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# The Church Herald.

Vol. 5—No 45.] [Church Chronicle of the Maritime Provinces, Vol. VI. No. 15.]

TORONTO, THURSDAY, APRIL 9, 1874.

[Whole No 253.]

22 John G Howard

## Current Events.

### THE WEEK.

#### PULATIONS OF FINANCE.

A cable telegram a few days since was read by mistake at New York as saying that: A financial panic has set in among members of the stock Exchange in London. What the telegram was meant to say, as afterwards explained, was: that in relation to American financial legislation no panic nor uneasiness was felt in London. During the brief time which this misinformation prevailed much apprehension was felt both in the States and in Canada. Trade is depressed on both sides of the frontier, and manufacturers hesitate to take back the workmen discharged in the winter and last fall when the American financial panic set in. Money is reported abundant at Montreal. To importing merchants requiring discounts it may be. But in the west, where more manufacturers are operating than in Montreal, money held for discount purposes is affected by every vibration of fact, or of falsehood on the wires. On the day that story came flashing from New York, misquoting London, western Canadian traders and other employers, saw blank faces in their local banks; and blank faces among men seeking employment, to whom they had made promises of re-engagements. Expecting employment men went home to wives and children dismally, telling that Easter would bring no relief this season. The pulses of finance are excited, though in the Dominion not unhealthy.

#### PAPER MONEY LEGISLATION.

The bill before Congress authorizing an additional issue of \$46,000,000 in bank notes passed the Senate some days ago. However desirable a return to a true gold basis may be or seem to be in the abstract, the vast body of industrial interests in the United States have been shaken too much by the panic of 1873 to bear that stringent corrective at present. The only mode of industrial recovery in the States this year is to take medicinally a fractional portion of the former stimulant. Forty-six million dollars of fresh notes in circulation will gradually relax discounts at the banks; resuscitate manufactories; employ hundreds of thousands of people now unemployed, carry food into dwellings where hunger now waits; clothe little children now poorly clad, and make the hearts of sorrowful mothers more hopeful.

#### IN OUR PROPER PLACE.

It may, to some minds, seem out of place in a Church newspaper to treat of trade and legislation, yet it has happened to fall within our cognizance that the late money panic commencing in the United States last fall, affected Canadian manufacturers very injuriously, through a sudden influx into this market of unsold American goods at prices ruinous to Canadian competitors. The Niagara peninsula was to become a new Diocese of our beloved Protestant Episcopal Church. A Cathedral was to be erected at Hamilton where sufficient funds were collected, or guaranteed. The old timber structure of Christ Church was to be rebuilt in stone, as a Irish Church. The first idea was to reconstruct on the old site. Ideas grow while commercial prosperity continued to inspire enterprise and high resolve. But commercial prosperity cooled. The inundation of "sacrifice" American goods flooded and paralyzed the city of Hamilton, in common with other manufacturing centres of Canada. Not only have the children of labour gone without warm clothes all winter, hot cross buns on Good Friday, and the promised new dresses at Easter, because fathers were out of work, but subscriptions for the new Bishopric dwindled and dried. Euthanasia evaporated with the means to pay subscriptions. Christ Church was to have been rebuilt on a more prominent site as the Cathedral of the new Diocese. It is now to stand where the former edifice stood, simply the parish church; and unless some eximiently wealthy persons advance to the front with private funds, which is just barely possible, Hamilton city will possess no Protestant Episcopal Cathedral, until it industrially recuperates. Such are the sequences of things secular and clerical; unlike in the beginning, but becoming more and more akin as they go on.

#### ASK YOUR WIFE.

In the CHURCH HERALD last week, we gave a paragraph under this heading from a prudent farmer, and now present a painful, practical illustration of a husband's omission to ask his wife: The Western Times mentions the case of a young couple who were ruined by the Tichborne case. They set out in life

with every comfort, but the husband, much against the wishes of his wife, invested £14,000 in "Tichborne bonds." After the cross-examination of the claimant by Sir John Colridge, the young man became disheartened and desponding and died in a short time, his early death being attributed to vexation consequent upon the feeling that he had lost his money and had shown a great want of prudence.

