

selections had inserted a line and a half of original matter instead of ten verses. Those words really endeavoured to exonerate Mrs. Potiphar, and said she had accused Joseph of mocking her, leaving the reader to infer that she was a virtuous woman, and that Joseph might have been simply making fun of her. Everything with reference to the honour and fidelity of Joseph was omitted, and the beauty of the whole story was so mangled that no one could gather the meaning. The minority in this province were very well cared for. They were highly privileged. They had Separate schools of their own; and they could teach whatever they liked in those schools. He would repeat, what he had said the previous Sunday, that the Roman Catholic Church should not be allowed to touch our Bible and Public schools with their little finger. Wherever the Roman Catholic Church was in the ascendancy the Bible was kept from the people. By a decree of the Council of Trent it was set forth that those who read the Bible should not put their own interpretation on it, but take the sense of the Church upon it—if there ever was such a thing—or the unanimous consent of the fathers as to the meaning of the Holy Scriptures, which was a thing not in existence. It was a strange incident of history when after the conquest of Canada the French-speaking people retained their institutions in Lower Canada. They were now making wonderful inroads in the Province of Ontario. The French language was introduced and was being introduced into the schools of this province, not by the influence of the French people, but by those so-called Protestants who are succumbing to them in order to obtain their votes. He could not be accused of being a politician. He did not speak to them as a politician, but he cautioned them, and he admonished them, and he advised them that this was the burning question of the day. With their Protestantism and their Bible so in danger notwithstanding all that was said to the contrary, all those who loved their Bible and their Church should stand up manfully for the whole Bible and nothing but the whole Bible in the Public schools. It had been asserted in support of the Scripture selections that the Church of England had done the same thing in her Prayer Book. Now this did not hold good for two reasons. In the first place the selections in the Book of Common Prayer are not mutilated. They are complete selections and do not destroy the harmony and sense of the Scripture. They are portions of the Word of God. In the second place the Prayer Book does not place these selections instead of, or in place of, the Bible. "Were I," said he, "to understand that the Church did place these selections in our Prayer Book instead of, or as a substitute for, the whole Bible, much as I value our grand Prayer Book I would say, away with it, away with it? Don't talk to me of the Bible not being fit to be placed in the hands of the children in our schools on account of alleged immorality. These very children on their way from school, at any corner of the streets, for one cent can buy a paper containing

the worst immorality, disgraceful to be read by anybody. They bring it home, they read it. And their parents read it. This thing is given broadcast over the land and there is not one word of the danger to their future life. Again I caution you. When the Prince of Wales visited this city, what did he give to this congregation, what present did he make? He gave a present most becoming to a King and a Christian—the Word of God. It was not mutilated—it was the Word of God entire. "There it is," said the preacher pointing to the volume in the chancel. "Shall we sacrifice? Shall we consent? Shall we be parties to having the Word of God mutilated and to having it emasculated!"

#### CHRISTMAS CUSTOMS.

CHRISTMAS has always been at once a religious, domestic, and merry-making festival in England for persons of every rank and age. The revels began on Christmas Eve, and continued often till Candlemas (Feb. 2nd), every day being a holiday, till Twelfth Night (Jan. 6th). In the Primitive Church, Christmas Day was always preceded by an eve or vigil. When the devotion of the eve was completed our forefathers used to light up candles of an uncommon size, which were called Christmas candles, and to lay a log of wood upon the fire, called the Yule clog, or log—a great block of wood which might be burned till Christmas. A kind of baby, or little image, intended to represent Jesus, and called the Yule dough, was formerly made at this season, and presented by the bakers to their customers. In some parts of the Northern counties the people after service on Christmas Day would cry, 'Ule, Ule, Ule,' as a token of rejoicing, the lower classes running through the streets shouting,—

'Ule, Ule, Ule, Ule,  
Three puddings in a pule,  
Crack nuts and cry Ule.'

The present manner of keeping Christmas in the North Riding of Yorkshire still preserves some traces of antiquity. A party of singers, chiefly women, commence at the feast of St. Martin a peregrination round the neighbouring villages, carrying with them a small waxen image of our Saviour, adorned with box and other evergreens. This custom is continued till Christmas Eve, when 'good living' begins. Every rustic dame produces a cheese, upon which, before it is tasted, rude incisions are made to represent the Cross. With this and frumety, made of barley and meal, the cottage affords uninterrupted hospitality. The great barons and knights usually kept open house at this season, when their vassals were entertained with bread, beef, and beer, and a pudding, wastel cake, or Christmas kitchel. A silver grant was given them at parting, when they waved the full flagon round their heads in honour of the master of the house. In these noble houses an 'Abbot of Unreason,' or 'Lord of Misrule,' was appointed, whose office was 'to make the rarest pastimes and to delight the beholder.' His dominion lasted from All Hallows' Eve (Oct. 31) till Candlemas

Day. The monks performed plays, the plots generally being the life of some pope or founder of the abbey to which the performers belonged. Private exhibitions at the manors of the barons were mostly family histories. Performers of another class were maintained in the castle of the baron—minstrels, jesters, and mummers, to entertain his family and guests. The larder was filled with all kinds of delicacies and substantial food; capons, hams, turkeys, geese, ducks, beef, mutton, pork, pies, puddings, nuts, plums, sugar, and honey. The Italians have a proverb, 'He has more business than English ovens at Christmas.' The tenants were invited to the Hall, the lord of the manor and his family encouraging every act conducive to mirth.

The common custom of decorating the houses and churches with holly and evergreen is derived from ancient Druid practices. It was an old belief that sylvan spirits might flock to the evergreen, which would remain un-nipped by frost till a milder season.

At Dreux, in France, a custom existed before the Revolution called the ceremony of the Flambeaux. It doubtless derives its origin from the sacred ceremonies of the Druids. Every year on Christmas Eve the inhabitants of each quarter of the town met together and went in procession to the Town Hall, each person carrying a flambeau, or flaming brand, upon his shoulder. The brand was carefully kept dry and ready for the ceremony. The little children also had their torches, made of a dried plant, and soaked in oil. The clergy in their white albs, accompanied by the magistrates in full costume, proceeded also to the Town Hall. At five o'clock in the evening, the different persons forming the procession being assembled, they set out, with their flambeaux, crying, 'Noël! Noël!' (Christmas! Christmas!). They went three times round the market-place, and thence to St. Peter's Church, which they also circumambulated, shouting, 'Noël! Noël!' The shepherds and shepherdesses belonging to the different farms in the neighbourhood of the town also contributed to form part of the procession, being all clad in white, and decorated with ribbons and cockades. They carried very elegantly formed sheepracks, and had with them a number of pretty lambs, ornamented with ribbons. The procession round the church being finished, the clergy sang the Christmas hymn and chanted the *Te Deum*. The inhabitants, preserving their distinction of quarters, formed one general circle, and constructed a pile of their flambeaux, leaving the part that was not lighted outwards. After the religious hymns were finished every one took up the remains of his flambeau, threw it across his shoulder, and fell into the procession, each quarter of the city still forming a distinct body. During the whole of the ceremony in the tower of the Town Hall, a large bell was tolled. Its weight was from 6,000 to 8,000 lbs., and it appears to have been cast expressly for the purpose. The procession of the flambeaux is represented on the outside, the dress of the people appearing thereon being very ancient.