

our political refinements and distinctions. It is Intransigent. 'God is God, and Mahomet is His prophet.' All its opinions are absolute like this axiom of fanatical religion. My policy was vanquished by the Intransigence of the Left; it must have been so; it was a question of race. In like manner the policy of Canovas del Castillo will be vanquished by the Intransigence of the Right. That is written. He is clever and honest, he is liberal, and he has a strong will, but he will be beaten, crushed, annihilated by the reaction, and it will not be one such as is seen in other countries, but a Spanish reaction, an Arab reaction, and this Intransigent reaction will again bring the Cantonistas to power, and all will have to begin again!"

#### RUSSIA.

An occasional correspondent of the *Times*, writing from St. Petersburg on Jan. 27, says: The public reception last Sunday of forty-five parishes, with their clergy, into the Greek Orthodox Church, has naturally caused much sensation here. Sedletz, in Poland, where the ceremony was performed, is the chief town of the Government of the same name, which contains about 300,000 inhabitants, one third of whom are United Greeks, or, as they call themselves, Catholics of the Oriental rite, the remainder being Roman Catholics. Of these United Greeks one half, or 50,000, have now seceded from Rome and bodily joined the Russian Greek Church, and as the movement is said to be rapidly spreading, it is not impossible that the so-called Catholic Church of the Oriental rite may totally disappear from the Russian Empire.

There can be no doubt that this event has been caused by a tightening of the reins at Rome at a very inopportune moment. It is the direct result of the Encyclical of the 13th of May, 1874, which, though directed to the Metropolitan of Galicia, specially applied to the United Greek Catholics in Russia, who had shown a particular uneasiness at the introduction of Latin innovations in their ritual, and as this document had been largely circulated among them by orders of the superior clergy, the ferment soon became general. It is well known that several Popes had confirmed to the United Greeks the privileges of the Oriental rite, the chief of which consisted in the use of the vernacular tongue in the celebration of Divine service, and in allowing the clergy to marry. In various places, however, minor changes had been introduced. There was a Ritualistic movement among some of the clergy tending to assimilation to Rome, and the disputes engendered by this change had become matter of frequent reference to the Vatican. At last came the Encyclical of the 13th of May, 1874, which approved openly all innovations tending to bind closer together the United Greek and Roman Catholic Churches. To the laity only two ways seemed to lie open—they must either submit to the new orders from the Vatican or openly defy them. In the Government of Sedletz the decision seems to have been soon made; one-sixth of the whole population of the Government determined to ask the "White Czar" to admit them into his Church. Several parishes sent delegates to a private conclave, and resolutions were passed to send formal petitions to the Government for admission into the Russian Church. The parish priests, it is stated, in no case commenced the movement, but when it had once taken root they joined their flocks, and in some places took afterwards a prominent part in the negotiations.

The Government appears to have acted at first with considerable reserve and circumspection in the matter. They gave no encouragement to the first petitions sent in to them, and strict orders seem to have been issued to the officials to take as little notice as possible of the agitation. It was also necessary to watch with care the effect this movement might have on the Roman Catholic part of the population of Poland. The latter, however, remained perfectly quiet, and when the Government became convinced that the movement was perfectly spontaneous, steps were taken to accede to the wishes expressed in the petitions. The Emperor accordingly authorized the Governor-General of Warsaw to acquaint the petitioners that their admission into the Russian Church had been approved by him, and on Sunday last, the 24th of January, the public ceremony was performed, before an immense crowd, in the town of Sedletz. Of the 50,000 people admitted, twenty-six were priests; the first parish entered was that of Bielsk, to which the Archbishop of Warsaw proceeded, with all the convert priests and delegates from the forty-five parishes, and where a solemn service of consecration was performed in the parish church. The *Official Gazette* of to-day contains telegrams from the Governor of Sedletz, mentioning that the ceremony had been successfully brought to a close before a great concourse of people, who had been deeply and favorably impressed by it.

#### Correspondence.

City of Mexico, Feb. 8th, 1875.