#### ASHANTHE ONCE MORE.

Advices from Cape Coast Castle state that an embassy from the King of Ashante had arrived therewith a message disputing the validity of the treaty made with General Wolseley. At this distance we ask, was the treaty ever formally concluded? If so, why was the city of Coomassie burned? The message to Cape Coast Castle seems incorrectly telegraphed to Canada.

#### GOOD FRIDAY.

More gun accidents are reported. Young people think it manly to be careless with firearms. We have seen a parent in Canada showing his children to point and take aim at one another with wooden toy guns. Preliminary to death by gunshot some day. In the British army one of the first things taught a recruit is, "Assume that the rifle, or carbine, or pistol may have been loaded unknown to you, although morally certain it is empty." To point a rifle, pistol, or carbine at any one in that service, even in jest, and though all present may know that the piece contains nothing, is a crime. Were Canadian boys led by persons of manly accomplishments to feel that a cautious regard for the lives of others, and of their own, is true manliness; and that bravado, or easy negligence with firearms, indicate a mean, low, slovenly, barbarous nature, a diminution of accidental deaths and wounds might bless the precautions. The accident on Good Friday was most deplorable. We leave, to be urged by others, the idle wickedness of making that day of sublime sanctity a time of sport. The accident might have occurred on any other day when negligence over-bore common sense. At Thorold two boys, Morley and McElroy, had a gun that would not go off, when pointed at fish in the water and the trigger drawn. Morley began striking the nipple, while the muzzle was directed towards McElroy, who poor boy looked on admiringly. It went off, the contents lodged in McElroy's body, Morley was horrified, and carried the wounded lad home. Doctors came but of no avail; death ensued in a few hours.

At Fergus, two boys had lighted cigars in their mouths, in itself an offence, as public smoking in the streets by men is a nuisance to three-fourths of the population. Powder and shot had been mixed together. The Fergus boys pulling the foul odours like men, were sorting out the shot, exploded the powder and are blinded, it may be for life.

#### REV. CHARLES KINGSLEY.

This gentleman is in Ottawa, the guest of His Excellency the Governor General.

#### GENEROUS ENGLISH.

The amount of the Indian Relief fund at the London Mansion House was fifty-one thousand four hundred pounds as reported in the *Guardian* of 18th March.

#### NEW AMBASSADOR.

Sir Robert Peel has been offered by Lord Derby, Secretary of State for Foreign Affairs, a first class Embassy to one or other of the great European Powers. The Right Hon. Baronet has intimated a willingness to accept the offer. Then will be displayed abroad an escutcheon figured with honey bees, and the motto, *Industria*. Not the stinging bees of war and conquest borne by the Bonapartes, but working bees of the first Sir Robert, grandfather of the present owner of the great family properties and honoured name of Peel; the estates which came of successful calico printing, which in its turn had come of a generous treatment of men whose industrial genius aided Robert Peel's own.

#### MR. GLADSTONE.

This distinguished statesman and scholar, has been to the county of Nottingham in reference to the Duke of Newcastle's estates of which he is a trustee. There is sadness in that family as represented since the late Duke's demise. A more truly noble, genuine man never lived than the late Duke of Newcastle,—so writes a literary man who knew him. When holding one or other of the highest offices of the State, he did not think the condescension unbecoming to take a newspaper man by the hand, and go arm in arm with him through Westminster Hall, among the members of both Houses and out to the street, walking to and fro by the porch

of the House of Lords, saying in this manner: "You have been travelling lately where I have not been for years. I have followed your movements in the papers. A debate is coming on this evening in which fact known to you may be useful to me." Questions and answers followed. Then, "be sure you call on me at Clumber." The Ducal residence in Nottinghamshire.

