

collected by him, from first to last, will form an immense accession. But it would seem difficult to place any limit upon the possible results of his discoveries; whether we consider them in relation to the prosecution of the missionary cause and the diffusion of the Christian religion, or in their bearing upon the interests of Commerce and civilization.

TO THE REVEREND THE CLERGY OF THE CITY OF TORONTO.

REV. AND DEAR BRETHREN.—I have observed with deep interest and much hope, the effort in our mother-country to promote the spiritual life of the members of our church by the means of special "Missions" in parishes. To this movement sanction and encouragement have been given by several Bishops; and results have proved that, in many instances, it has largely contributed to the good and holy purpose for which it was undertaken.

In thought and feeling there will always be a close sympathy between the Mother Church and her Colonial offspring; and animated by her example in this Mission enterprise, and the success that has followed it, the same means for awakening spiritual life and activity in this Diocese have been attempted with very hopeful results.

I have examined with much interest your scheme for organizing such a "Mission" in this city and its environs, to be pursued during the approaching season of Lent; and I feel a confidence that the duties and exercises of this ancient Fast of the Church will gain much support and influence through the union of sympathy and effort which the Mission organizations will supply.

Conducted upon those principles of sobriety and order which the Church of England maintains, we can have no ground for apprehending anything in the conduct of these missions which will not recommend itself to all her members. With this assurance I can heartily commend an enterprise which has in view so high and holy an object; one which cannot be better represented than in the words recently recorded, of the Bishops of London, Winchester and Rochester, "The quickening of the love of God and of the Lord Jesus Christ in our own hearts and in those of our people; a deeper sense of the worth of immortal souls; more earnestness and self-denial in our efforts to win them for Christ; and a great gathering into the true fold of multitudes now wandering and lost in the ways of sin and death."

That we may, as the fruit of such efforts realize to some extent the objects here so touchingly stated, is the hearty prayer of

Your affectionate Diocesan,
A. N. TORONTO.
Toronto, January 26, 1874.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence columns are to be taken as the opinions of our Correspondents, and not as those of the Editor of the Church Herald, unless special mention be made of departure from this rule. Letters to be inserted must be accompanied by the full name and address of the sender. We cannot undertake to return rejected communications.

ENGLAND.

(From our Own Correspondent.)

Sir Henry Thompson's article in *The Contemporary* magazine for this month and the proposition which it contains, has raised a tempest of discussion in our public journals. He argues elaborately and earnestly, on economical, moral, and hygienic grounds in favour of what he calls "the natural, in place of the present artificial treatment of the body after death." Burying, he says, poisons the water, it is not of this, of some future generation. It impoverishes the soil; and burning is the true mode. That the bodies of our dead should be reduced to ashes, and the debris remains consigned literally "to pot," and preserved, according to the laws of the land in Pulver's "Coming Race," strikes at the root of some of the strongest, deepest prejudices existing among us. One great objection raised to the scheme, was, that in case of person having been administered, proof positive could not be brought against the murderer, after the body of his victim had been subjected to the process of cremation. To obviate any such unhappy consequence, Sir H. Thompson supplements his first proposition by another that would create a strain of horror in many a home, were it seriously entertained by the nation. The learned gentleman, who, it would appear, lives in a world of his own creation, and delights to indulge in impracticable ideas, suggests that the bodies of persons deceased, to whose death is attached the slightest suspicion of foul play, shall not undergo the now process in a wholesale manner, as will the mortal remains of the general public; but that the stomach with a portion of the adjacent viscera, belonging to such unhappy persons shall be removed from the body, placed in a jar, fastened, sealed and duly identified with a corresponding entry in a book. This jar, bearing the name of the deceased should then be deposited for per-

manent custody in a strong room, which should form an essential part of every establishment for cremation. The vision of "the strongroom" is not delightful. Its rows of sealed jars, arranged on shelves all round, labels attached to each, bearing the touchingly plaintive epitaphs, "My grandmother's stomach, My great uncle's liver," "The viscera of Mrs. James Pumpkins, Esq.," and so on. We are certainly too poor-judged as yet to contemplate with friendly feelings the system of "Urn Sepulture."

The unveiling of the equestrian statue recently erected at the western entrance of the Harbour Viaduct, to the memory of the late Prince Consort, took place on Saturday last. The statue is a gift to the Corporation of the City, by a gentleman who desires to keep his own secret. The ceremony of unveiling was performed by His Royal Highness the Prince of Wales; after which a dejeuner of a magnificent character was given, complimenting speeches uttered, and our new Lord Mayor distinguished himself in his usual happy manner when speaking of royalty. I see that his eloquence, judging from some remarks I read in your journal, has charmed the Canadians as much as himself as at home!