This bright day, which seems more like May than February, finds us in the land of the Montezumas. On the morning of the 5th we were anchored near the grand old castle of San Juan de Ulua, which has for centuries resisted all the force of the strong waves that continually beat against it. Being built of a very light stone, a species of coral, it has not the dark and sullen aspect that most fortifications have, and it looked beautifully in the morning sun.

On landing we found the town of Vera Cruz clad in holiday costume, with banners flying in all directions, and learned that we had arrived on the anniversary of the adoption of the present Constitution. Shops were closed, and every one seemed bent on making the most of the day. In the evening the City Hall was brilliantly illuminated, and the little park in front of it, gay with colored lamps. A band of music added to the festivities, and the Plaza was thronged, not only by swarthy Mexicans, but by the élite of Vera Cruz, many of them showing the proud Castilian blood. Little boys went enthusiastically into fire-cracker explosions, and we were thus reminded of home, while everything else, so weird and picturesque, looked indeed like a far-away land. Vera Cruz, with its two-story houses and numerous balconies, is altogether neater and prettier than we had supposed. Our journey here was most interesting, as we came over the mountains by the railroad, which ascends over eight thousand feet between this place and Vera Cruz, and is one of the grandest illustrations of human genius and skill that the world affords. The scenery was grand beyond description. The Orizaba peak rises in the

shape of a dome, about 14,000 feet. When the full rays of the rising sun fell upon the pure white snow, it caused a combination of colors, in which the pink and golden hue predominated, and produced an effect of wondrous beauty and brilliancy. From the summit of the mountains to the city of Mexico, our route was across immense plains, with mountains in view the whole distance—among them the famous Popocatepetl and the "Woman in White." We saw immense herds of cattle, horses, and sheep. Indian corn is the staple production, though all vegetables grow freely. The climate is very much like that of perpetual Spring. The towns and hamlets through this immense stretch of table-land, are rather picturesque, but very strange to our eyes. It is a country to pass through, rather than stay in. Just now all is quiet in Mexico—no revolutions or earthquakes; and yet our train was accompanied by a body of soldiers, and a mounted police was at each station, all which has an unsettled look. Yesterday we attended service at the chapel of the Church of San Francisco, now occupied by one of the congregations of "the Church of Jesus." The chapel holds about four hundred, and was filled to its utmost capacity with dark-hued Mexicans. It was very touching to see how earnestly all joined in the service, and with what profound attention they listened. We could not but wish that our New York friends could see for themselves the grand work which Dr. Riley is doing among this people. We are sure there would be many helping hands extended to assist and encourage.

We are in the midst of preparations for the Carnival, and have already commenced meeting individuals in grotesque costumes and masks. Mardi Gras is to be celebrated with the usual processions and absurdities, and we feel that we are indeed in a land of ignorance and superstition.

"Shall we to men be lighted  
The Lamp of Life deny?"

Yours truly, C. J. D.

#### Canadian Church News.

##### FREDERICTON.

THE DEANERY OF WOODSTOCK, N. B.—A short time since I attended a meeting of this Deanery. It was a rich treat to me, almost isolated as I have been for eight years in the backwoods of Maine. The Deanery meets by turns at the different parishes. This time it met in Woodstock, where the Rev. Thomas Neales, the secretary of the Deanery, is rector. The Rev. Mr. Hannington of Prince William is the Dean. In the morning there was service in the church, with a sermon, followed by the Holy Communion. In the afternoon came the business meeting at the house of the rector. A very pleasant and useful part of these meetings is the reading and commenting upon a chapter in the Greek Testament.

In the evening there was service, with a sermon. The Rev. Mr. Street of Richmond was the preacher in the morning, and the writer of this in the evening. The attendance at the services was fair, considering the intense cold, the thermometer standing at 40° below zero.

Living as I do on the border, I see more of the clergy of the English Church than of our own. So far as my experience goes, they are models of Christian gentlemen and devoted parish priests. The one nearest me, the Rev. Lee Hoyt, has a parish extending along the St. John river for over 100 miles, and he is in his wagon or sleigh by day and by night, in his faithful and self-denying labors among his scattered flock. Frequently he must ride fifty miles to attend a funeral or visit the sick. He does not average two days of the week at what he calls his home.