#### MAN RUN OVER.

DUNPAS, April 6.—This forenoon express train No. 8, moving west, when approaching Sydenham siding, near Dundas station, ran over a man, killing him on the spot. It appears the engine driver, on coming round the curve near the siding, saw the unfortunate man lying on the track, but too late to stop the train. The body is badly crushed and mangled, and as yet it has not been identified. From the clothing the deceased is supposed to have been a labourer.

#### FATAL ACCIDENT.

At Montreal, April 6th. An inquest was held on the remains of Josephine Lavalle, a young woman, aged twenty-eight, who was accidentally killed by a fall, caused by tripping on her dress, from a stairway. She struck the floor with her head, and the injuries she sustained were so serious that she died within ten minutes.

#### ATTEMPT TO SHOOT.

A sequel to the gun accident to a boy at Thorold, and to the powder explosion at Fergus, was reported from Montreal on April 6th. Thus: A shooting affray occurred at the American House hotel, about half-past eight o'clock this evening. One of the bellboys, named Edward McCullen, had an altercation with one of the guests, a Mr. Cochrane, who caught hold of the boy and thrashed him. McCullen, as soon as he was released, drew a revolver and fired three shots at Cochrane, missing him. One of the shots went through the window of the hotel and into a confectionery shop across the street: but fortunately hit no one. McCullen was arrested.

#### Ecclesiastical.

A statue of the Virgin Mary, twenty feet high, is to be erected in Havre, France, to commemorate the preservation of that city from the Germans.

The court of Kaiserlautern has condemned Bishop Hanover to 25 thalers fine or six days' imprisonment for excommunicating a man and his wife in outrageous terms.

The seminary for the training of Roman Catholic priests at Troves was closed recently by the authorities, and the exception of this measure led to some rioting, which, however, was soon suppressed.

A woman who wrote to Mr. Hammond, the revivalist, asking prayers to lift the mortgage on her farm, that she and her little ones might not be thrown out of a home, had a faith that deserved instruction rather than discouragement.

An authoritative contradiction is given to the statement of the *Record* that the Archbishop of Canterbury was to resign his see after Easter. So far from contemplating such a step His Grace hopes soon to resume active duty.

The Roman Catholic Pilgrims from United States will sail in the French steamer Pereire from New York on the 16th of May. Thus far about fifty pilgrims have engaged staterooms, and the facilities enjoyed by them will be exceedingly pleasant. They are bound for France and Italy.

Father Hyacintho and the Old Catholic Bishop Reinkens of Germany are at variance. M. Loyson repudiates the latter's jurisdiction, and the bishop's official organ replies that the prelate has never claimed a connection with him since his marriage threw light upon his revolt from Roman Catholicism.

The greatest bell in the world, the "Emperor William Bell," destined for the Cologne Cathedral, has just been finished. It weighs about 60,000 pounds, is eighteen feet high and fourteen feet wide. The first moulding of the bell proved a failure, and considerable difficulty has yet to be overcome in transporting the immense mass from Frankenthal, where it was cast, to the top of the tower of the Cologne Cathedral.

A decree from the President of the French Republic, dated Feb. 28, authorizes the publication of the profession of faith voted by the Synods of the Reformed Church on the 20th of June, 1872. This decree is a matter of great importance. From this moment orthodoxy Protestantism takes the lead of all the other sects in France and Algeria, and no sects will be recognized, allowed to

install pastors, and consequently draw upon the budget for the support of public worship, which do not subscribe to the Credo, which proclaims: "The sovereign authority of the Holy Scriptures in matters of faith. Salvation by faith in Jesus Christ, only Son of God, who died for our offences, and was resuscitated for our redemption."

#### MISCELLANEOUS.

Winnipeg has seven churches.

Manitoba is excited over its first divorce case.

The Welland Canal is to be opened for traffic to-day, April 9th.

Navigation on the Hudson River is entirely open.

The immigration of Germans to the United States is decreasing.

A man aged 102 years died in the city of Quebec this week.

Three new cheese factories are being opened in Pittsburg Township, near Kingston.