The approaching Mission is causing considerable interest. The S. P. C. K. has issued a most useful and practical series of papers for the occasion, including Hymns, Special Service, (mentioned by the Bishop) and various Leaflets of merit.

The Pope's Bull, dated May 23, 1873, is liberally commented on. The provision made by His Holiness "for the quicker and easier election of his successor" is not a novel course pursued. Popes have frequently assumed to set aside the established procedure for the election of a Pope; as in the case of Gregory XI, Pius VI; and Gregory XVI, the predecessor of Pius IX, left behind him a document containing instructions of much the same import as those of the present Infallible who occupies the chair of St. Peter.

Whether we are to have asphalt or wooden roads is a question of the day; whether the alabaster revetment, in course of erection on Eborac Cathedral, is legal or no, is another, and cannot be decided until Easter Term; whether Dr. Hayman has been unjustly dealt with by his dismissal from the Head Mastership of Rugby School, is still in agitation; the impending famine in Bengal still afflicts our attention; the wonderful intelligence that the new king of Siam, instead of being a barbarian, appears as an intelligent, enlightened Prince, who abolishes future prostration at his court, astonishes and delights us, and the knowledge that members of our Royal Family are on their way to St. Petersburg to be present at the marriage of H. R. H. the Duke of Edinburgh, leads us to look forward with pleasure, to a happy future for the bridegroom, who, it is said, will arrive in England about the beginning of March, and proceed direct from the port of disembarkation to Windsor Castle, in order that His Royal Highness may present his bride to the Queen before receiving any public congratulations.

At the late confirmation of the Princess Beatrice Her Majesty was present. The Archbishop of Canterbury performed the ceremony.

Further pleasant revelations have come to light respecting the adulteration of tea. From the columns of the *Times* we learn that on the examination of several samples of Orange Pekoe a coating or facing of black lead was found, and one sample was adulterated with lie tea and an iron magnetic oxide of iron. A sample of "siftings" contained silica or sand, and there were separated from it, by means of a magnet, 80 per cent. of the magnetic oxide. Of 18 samples of green tea, chiefly Gunpowder, from different ships, all were artificially coloured or faced, 16 with Prussian blue, turmeric, and a white mineral powder, the other two with the Prussian blue, and the white powder only. The quantities of silica, sand, and particles of stone and quartz found in the whole teas varied from 2.52 to 19.19 per cent. The quantities of magnetic oxide of iron actually extracted from several of the samples, were as follows: 1.98, 5.57, 2.34, 8.76, 1.94, 2.85, 1.92, 3.17, 1.13, and 1.30 per cent.—comforting facts these, to tea drinkers.

If people will insist upon selling adulterated teas, they should be honest in the matter, and proclaim the adulteration, and adopt some such plain old fashioned custom as existed some years ago in the streets of Dublin, when butter sellers paraded the streets crying out "durtee butter! durtee butter for servants."

London, Jan. 15, 1874.

INDIAN INDUSTRIAL SCHOOLS AND INDIAN TRANSLATIONS.

To the Editor of the Church Herald.

SIR,—The statements which so frequently appear in the columns of the *Church Herald* relative to the prospect of rebuilding the Shingwauk Industrial School, are most encouraging. The great interest which is now everywhere manifested in our Indian Missions, in the North West, is a very pleasing and satisfactory token that a better and brighter day is dawning for the poor Indians and their devoted Missionaries. During a period of more than forty years, the Church in Canada had remained in a state of comparative insensibility to the crying wants of the aborigines. They were regarded by many with feelings akin to contempt, and by most with perfect indifference, as utterly unworthy of their consideration, and much more unworthy of any missionary effort at their expense. They had dispossessed them of their valuable and fertile lands, and compelled them to retire into some remote corners of the far west, but only to remain there until the necessities of the white man forced them to remove to some yet more distant and inhospitable locality, and there melancholy refrain,

"They waste us; ah like April snow
In the warm sun, we shrink away;
And fast they follow us as we go
Towards the setting day,
Till they shall fill the land, and we
Are driven into the Western Sea."