The Rev. Mr. Hannington has a large parish, territorially, next south of Woodstock. He is a noble type of a priest of Christ's Holy Church. Remarkably strong and vigorous, he is yet of the kindest and most sympathetic nature. He will put a stroke oar like an athlete, or watch for hours by the bedside of some sick and suffering child of poverty. He will discourse learnedly on abstruse theological questions, or assist in preparing for the coffin some victim of the dreaded diphtheria, or ride miles through unbroken snow-drifts, over a lonely road, to administer the Communion to a sick or dying parishioner.

And many others of the Provincial clergy—men fitted for almost any station in the Church—are doing the like humble self-denying work for the Master.

My short sojourn at Woodstock in such company was as refreshing and invigorating to the spirit as new wine to the body; and I came back to my work among the forests and snow-drifts of Arnostook, inspired with new zeal to labor in my humble work of ministering to my "few sheep in the wilderness," and with fresh strength to strive cheerfully to bear hardship as a good soldier of Jesus Christ.

WM. H. WASHBURN.

##### NOVA SCOTIA.

TRINITY CHURCH, LIVERPOOL.—In September, 1846, the Rev. J. T. T. Moody resigned his parish, after an incumbency of nineteen years. He was presented with an address signed by members of all denominations resident in the different parts of the county, bearing testimony to his zeal and assiduity in the discharge of his official duties and in the cause of education, to the increase of the church under his ministry, and expressive of their regard and regret at his removal. On the 15th of December, in this year, a parish meeting was held, at which the churchwardens were instructed to state to His Lordship the Bishop the great satisfaction the people had received from occasional services of the Rev. E. B. Nichols, and to express the unanimous wish of the parish that he be appointed to succeed their late rector; also to pledge £125 per annum towards his support, with "a

regret that the means of the congregation to provide for the support of a pastor are not commensurate with their wishes." Mr. Nichols entered upon the duties of the mission at Easter, 1848. A resolution was passed that the office of churchwarden should not be held for more than two years in succession, so that one new officer be appointed annually. The debt on enlarging the church (£138 13s. 3d.) was paid off, and Sir John Harvey gave £5 towards furnishing the Governor's pew.

1848.—£474 6s. collected towards a parsonage, and £100 expended on refurnishing and painting the interior of the church, including a handsome font.

1849.—A committee appointed with full power to provide a parsonage by purchase or otherwise; who, on Nov. 15, reported purchase of property from Dr. and Mrs. Webster, by paying £50 per annum during their joint lives, and £40 per annum to survivor. £100 was expended in repairing the parsonage, and the balance of the subscriptions ordered to be invested, "the interest to be expended in payment of annuity, and at the decease of annuitants to be paid to the incumbent for the time being." This was the origin of an endowment fund which now amounts to £800. In this year the late Bishop visited the parish for the last time. Seventy-five confirmed—many of these had been previously admitted to the Lord's Supper. During this year twenty-two were added. In June of this year, the Romanists having objected to the use of prayers in the public grammar school, the congregation of Trinity church resolved to withdraw their boys, and establish a school wherein they should receive instruction under the superintendence of the rector. Mr. J. N. Fairbanks was engaged as teacher. A site for the schoolhouse and an important addition to the churchyard were obtained by the first fruits of the diligence and zeal of a ladies' sewing society.

1850.—In this year an address was presented to the Bishop on his departure for England. Nov. 23d.—Heard of the death of the late beloved diocesan; resolutions passed expressive of the general sentiments of the parishioners, and the church put in mourning until Christmas. On Dec. 12th, the Rev. E. B. Nichols was duly inducted rector, under a mandate from Sir John Harvey. The Rev. Joseph Forsyth visited Queens county as travelling missionary. A clerical meeting was held in Liverpool this year, and application made for books to Dr. Bray's associates, who subsequently granted a valuable accession to the library.

