

and many of the students of St. Aiden's Theological College. The annual public meeting was held in the evening, the Mayor presiding. It appears that the diocese of Liverpool received from the Society £2,980, per annum, and returns only £1,192 to the society. It was shown at the meeting that the society has suffered considerable financial depression, caused by the growing impatience which many feel at its extreme, Protestant proceedings.

A valuable idea.—"On the river Autsche (Anjel) two hours journey to the north of Jaffa, a Jewish Colony has been started, consisting of twenty-six families, and bearing a Hebrew name, signifying 'Opening of the door of hope.' Mr. Sandel, of Jerusalem, is busily engaged as architect of the place. None of the streets are allowed to intersect each other so as to form a cross." Mission life here surely is an valuable idea for the Puritan fraternity. Should they determine to plant an exclusively "Evangelical colony" in the great North-west, such a colony in laying out their towns and townships upon the above plan, without any intersecting roads and streets, would escape the perpetual reminders of the hated cross. The Hebrew name also might be adopted with the slight modification necessary to make it appropriate e.g. that signifying "Shutting of the door of hope."

THE LATE DEAN GRASSETT.

THE late Dean, whose death we noticed last week, was born at Gibraltar in 1808. When five years old, he came to Canada with his father, Dr. Grasset, who was surgeon-in-chief during the war with the United States. At the close of the war he returned to England, where he received his early education in Southsea, in Hampshire. He afterwards went to the Grammar School at Quebec, and subsequently to St. John's College, Cambridge. In 1834 he returned to Quebec, and was ordained Deacon by Bishop Stewart, with whom he remained as curate until July, 1835. He then came to Toronto as curate of St. James's. In 1847 he became rector, which position he held till his death. In 1867 he was made Dean. He belonged to the "party" in the Church termed Low Church, or Evangelicals. He was a trustee and member of the Council of the University of Trinity College; a prominent member and Vice-President of the Church Association, and active member. He was an active member of the Protestant Episcopal Divinity School, and was a member of its council. He was identified in various ways with Tract and Bible Societies. He also occupied important positions in connection with purely secular education. From 1846 to 1875 he was a member of the late Council of Public Instruction, and for thirteen years was chairman of that board. For several years he was also a member of the High School board. The Dean leaves behind him a widow and six children, four sons and two daughters, Mrs. F. Kingston, of Toronto, and Mrs. Strathy, of Barrie.

The funeral took place on Wednesday afternoon at St. James's Church, in the north-west portion of the chancel of which the remains of the late Dean were placed. The galleries were draped in black, and the quantity of sable festoons and other arrangements of the kind shed "a dim religious light" through the building. The coffin was covered with floral wreaths, and a magnificent collection of flowers was placed on a stand at the foot of the casket. A festoon of lilies entwined

with violets hung round the coffin. At the foot of the casket also there was a wreath of calla lilies, and on either side were suspended several anchors of elegant designs. Six thousand persons are believed to have viewed the body previous to the service. At the service the Church was crowded to its utmost capacity. The first part was read by the Rev. W. Rainsford. The Rev. Alexander Sanson preached a funeral sermon from Isa. lvii. 1, 2. At the grave the last part of the service was read by the Ven. Archdeacon Boddy. The pall-bearers were the Bishops of Toronto, Huron and Niagara, the Very Rev. Dean Boomer, the Rev. Canons Scadding and O'Meara, Colonel Gzowski, Drs. Daniel Wilson, and J. G. Hodgins, and Mr. John Gillespie. The inscription on the plate of the coffin, which like the handles, was of massive silver, was:—"Henry James Grasset, D.D., rector of St. James's Cathedral, Dean of Toronto, died 20th March, 1882; aged seventy-three years and nine months."

GERMAN PROTESTANTISM.

THAT the Reformation in Germany and Europe generally, was, and is a very different thing from the Reformation in England, must be an accepted fact to every candid and dispassionate man who has the opportunity of knowing anything about the matter, and chuses to avail himself of that opportunity. However much some people who are not very sound members of the Anglican Communion may wish that the Reformation in England had proceeded on the principles as the ebullitions on the Continent, the stern and unimpeachable fact remains that notwithstanding some utterances of individuals, and notwithstanding some occasional consultations with the Continental reformers, the grand lines of the English Reformation proceeded on strictly Catholic principles, which cannot be said to have been the case in any Continental movement except that of the Old Catholics. The work in England proceeded steadily on this fundamental position:—The Bible alone, as interpreted by the early Church, is the ultimate standard of religious truth; at the same time that every care was taken to preserve the connection with the historic organization from the Apostolic age.

