes a return to gin. We believe in spite of the Alliance, that a general education in cookery would be one of the most formidable antidotes to drink that society could employ. Why not make it a part of every girl's schooling? Cookery is at least as important as sewing, and we can hardly see why a woman should know how to read and write while she may yet remain ignorant of an art much more essential to the performance of her duties as wife and mother than outlor reading or writing. Arithemetic may be of much service to be in keeping the family expenditure within bounds but a knowledge of ture within bounds; but a knowledge of cookery would be more. Euthusiasts like Sir. J. Lubbock are justified that both boys and girls should be taught sciencephysiology, geography, zoology, we know not what—even before they reach the famous "fifth standard," the lowest which implies a real capacity to read a book or write a letter. We do not wish to inter-fere u the framing of a curriculum for boys; but surely to girls no science is half so important, half so interesting, half so practical, as cookery; none more likely to ultivate their faculties to advantage at the time; none likely to be half so useful to them afterwards. It would be well if some effort in this direction could be seriously made. We are aware of the difficulties of introducing cookery, even the simplest, into elementary girls' schools. But the most imperfect and theoretical teaching would be better than none; and far less imperfect and theoretical than the scientific instruc tion which Sir. J. Lubbock and his friends want to force on children whose brains have enough to do to retain the alphabet and the multiplication table. And it is only through the elementary schools that a knowledge of cookery can reach the rising generation of girls, and produce within the outlook of men now living a real effect upon the homes of working men.

### Extracts of the Report of the St. Anne Kankakee Mission.

The extraordinary origin of the mission imparts an interest to it that attracted the attention of the Christian world to the Rev. C. Chiniquy, and his great work among the French Canadian settler in the State of

To see a whote community throwing off the fetters of Rome, and claiming it as their right to read God's word and approach His throne, without the mediation of a Priest or Saint, was a grand sight, such as might make angels shout with joy; and the subsequent history of the mission, for years, was deeply interesting to, as it displays the strong faith and noble courage of the converts amidst all the attempts of Rome to regain their power over them, and bring them back to their former bondage. But fourteen years have calmed the excitement, and brought the congregation of St. Anne with its mission school, to take its place side by side with other congregations in the great work of the Lord. Your Committee think that the Church will be gratified to hear how it still prospers in the Lord.

St. Anne has a population of between 4 and 500 families and a thickly peopled country all around. The inhabitants are chiefly French Canadians; when they settled there, they were Roman Catholics, but a great majority of them are now Protestants.

It will be remembered that the old Church and school were burned down a few years ago; but Mr. Chiniquy has succeeded in erecting another building a part of which is used as the Church and another part as the school house.

The last three years twenty four converts from Rome have been added to the Church. We saw two men, with their wives, re-nounce the errors of Rome, when we were there, they made their public declaration before us; they looked intelligent and devout. We also saw a young lady, who had been sent to a nunnery in Chicago, that she might become a nun, but she was now waiting upon the ministration of Mr. Chiniquy.

We spent one whole day and part of two other day's in examining the school con-nected with the mission. There are three teachers employed. The Rev. Mr. Lafontaine teaches the more advanced classes in French, Latin, Greek and Mathematics. An assistant teacher takes the English; and an assistant female Teacher the junior divisions in both languages. This last teacher has received all her education in this school, and it is gratifying to see her filling that position so well. The shorter catechism is repeated daily by the advanced scholars, and the Bible is read by all who read. . . . The young of St. Anne are very well of for education.

Hear are the financial affairs of the

RECEPTS. rom Ontario... 806.10.
" Quebec ... 1,704.66.
" Nova Scotia... ... 1,704.66.
" Prince Edward Island ... 1,014.88.
238.64. From Ontario... "New Brunswick... ...
"New York and Philidelphia 440.00. " New Zeland ... ... Scotland ... ... St. Anne ... ... 789.00. 100.00. 60.00. ... 1,169.00. Collected by Rev. C. Chiniquy in Great critain. 1,015.48.

Britain.

EXPENSES.

Debt on the brick Church \$1,088,51. New Building... ... 5,703,40, Insurance, light ring rods &c. 451,07, Law expenses ... 1,252,00, " Salaries for additional

Sundry other expenses ... 270.31.

\$9,954.57.