1851.—The Rev. Joseph Forsyth was engaged as assistant missionary, at a salary (from the people) of £90. A mission was opened at Caledonia, and additional services given at Port Medway and Mills Village. During 1851 the work of the mission increased. Stations that had previously received but occasional services, were regularly and more frequently visited. There were at this time three churches, and seven stations regularly served. Six services were held on Sunday, and others during the week. Three of the more distant places were upwards of thirty miles from the parish church; at one of these (Caledonia) a new church was begun. In this year, also, the present Bishop, the Rt. Rev. Herbert Blinney, first visited the parish—shortly after his coming to the diocese. A large number of the parishioners escorted him into town, and congratulatory addresses were presented.

1852.—The Rev. John Ambrose succeeded the Rev. Jos. Forsyth as assistant missionary. The latter being preferred to Albion Mines, was presented, on leaving, with an address and a purse containing a substantial proof of the value set upon his services. In March of this year, at a parish meeting, resolutions were passed recognizing the duty incumbent upon Churchmen to support the Episcopate, and the sum of £174 was subscribed in aid of the Bishopric Endowment Fund. In June the Bishop confirmed twenty-five. Twenty new communicants were added this year, and sixty-four were baptized.

1853.—A Sunday-school house built this year at a cost of £210. Mr. Bowman (now the Rev. Chas. Bowman, rector of Albion Mines), who succeeded Mr. Fairbanks (late rector of Brandon, Vt.), continued the services at Eagle Head, begun by the former, and superintended the Sunday-school. By the demise of Mrs. Ann Freeman, widow of the late Col. Freeman, the sum of £125 was added to the Parochial Endowment Fund and £30 bequeathed to the poor.

1854.—The Rev. John Ambrose removed to the rectory of New Dublin after two and a half years' service in Queens county. On March 22d a large and enthusiastic meeting was held on behalf of Kings College, Windsor, and £822 subscribed towards its endowment. A meeting was held on Sept. 7th, to consider the Bishop's proposal of Synodical meetings. Resolutions were passed expressive of the entire concurrence of the meeting, and delegates were appointed. The Bishop kindly permitted the Rev. J. Pearson (now of Fredericton Cathedral, N. B.) missionary to St. Margaret's Bay, to assist in the parish for a few weeks after Mr. Ambrose's removal. His valuable services in promoting Church music will long be gratefully remembered.

1855.—The Bishop held his second confirmation—candidates forty-three. Upwards of twenty communicants added this year. Christ church, Caledonia, was completed at a cost of £410, and consecrated. The bell was presented by Wm. Sterns, Esq., and a metal communion service by F. W. Collins, Esq. This communion service was burnt in the conflagration at Brookfield, A. D. 1863 (?), and replaced by a present from the Rev. W. B. Bliss, A. D. 1870. The first service ever held in this church was the burial service over Mr. John Selden, a pious farmer, at whose instigation the erection of the church was first undertaken.

1856.—The northern section of the county, of which Caledonia is the centre, was this year placed under the separate charge of the Rev. A. Jordan (now incumbent of St. Peter's mission, LaHave). The schoolhouse at Eagle Head was destroyed by fire, and £200 subscribed towards the erection of a new church and schoolhouse.

1857.—The Rev. J. W. Forsyth, A.B., son of the former assistant missionary, entered upon the same office. By separating Caledonia, services were held every Sunday at Eagle Head, and every alternate Sunday at Port Medway, Mills Village, Hunt's Point, and Western Head. The Baptist congregation at Port Medway having offered their meeting-house for sale, the rector purchased it, and the services of the Church from this time were regularly held there. Mr. Tays (now the Rev. J. W. Tays, rector of Bryan, Texas,) took charge of the school, and visited Eagle Head as catechist and superintendent of Sunday-school. Baptisms this year sixty-three. Contributions to Diocesan Church Society £72. There were at this date one hundred and seventy communicants in the parish.

APPEAL to the Churchmen of the Diocese of Nova Scotia, from the Board of Foreign Missions.

Brethren, At a meeting of the Board of Foreign Missions, held in Halifax during the last session of Synod, the Board requested the chairman for the time being, and the secretary, to earnestly draw the attention of the Church's members