The contractor will begin to lay down the rails for the street cars in Hamilton at the beginning of next week.

Peat manufacture will be carried on extensively near Holland during the coming season.

A New York paper calls Sir Hugh Allan the greatest ship owner in the world.

St. Catharines: A young English labourer named Patterson has found a valid draft upon one of our banks for £80 sterling.

Miners on strike in the Ohio Valley have committed brutal outrages on non-union men who were willing to work.

Handsome memorial windows have been placed in Christ Church, Cataraqui, Kingston, by the Cartwright family and Mr. R. Town.

One hundred and twenty newspapers and periodicals have been suppressed in Franco since MacMahon became President.

Cleveland, O., April 2.—Tholabourers at the Union Depot, numbering nearly three hundred, struck to-day for an advance of wages. They were all promptly paid and discharged.

A veteran named Lampman, died at St. Catharines, on Wednesday, at the age of 83. He served in the war of 1812, taking part in the battles of Beaver Dam and Lundy's Lane.

The Erie Railway difficulty is over. Trains are running as usual, and the militia have been sent home. So much for the prompt action of Governor Hartman.

The body of a man, in an advanced stage of decomposition, was found in the bay, at Toronto, on 1st inst. There was no clue discovered to the identity of the deceased.

Alabama consumes over \$29,000,000 worth of whiskey and other liquor annually, and uses about 60,000,000 bushels of grain in the manufacture of various fermented and distilled liquors.

The temperance movement has spread to Manitoba, and large numbers of members are weekly being added to the roll of the two lodges of Good Templars in existence in Winnipeg.

Six persons have been fined for swearing in the streets at Blackburn, and other towns in England are about to follow the example. If the idea were acted upon here a goodly fund might be raised.

The Quebec Chronicle says that it has information from reliable correspondents that the North Shore Railway bonds have met with a highly favourable reception in the London money market.

The Journal des Debats confirms the statement that the understanding existing between Austria and Russia relative to the Eastern question is entirely pacific, and in no way tends to any dismemberment of Turkey.

The Scotsman newspaper says that a Bible, bound in calf, and bearing the name of "William Sim," a Dundee man, and the date 1830, has been discovered in the stomach of a codfish recently. William Sim went to sea in 1834, and has not since been heard of.

A party of Pottawattamie Indians consisting of an old "warrior" and ten others, were recently at Fort Scott, Kansas, on their way to the Indian territory on a visit. They persisted in camping on the floor of the hotel office. This old man was very religious and devout, spending half an hour morning and evening in earnest prayer.

This item and the next to be taken and well shaken together:—Turkey and Russia are said to be quietly preparing for war against each other. Turkey is purchasing canons and pushing the construction of railways, and Russia is rebuilding Sebastopol, making all the men of the empire liable to military duty, and adding iron monsters to her Black Sea fleet.

A gentleman late one evening met his servant, "Hallo! where are you going at this time of night?—for no good, I'll warrant!" "I was going for you sir."

The Post understands that the Emperor of Russia, on his approaching visit to England, will come over in his yacht, the Livalia. Some military displays may be looked for, and a grand naval review will probably be held at Portsmouth. The *Cologne Gazette* states that in May Queen Victoria and the Duke and Duchess of Edinburgh will visit Coburg.

We understand that the Department of Marine and Fisheries have received information from the light-house keeper at Point Pelee Island, in Lake Erie, that the first steamboat which has passed his station this spring was on 18th instant. He also states that there is some sheet ice floating about. He commenced lighting on the evening of the 18th instant.

Niagara, April 2.—Miss Margaret Stewart, a grand daughter of Sir William Johnson and of his wife, Miss Brant, sister of the Chief, Joseph Brant, died in Niagara on Monday, the 80th of March. This venerable and amiable lady has latterly lived in very reduced circumstances, finding many kind friends, however, among the people of Niagara. She was a native of Niagara, and about seventy-four years of age.