And as the character of the one movement was essentially different from that of the other, so the results have been of a totally different character, and indeed they become more divergent as time goes on. In Germany and Switzerland the movement, evangelical enough in one respect at the outset, became, in process of time, of a thoroughly rationalistic and Socinian character. Even the pulpit where Calvin declared his predestinarian "views" was until very recently occupied by a Socinian. But the Church in England, with but few exceptions, has continued to exhibit the truths of the Gospel as we find them in our Bible and Prayer Book, and in zeal and earnestness—in vitality and powerful influence is rapidly increasing. Since the Oxford revival in 1832 and 1834 a steady progress onward has been maintained, that is altogether unequalled in the old world, and only finds its parallel in the rapid progress of the Church in the United States. It is indeed at this very hour more alive and active than at any previous period of its existence.

A number of facts relating to Germany and the state of religion there, have recently been collected by Mr. Baring-Gould, and given to the public in a work entitled "Germany past and present." These

facts abundantly bear out the position we have taken on this subject. As instances, he mentions that at Hamburg with 150,000 inhabitants, there are but five parish churches; and shocking to relate, of the 150,000 inhabitants there, 147,000 worship no God at all. In Berlin there are 630,000 protestants. Of these only two per cent attend church on Sundays; and of these about 3,000 profess to go merely for the sake of the music, leaving only 9,000 professed worshippers. Less than fifteen per cent. of the burials are attended with any religious service whatever. In Darmstadt the church attendance is only about 8 per cent., and 84 per cent. of their marriages are without any religious service. In Geneva, which contains 35,000 people, at the only Sunday service held there, the congregation numbered only 200 females and twenty-three males. Throughout Germany only fourteen out of a hundred persons attend any kind of religious service; and in a large number of cases the marriages and burials performed without any religious ceremony whatever, ranged from thirty to sixty per cent. Such facts as these are appalling, and show that Rome has much to answer for, as well as those who have left her communion. Rome was the first offender in rendering her communion intolerable to vast masses of Christian people; but on the Continent of Europe, the leaders of any crusade against her, or of a reformation of her errors, have not mended the matter much if they land their followers, as most of them are doing, on the shores of something very like infidelity; to be swallowed in the whirlpool is surely as undesirable as to be shattered on the rocks.

LETTERS COMMENDATORY.

AT the present time when much thought is directed to the perfecting of the Church's machinery, and many admirable suggestions have been made for bringing its agency to bear on "all sorts and conditions of men," we are surprised that so little attention is given to the subject of Letters Commendatory. It is true that some clergymen in England take due care to provide such of their deserving parishioners as are about to emigrate with a certificate as to character, attendance at Holy Communion, etc., and this is also done to a limited extent by some of our Canadian clergy. The practice is, however, unfortunately the exception and not the rule, and the consequence is that no inconsiderable number of persons are lost to the Church. Families and individuals who have been constant and regular in attendance at the Holy Communion and other services, and who before they left their old home would never have entered a sectarian place of worship, are by no means so certain to be retained, or so secure from being led away as might be supposed. It may be said that their principles cannot be very sound or fixed, if they can so easily be induced to desert the Church and faith of their fathers. But what has been the actual process leading to a result so much to be deplored? These persons come to a new home amidst perfect strangers. They miss the old friends and helpful associations, and when most needing sympathy, advice, and kindness, they are visited and addressed by the active members of some of the various sectarian bodies, whose great aim and object is to count scalps as evidence of their prowess and ability in making proselytes. The unsuspecting stranger falls a prey, and one more individual or family helps to swell the ranks of dissent.

But it may to the clergy which in what the Catholic is true. They would have for the difficulty of the Anglo-Saxon name you will owing to this stranger man missed by our migrating w Letter their p come, and the as now, unne opinion is. t aware that a he should on give notice t to look after not interfere the letters e sonis request will be for adaptation.

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