Your committee would draw attention to the large contributions raised by the congregation of St. Anne, and would express hope that hereafter they will be more able than ever to do more for the support of ordmances among themselves.

Your committee has learned with great pleasure, that through the labours of Mr. Chiniquy and the Christian liberality of friends in Britain, the debts have all been

Your committee, after carefully considering all matters connected with this mission, are unanimously of opinion that the time has come, when the congregation of St. Anne could bear to have Mr. Chiniquy removed from them, and while another could discharge the duties of the Pastorate, Mr. Chiniquy could be far more usefully employed in superintending our French evangelisation work in Canada.

There is not perhaps another man on this continent, who is so peculiarly adapted for this work. It gives the committee pleasure to be able to state that he has expressed his readiness to obey the call of the Church, and that the session and congregation, on having these views presented to them, voted that they would place no obstacles in the way of his removal.

Could some such arrangement as this be carried out, Mr. Chiniquy might, then, be able to devote some time to writing his work on Rome, part of which he has already published and which has been so well received by the Christian public, and also he could occassionally visit other parts where his services might be needed.

The visit of Mr. Chiniquy to the Mari-The visit of Mr. Chiniquy to the Maritime provinces, last summer is a marter of history; the assault made upon him by the Roman Catholics, encouraged by some of their leading men of the place, must endear him to the Church and point him out as a powerful enemy of Rome. And his still more recent visit to Britain, shows that he can be far more usefully employed than uninistering to the congregation of St. Anne. ministering to the congregation of St. Anne. Testimonials have been received from many leading men in England and Scotland as to the good work he has done there, and most urgent letters have been received requesting the Church to allow him to spend six or eight months more in Great Britain, and lecture on the errors of Rome. All of which is respectfully submitted.

> A. A. DRUMMOND, CONVENER.

# Silence of the Forest.

We often read, in books of travel, of the silence and gloom of the Brazilian forests. They are realities, and the impression deepens on a longer acquaintance. The few sounds of birds are of that pensive or mys. terious character which intensifies the feeling of solitude rather than imparts a sense of life and cheerfulness. Sometimes, in the midst of the stillness, a sudden yell, or scream will startle one; this comes from some defenceless fruit-eating animal, which is pounced upon by a tigor cat or stealthy boa constrictor. Morning and evening the howling monkeys make a most fearful and harrowing noise, under which it is difficult to keep one's buoyancy of spirit. The feel-ing of inhospitable wildness which the forest is calculated to inspire, is increased ten-fold under this fearful uproar. Often even in the still hours of midday, a sudden crash will be heard resounding afar through the wilderness, as some great bough or entire tree falls to the ground. There are, besides many sounds which it is impossible to account for. I found the natives generably as much at a loss in this respect as myself. Sometimes the sound is heard like the clarg of an iron bar against a hard, hollow tree, or a piercing cry rends the air; these are not repeated, and the succeeding silence tends to heighten the unpleasant impression which they make on the mind. With the natives it is always the Curupira, the wild man or spirit of the forest, which produces all noises they are unable to explain. Myths are the rude theories which mankind, in the infancy of knowledge, invent to explain natural phenomena. The Curupira is a mysterious being, whose attributes are uncertain, for they ware according to locality. certain, for they vary according to locality. Sometimes he is described as an ourang-outang, being covered with long shaggy hair, living in trees. At others he is said to have cloven feet and a bright red face. He has a wife and children, and some-times comes down to the rocas to steal the mandioca. At one time I had a Mameluca youth in my service, whose head was full of the legends and superstitions of the counof the togends and superstitions of the country. He always went with me into the forest; in fact, I could not get him to go alone and whenever we heard any of the strange noises mentioned above, he used to tremble with fear. He would crouch down behind me and heachest term heart. hind me, and beg of me to turn back. He became easy only after he had made a charm to protect us from the Curupira. For this purpose he tooka young palm leaf plaited it, and formed it into a ring which he hung to a branch on our track.

# "Dood Night, Folks."

There was a little girl in the cars whose sweet smiling ways won all our hearts. Every body had a kind word to say to her, and she had a kind word for every body in return. We quite forgot the heat, the dusn the noise, and the cinders of the way, i, following her both with our eyes and heart wishing for all the world we had a bit of a darling just like her.