A writer who accompanied the British forces to Africa in the Ashantee war, discloses the existence of spiritualism among the negroes of the section. No doubt it has prevailed there for centuries, in which case it is evident either that spiritualism is not a thing brand new, and specially given as a reward ticket for the high intellectual development of the age or that this development was reached among the inhabitants of Africa long ago, and therefore the rest of mankind are behind them."

An Ottawa paper says it is evident there is going to be an over-production of sawn lumber again this season; but square timber makers express a fear that there will be a great deal of timber stuck in the small streams this spring. The ice is so thick on the lakes that the high water will be before the timber can be brought across them. The operations of logging on the River du Lievre are about finished for the season. The winter has been particularly favourable for getting out logs.

William Robinson of San Jose, California, although eighty years old, could not wait. He went to bed with a can of gunpowder, lighted fuse, covered his head with a quilt, and—was only slightly scorched by the explosion. Those who heard it ran in and found him sitting up with blood running down his clothes. He asked whether he was in heaven, and was sad when told that he was alive yet. Religious excitement had crazed him.

Mr. Plimsoll's agitation in favour of "Poor Jack" bears fruit on all hands. In refusing an application to the effect that the sentence on the elder Quinn, the Belfast shipowner, might be altered, on the plea of his ill health, Judge Lawson declared that since the case was disposed of, authentic information regarding some of the vessels owned by the Messrs Quinn had reached him and caused him some doubt whether the punishment he inflicted was commensurate with the offence.

The following anecdote is related of the late Shirley Brooks, editor of *Punch*: "Some years ago a fellow-journalist suddenly died: Shirley took his old comrade's work, in addition to his own, for a year, in order that the widow might receive that year's salary. It was a noble subscription in her behalf. That was good of Mr. Brooks. The deceased confrere referred to was probably Thomas Ballantyne who in his time had done a good turn to others. Brooks and Ballantyne were together on the *Illustrated London News*. Some literary men—ourselves of the number—do not know any one year to have passed without having done the work of others besides our own; small thanks, most times, but large satisfaction. Ed. C. II.

ALSA CRAIG.—The wife of Donald McKenzie McGillivray was yesterday killed in the sugar bush by a tree falling on her. The man who was chopping shouted to her to run, and the woman would have escaped, but she ran a few feet to pick up her little girl. The tree top descended, killing her instantly; the girl escaped uninjured.

## SOCIO-ECONOMIC INTELLIGENCE.

## BRITISH AND FOREIGN.

ENGLAND.—The Archbishop of York, England, is very zealous in the effort now being made to form a Diocesan Temperance Society in connection with the Church of England Diocesan Society. His Grace, commenting on the evils of intemperance, said that the importance of temperance organization could not be over estimated; and that while the whole of the national expenditure of this country is seventy millions, the expenditure in liquors is one hundred and thirteen millions. "Drunkenness was the very scourge of the whole of the crime of the country, the indulgence of that one vice of drink was the very curse of the nation. Drink seemed to enter into every institution, it met us at the cradle; met us as we came from the altar of marriage; and it was even used to celebrate the ceremony of the grave." Man seeks consolation from it in his adversity, mingles it with his prosperity, and makes no domestic event to pass without its introduction.

LONDON MISSION AT GREENWICH.—The Rural Dean of Greenwich, Canon Miller, having been requested to give the clergy of the chapels an opportunity for conference in reference to the late Mission work, the Holy Communion was celebrated in the parish church, and a meeting subsequently held. The clergy spoke with great satisfaction as to the success of the Mission, and expressed their hope that it might not be the last. But the all but unanimous opinion was, that it was not desirable it should be held every year. Among the encouragements mentioned were the great readiness with which their people had received addresses and visits, the willingness of masters and mistresses to allow the attendance of their servants, the general and hearty zeal of the lay workers, the increased attendance at public worship, the deepening of the spiritual life of their people, and cases of individuals who have been powerfully impressed and assured. The Rural Dean was requested to communicate the views of the clergy to the Bishop of Rochester.

