

# NIAGARA.

(From our OWN CORRESPONDENT.)

FERGUS.—The funeral of Marianna, the beloved wife of Major Thomas Bute, took place on Tuesday the 23rd inst. The choir, on the entering of the procession, sang the 244th Hymn. The Incumbent, Rev. R. C. Caswall, read the Psalm, and the Lesson was read by the Rev. Rural Dean H. L. Yewen, of Elora. The congregation then sang the 432 Hymn, and the procession walked through the village to the cemetery. The villages of Fergus and Elora were well represented. At the cemetery the Rev. H. L. Yewen commenced, and the Rev. R. C. Caswall concluded the beautiful service of our Church, so seldom heard in this village, where it is customary to place the body in the grave without a word.

The Rev C. E. Whitcombe, has resigned the charge of the mission of Binbrook and Saltfleet, to which the Rev. R. S. Locke, has been appointed. The former clergyman is now residing at Stoney Creek, from which place as a centre it is hoped that a mission extending from Hamilton to the edge of Grimsby parish, (Dr. Read) can be organized.

GEORGETOWN.—On Wednesday, the 25th inst., the members of the Church in this village and neighborhood, accompanied by a large number of friends and neighbors, assembled to witness the laying of the corner stone of their new parish church. After evening prayer had been said by a number of the neighboring clergy, the Ven. Wm. McMurray, Archdeacon of Niagara, as Commissary for the Bishop of the Diocese, preached an appropriate sermon and then conducted the proper service for the occasion—he and the clergy present forming in procession in the chancel of the old church and proceeding to the site of the new St. George's Church, reciting alternately as they went the beautiful and appropriate words of the 84th Psalm. When everything being placed in readiness by the obliging foreman of the building, Mr. Alexander Martin of St. Mary's, the service was concluded after George Elliott, Esq., of Guelph, had laid the corner stone in a most workmanlike manner with a handsome trowel presented to him by the congregation for the purpose, and had read a copy of the parchments deposited in the corner stone, setting forth all matters of interest connected with the building of the new Church.

It may be interesting to state, the old wooden church has done good service for more than 25 years and that though there are many affectionate memories connected with it in the lives of most of the parishioners, still the general feeling among them was that as so much money would have to be spent in repairing it to such an extent as to make it a comfortable and becoming house in which to worship God, that therefore it was better to endeavor to build a new stone church in the same grounds and almost on the same site. The new church is in the early Gothic style with buttresses and pairs of low windows between them. The church stands east and west, the entrance door being through the tower, which stands at the north west angle. There is also a large schoolroom underneath, the full size of the church. The vestry, porch, and tower all being on the same side. The nave is 55 x 31 feet, the chancel 19 x 17 ft. 6 in. The roof will be open showing all the wood work. The church, as the old one is, will be entirely free and unappropriated.

It was very gratifying to the congregation to hear the many remarks of those who came from other parishes, on the beauty of the site and style of building being erected; and the pleased surprise expressed at the solidity and superior quality of the stone work—and it is but fair to say the quality of the stone is owing to the interest taken in the church by Mr. Richard Britton, the contractor, who is also a member of the church, and being himself the owner of the quarry from which the stone is taken he spares no pains in providing the best—and the superior quality of the masonry is owing to the care, attention and knowledge of his foreman, Mr. Martin, and the skillful masons he has upon the work. May He who put it into the heads of His people to build this house to the honor and glory of His name, keep constantly be-

fore them the spirit of the beautiful words of sacred scripture with which the Bishop of Western New York causes the corner stone of his churches to be laid:—"Our help is in the name of the Lord, who hath made heaven and earth." "Except the Lord build the house their labor is but lost that build it."

# HURON.

(From our OWN CORRESPONDENT.)

SARNIA.—The St. George's Church Sunday School have had a most delightful holiday. An excursion of thirty miles on the River St. Clair, by steam boat and a picnic at the terminus of their pleasant journey on Walpole Island, with a treat such as few of our Sunday School members have the opportunity of enjoying. And this was the festival of St. George's Sunday School. Notwithstanding a rain storm while they were on the Island, and the annoyance by mosquitoes, they heartily enjoyed the pleasures of their holiday, fully realizing their anticipated pleasure on the Island with the sail of sixty miles on the beautiful river with its enchanting scenery.

MEMORIAL CHURCH.—Last Thursday the Memorial Church Sunday School had its Summer picnic in Salter's grove, immediately east of St. Paul's Cemetery. Teachers, pupils, and friends, met in the church schoolroom at 11 o'clock; and after a brief special service they proceeded to the grove in order, each class having a banner bearing its number. Having arrived at the grove, and spent an hour in recreation they were in good appetite for the S. S. feast, always an important part in the programme of the day; and this had been liberally provided by the members of the congregation. After the feast came the games, races, and other exercises such as we all have loved. And there was the teacher's race, and there was the clergyman's race, they for the time having laid aside their clerical dignity, and become school boys again. Well; it is wisdom's part to take part in the frolics of such a day. We sometimes fancy ourselves young again when sharing the pleasures of the young. In the course were, Revs. Canon Jones, P. B. De Lorn, Ballard, and the Rector J. P. Richardson, the winner of the race was Mr. Ballard. At four o'clock the rain poured down on the happy assemblage and forced them to betake themselves to the S. School. There they had their tea, and the distribution of prizes. After singing a few hymns, accompanied by the band that had been with them on the ground, the singing the national anthem closed the pleasures of the happy meeting.