was entirely unheeded, or only prompted the cruel and heartless reply, expressed in a celebrated pamphlet, "The sooner the better." The Missionaries, too, who came out from England, under the auspices of

the societies of the Mother Church, were regarded as poor, deluded enthusiasts, pitied at first, but afterwards treated, like the objects of their devotion and zeal, with indifference and neglect. Nevertheless, however, possessing unquenchable love for souls, conscious of the exalted character of their work, and that the soul of the Indian is as precious in the sight of God as that of the white man, and knowing also that they had the favor and friendship of their Lord and Master, they laboured zealously, and prayerfully, and with a good measure of success, and looked hopefully to the time when the claims of the Indians would be fully recognized by Canadian Churchmen, and an adequate effort exerted for the promotion of their temporal and eternal welfare. That time seems now to have arrived, and none rejoice more at its advent than the old Missionaries, who are still living, and who regard it as an answer to their prayers, and as the realization of their devout expectations. A plan for the establishment of a large industrial school was projected early at the commencement of the mission at Mahanadashing by the Rev. Dr. O'Meara, but owing to the indifference of churchmen generally to the interests of the Indians the necessary funds were not forthcoming, and all that could be effected was the establishment of a Home of Industry for orphan children by the aid of some Christian friends in England. The advantages of an industrial school were so manifest as to be perceived by every Indian missionary, and the Rev. J. Chance zealously advocated the establishment of one at Garden River, but without any desirable success. His successor, the Rev. E. F. Wilson, was happily more successful, and although the new institution was speedily destroyed by fire, yet an amount of sympathy has been excited which has resulted in large and liberal contributions; sufficient to build another, more costly and more suitable. All this we repeat is most encouraging, but at the same time we are compelled to say a few words to guard against the extravagant expectations which have been formed with reference to the utility of such an institution. It has been stated that all missionary efforts with adults have hitherto been abortive, and that the only effective machinery or instrumentality for the Christianization and civilization of the Indians in the north-west is that of an industrial school. But such statements only manifest the gross ignorance of their authors, and condemn them as totally unqualified to give any reliable opinion in the matter. Many years ago there was an industrial school established on the Amori can side of the Sault by the Baptist Society, but if it was intended to Christianize and civilize the Indians in the neighbourhood and parts adjacent, it was a most remarkable failure. There was an industrial school established on the Grand River settlement for the benefit of the Six Nations Indians by a society in England, more than thirty years ago, and which is still in operation, together with some ten or twelve day schools and five or six missions under the care of zealous missionaries, and yet the Pagans number some hundreds. It is supposed, but very erroneously, that every child taught at the institution, will become on his return home, a sort of missionary among his people, but actual experience gives very little encouragement to such a supposition, for very few comparatively are known to act in any such capacity. If the parents and friends of the children are neglected; if Missions and Day Schools are not established in the remote settlements from which the children come to the institution, they will on their return, in all probability, lose all the advantages acquired, they will be unable to withstand the degenerating influences of heathenism, and will sooner or later become re-assimilated to the character of their people. It would, therefore, be a great mistake to concentrate our efforts and expend all our funds on the establishment and support of an industrial school, but let the one be re-established at Garden River, and in view and experienced hands, it will undoubtedly prove, together with other necessary missionary efforts, a great blessing to the Indians in the north-west.

In last week's issue of the *Church Herald*, there appeared a letter from some one signing himself "Priest," who disapproves of the employment of the time of the Rev. E. F. Wilson, in writing an Ojibway grammar and dictionary. Priest makes one statement that needs correction. He states that "long residents amongst the Indians have never before accomplished the task which Mr. Wilson intends to undertake," he commends Mr. Wilson for his ability, but disapproves of the proposed undertaking, as unnecessary; and as the following correction of Priest's statement is strongly corroborative of his opinion, no doubt he will be grateful for it. Years before the Rev. E. F. Wilson came to this country, both a grammar and dictionary in the Ojibway language were published by a profound scholar and a distinguished linguist, who was thoroughly acquainted with the Indian dialects of the north-west. Another long resident amongst the Indians also prepared a grammar, but the publication of the former rendered this unnecessary, though the manuscript is still in existence. In reference to Priest's suggestion, as to the revision of the Prayer Book, I would ask "Is Priest quite sure that such a work is necessary?" if so, perhaps he will kindly point out the particular portions that need revising.

Many persons, incompetent to judge, have rashly found fault with Dr. O'Meara's translation of the New Testament, and those competent to judge have been appealed to recently for their opinion in the matter, and the result is highly favourable to its accuracy and correctness and faithful to the original. An opinion, equally favourable, would, perhaps, be expressed by competent authorities in reference to Dr. O'Meara's translation of the Prayer Book. In the interests of Indian Mission work in the district of Algoma, profound regret is expressed that such a valuable Indian Missionary as the Rev. E. F. Wilson, is not actively engaged this winter in the distant mission field instead of being retained in Collingwood, in the useless capacity of commissariat, and thus leaving the Indian Mission open to the efforts of Roman Catholics and other denominations.

JUSTITIA.

TEMPERANCE.

To the Editor of the Church Herald.

MR. EDITOR,—I quite agree in all you say about the evils of intemperance, and the necessity for active and stringent measures to put it down. Drunkenness is a great moral and social evil and a most effectual means in Satan's power to enslave souls. The well-being of society, the peace of families, the salvation of souls, demands that our utmost efforts should be put forth against the evil. Temperance societies can do a great deal in this work, only let them keep within their proper limits. Let the principle of total abstinence, which is clearly unscriptural, be given up and let Temperance Societies bend all their efforts to see that the laws against drunkenness are effective and fully carried out. Let them agitate for strict and severe legislative enactments against the improper sale of spirituous liquors, for the limitation of the number of licenses issued, and that reliable persons only obtain them, for heavy fines—not a fifty dollar—but a fifty and a hundred pound penalty on all unlicensed dealers, and for putting to open shame in the pillory or otherwise, the drunkard, as the pest and disgrace of a community. Let them act as vigilance bodies for these purposes with a few men through the country; we would see and hear I think much less of the vice, and to this it must come at last if drunkenness is not to be allowed to run rampant through the land.

As to the assertion that the wine spoken of in Scripture was not intoxicating, that I think is refuted by facts. We read that in the first year after the flood "Noah planted a vineyard, and he drank of the wine and was drunken."—probably being unaware of its strength. The wine at the marriage feast at Cana, pronounced by the governor of the feast to be "good wine,"—wine that is, it is intimated, of such strength as that when men have well drunk of it, they would be incapable of discerning between it and that which is worse. The Apostle, admonishing against intemperance in the use of wine says: "Be not drunk with wine wherein is excess." That God designed that wine should be used as well as all other creatures of His hand with which he has chosen to bless the earth, is clear enough from Scripture, and from our Saviour's act in creating wine for the entertainment of the guests at the marriage feast. And that the use of it is not contrary to the spirit of His holy religion is clear from His words to the multitude, "The Son of Man is come eating and drinking and they say behold a man gluttonous and a wine bibber, a friend of publicans and sinners." But wisdom is justified of her children.

As to the beneficial effects of wine notwithstanding the opinion and high authority of Leibniz, as quoted by Temperance society advocates, the advice of St. Paul to Timothy sets that at rest. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." I now take leave of my subject. I hope I shall not be charged with any design to screen the drunkard or make light of his sin. That sin and its punishment here and hereafter is too plainly spoken of in Scripture to leave him any hope of escaping the Divine anger while he continues in his sin. I write simply in the interests of truth, but I have no right to occupy space in your valuable paper with the expression of views which may not be acceptable to your general readers and may be set down as peculiar to myself.

SUGGESTIONS ON TEMPERANCE.

To the Editor of the Church Herald.

SIR.—As the Temperance cause is daily becoming more prominent, perhaps you will not refuse a place in your able and influential journal for a few suggestions on this subject. I have no wish to enter into the question of a prohibitory liquor law, as no such law can be obtained at present, or even if obtained enforced, until public opinion has been educated up to it, but it appears to me something might be done to check the rapidly increasing evils of gambling and intemperance. I would, therefore, suggest that the Temperance Societies and Young Men's Christian Associations, throughout the Province, should immediately petition the House of Assembly to amend the present Municipal Act to the extent of depriving Municipal Corporations of the power of granting licenses to drinking saloons and billiard tables, which combine the evils of intemperance and gambling, and also for restricting the number of tavern licenses in any municipality to the number of one to every three hundred of the population in townships, and one to every five hundred in cities and towns. I know a town where the population is under four thousand, and yet the by-laws of that town allow twelve taverns and three drinking saloons. One half the number of taverns would be amply sufficient to supply the wants of the travelling community—the other half are mere grog shops and can never be anything else as there is not sufficient business to support them. I have been assured that if the present House of Assembly were to pass such an amendment to the Municipal Act as I have now suggested, not half a dozen would be returned the next Provincial election. I have always heard our present Attorney-General spoken of as a steady, consistent Christian gentleman, and I have no doubt he would readily concur in any legislative action, if he could only see his way clear to obtain it. If, therefore, our present Provincial Government were to introduce such measures as I have here indicated, and declare their intention to stand or fall by them, the majority of the House would probably agree thereto, and if they refused considering the importance of such restrictive legislation in a social, moral and religious point of view, I think public opinion would amply sustain the Government if they advised the Lieutenant-Governor to dissolve the House, and appeal to the people with this as a test question. The battle would not be between Conservatives and Reformers, but between the steady, respectable portion of our population on the one hand, and the liquor dealers, the rowdies, the gamblers, and the drunkards on the other, and if these latter classes are the most influential in the Province, why the sooner we know it the better it will be, as the friends of temperance will be more fully aware of the strength of the opposition they will have to encounter.