Last Thursday the adult Bible Class of St. Paul's, had their annual festival, an excursion to the shore encamping at Byron, on the banks of the Thames. They went some by boats, and some by omnibuses, and had their picnic and games beneath the old trees that no man planted and on the banks of our Thames, and enjoyed themselves heartily.

# MUSKOKA, OR THE FREE GRANT LANDS.

BY REV. W. CROMPTON.

WRITTEN FOR THE DOMINION CHURCHMAN.

(Continued.)

And I saw, I can say, hundreds of young fellows, good, decent boys enough, respectable, meaning and wishing to do well, when I was in Toronto, doing absolutely nothing there, and who can get nothing to do, who might and would do well in Muskoka, if they could only make up their minds that, to take off their coats and work hard is quite as respectable and as gentlemanly as standing at street corners smoking poor cigars, or loafing on friends and relations. I should like to convince these youths that they need not, and would not necessarily, degenerate in gentlemanly manners by coming into the bush and forming for themselves an independent home. And in ten years time from now, if spared so long, although they might not have such a balance at the bankers as the one or two per cent. of the thousands of traders may be able to point out, they, one and all (not a per centage) would have sunk their capital

of a few dollars, and strength of their sinews, in a bank which pays an ever increasing rate of interest, as each recurring year calls upon it. A bank where the investments are safe, which never fails to meet its payments, or issues false balance sheets. In ten years time each of them can stand as a man before the world; one who has done much to make the prospects of the world better by his diligence and his labour, and feel themselves better physically, morally and mentally for their exertions. They will have a better, because a truer, estimate of themselves. And the conceit which now tempts them into unlawful extravagancies, because they see others do such things, will have a truer basis, and tempt them to try to get the best location in the place where they may choose to settle.

"How would you set about going to or settling on free grant lands?" My answer is, if you feel able, and have the determination to hold on in spite of difficulties and discouragements, then come and locate on your own free grant, and begin at the beginning. A three month's residence or so with some settler, in winter, will put you up well into the way of chopping; or, if you can afford it, a twelvemonth would teach you all you need know—and such a residence can easily be arranged at a reasonable figure.

But if you do not feel able to do this, and have the means, then your plan is to buy a place already partly cleared from one of those people who are willing to sell out.

There are several sorts of people who are willing and ready to sell out. This is the case I am told in every new country, so it is wrong to quote such as a reason for giving a bad name to the free grant land.

First, there is the idle man. There are many of this class who come to Muskoka apparently under the impression that roast pigs are running about squealing "eat me, eat me!"—that trussed turkeys and partridges are hanging on the trees in the bush,—and that they have only to cut down the trees, push them on one side, scratch the ground, scatter what seed they wish, then sit down, pipe in month, and wait for the promised abundance. Such will, and do try, even in the bush, (I could name a few) all the schemes of the idle and loafer to live on those more industrious than themselves; but when, in the end, they find out that a free grant does not free them from the universal law, that if a man would eat he must work, they sell out. Such men are they who leave the bush with a little money (sometimes it is a little), become tapsters, bar-tenders, rambles, loafers in towns, vagrants, and residents in the Canadian Penitentiaries.

Then there is the imprudent man. Such a man, with or without means, will work hard and struggle on, until he gets the patent for his location. For five years (it may be longer) he has persevered under many and great difficulties, and at last he gets his patent, and then finds he can easily raise money on a mortgage. If the money so got were spent on improving the location, and backed with more of the energy and hard work of the previous, for another few years time, there would be no harm done, the man would be an independent man in every sense of the term. But alas! the common rule is, after mortgaging, to buy a horse and trap, visit and feast with and amongst acquaintances, or live on extras which their farm (2) will not produce, so long as the money lasts. Sooner or later the end comes. Some struggle on for a time—get an extension of time at an increased rate—but with such a log round the neck, the season comes round when "foreclosing" is the order of the day, and "selling out" is the only way of safety. A few (and these are the better sort) sell out, pay off the mortgage, and with whatever surplus they may have, go further back into the bush, and begin again, having the cash and experience to guide them. Others, on the other hand, sell out, spend what surplus they may have remaining, go back into the world, become odd-men at taverns, laborers, or it may be, loafers in towns.

A third kind willing to sell are the pioneers. These are men who have worked hard, formed a decent homestead (often without any money whatever) got their patent, and with the capital got by selling, they go further back and start afresh in the bush, often as squatters. The money and