TEMPERANCE.

THE CHURCH (1) ASSOCIATION PAPERS.

To the Editor of the Church Herald.

SIR,—I perceive that the self-styled Church Association has issued another manifesto, this time without the signature of its President. I do most sincerely trust that no churchman will fall into the temptation of replying either to this, or to any other effusion which may emanate from the same clique. The more we take notice of them, and so give notoriety to their productions, the more do we play into the hands of these selfish men, who have combined, not for the purity of our Reformed Church, but for the narrow-minded purpose of obtaining a Lay ascendancy in the Synod; these occasional papers will appear with increased frequency till Easter Monday—the day for the election of our Lay Delegates, and then we will be troubled with them no more.

What then is to be taken of the slanderous calumnies thus spread broadcast through our various Parishes? Most assuredly there must, but let it be at the right time and place, viz. when the Synod meet next June; and if no one else be inclined to do so, the writer of this letter will bring to the bar of the Church, in Holy Synod assembled, those accusers of the Brethren, *Diaboloi*, to answer for their iniquity, for the mischief they have done in so many Parishes, causing suspicion and evil surmises on the part of the Laity towards their loving, zealous, hard-working, but ill-paid Pastors—at this season of the year especially, when the fund to maintain our Missionaries is being collected, the injury may be greater than even they themselves could have anticipated—but what care they, if they can only attain their own selfish ends! "Through covetousness, with feigned words, they endeavor to make merchandise of our people, beguiling unstable souls."

I herewith notify the President of the Church Association that this matter will be brought up at the Synod at its next Session in June; and I tell him that he is called upon by every rule of civility and honour to do his utmost to obtain, a seat in that Synod, in order that he may personally answer for his conduct in the premises, and, if he can, justify the same.

PRESBYTER.

A CORRECTION.

To the Editor of the Church Herald.

SIR,—I beg to call attention to an important omission in my letter in your issue of January 29th. I said, "worship Him present, not corporally and sensually, but verily and indeed." The omission of the word *verily*, may lead persons to suppose that I am of those who would presume to define a mystery by adopting the Romish definition of the Real Presence in the Holy Communion. May I beg your insertion of

Your obedient servant

E. H. S. H.

Montreal, Jan. 30th, 1874.

We have to apologise to our correspondent for the above mistake, which certainly was an important one, although merely a typographical error. [ED. CH. HERALD.]

NOW AND THEN

BY BENJAMIN B. ORSWOLD, D. D.
It is worth our while to notice a marked distinction between the ideas and practices of the ancient Christians, and many of our time, in relation to the objects and purposes, among Christian people, of meeting together in the House of God. Now, the prevalent idea is that the great feature in public service is a carefully prepared sermon; and that all the services prior to that, are, as it were, subordinate and preparatory to the discourse from man's lips which is to follow. Then, the idea of public service was prayer and worship. Now, with many, the sermon is uppermost, the central service of the sacred assembly, and all other services preparatory to that office. Then the Supper of the Lord (which, in apostolic days, was always celebrated on every Lord's Day), was foremost and the central service. All other services were then preparatory to that service. Then a prosbyter in the Church of Christ was appointed "to feed," and "to govern" the Church of God. Now, among many, a minister of Christ must be chiefly known as a "preacher." An evident illustration of this change from primitive ideas may be found in the manner of constructing places of worship. With those who inclined to the modern ideas, the pulpit is the great central object of gaze in a Church; while we can, with more difficulty, find altars and prayer desks. With those who inclined to the old scriptural idea that Christians meet for the breaking of bread and for prayer, the altar is naturally the central object that attracts sight; and then, prayer desks or litany desks, lecturns, and pulpits in their proper relative position. But with these hints, a reflective mind can work out the whole thought for himself.

OLD CATHOLIC MOVEMENT.—Dean Howson speaks of it as follows: It is impossible not to see that this movement has now acquired a European interest. The German and Swiss newspapers of the last ten days have shown very clearly that it is viewed as potential for great results. The flower and the strength of the Roman Catholic Professors of Theology and Law in Germany are on this side. I will only add that a manly simplicity is very conspicuous in all the proceedings of the Old Catholic body. Their religion will not be one of postures and ceremonies, of excitement and display. We shall probably find that we have something to learn at home from this movement as it advances. At all events, it deserves, and will have, the earnest and respectful sympathy of every faithful member of the Church of England.