CONVENTION OF YORK.—This body met *pro tempore* on Friday, the 6th of March; attended Divine Service in York Minster, and, after the Queen's writ had been read, adjourned until Tuesday, the 10th of March, then to meet for the transaction of business.

At St. John's, Paddington, London, the Rev. Mr. Marston preached a sermon on the recent Mission, before a congregation of 2,500 persons. At the conclusion of the sermon, he requested those who were conscious of having received benefit from the Mission to remain after the service, and unite in thanksgiving to God for it. About six hundred remained.

COUNCIL DEFENCE.—The annual meeting of Central Council of the Church Defence Institution was held at King's College, London, on Wednesday, February 26th, under the presidency of Mr. Cecil Rhodes, M.P. The report read by the Rev. Dr. A. T. Lee stated that the income of the society had been £2,701 during the past year. While congratulating the friends of the society on the signal discomfiture of the supporters of Mr. Mall's policy, it points out that the Disestablishment policy has only received a check. The need for Churchmen to be energetic and watchful was therefore as great as ever. Time now is given them to perfect their organization for Church defence and to leave all classes with sound information respecting the Church's position. What she needs is an increase of the Episcopate, a reform of Convocation, and other measures which would enable her the better to fulfil her great mission.

EVANGELICAL SUGGESTIONS.—Canon Ryle suggests that in the present Parliament, which seems to be more friendly to the Church of England than any House which has been elected since the first Reform Bill, Churchmen should endeavor to obtain Church reforms—e.g., "The reorganization of Convocation, the reconstruction on new principles of our ecclesiastical courts, the sub-division of our overgrown dioceses, the alteration of the *congrégation*, the amendment of the present system of patronage, the better employment of our Cathedral bodies, the simplification of our liturgical services." Canon Ryle advises that a beginning should be made with Convocation. He would like, he says, "to see a Royal Commission appointed to examine and report upon the existing constitution of Convocation without delay. In no case do I want to see the slightest legislative power given to Convocation. But a well-composed clerical and lay assembly, convened annually, for the purpose of conferring, consulting, and reporting to Parliament upon ecclesiastical subjects, might, I believe, prove a great blessing to the Church of England."

INCREASE OF THE HOME EPISCOPATE.—In the course of his address of thanks, delivered upon being re-elected Prolocutor, Archdeacon Bickersteth stated his belief that a permissive bill had already been prepared and was ready to be laid on the table of the House of Lords, enabling Her Majesty by an Order in Council, whenever the opportunity shall arise, to effect at once a subdivision of some of the large Dioceses. Under moderate extension of the Episcopate—not a tumultuous and excessive multiplication of Bishops—he believed that some of the anomalies of the present system of the representation of the Clergy in Convocation would be swept away. The Archdeacon named by way of illustration the erection of a Bishopric of St. Albans in the Diocese of Rochester, and the subdivision of the Diocese of Lichfield into three Bishoprics according to its three counties.

WORCESTER CATHEDRAL.—The solemn re-opening of Worcester Cathedral, on the 8th of April, is becoming a general topic of interest. It is stated that Lord Dudley will give a banquet on the occasion to seventy choirboys. The following description is from the *Midland Counties Herald*: The restoration of Worcester Cathedral is now all but completed, and the Dean and Chapter have announced their intention of opening the whole of the edifice on Wednesday, the 8th of April. Those who remember what Worcester Cathedral was some few years ago, when its walls and pillars were covered with whitewash, will appreciate the changes that have been effected under the general direction of Sir Gilbert Scott and the late Mr.

Perkins, architect to the Cathedral. The Lady Chapel has been beautifully decorated, and the roof covered with figures painted in medallions. A handsome reredos, the gift of the Dean, and a new organ by Hill, with a richly-carved oak case, have been erected, the stone pulpit in the choir has been restored, a metal cross, elaborately enameled, and also a reredos, stand in the choir of Coventry, which were placed over the light and graceful choir screen; and the floor of the nave is laid with black and white marble, which, together with other additions and improvements, combine to give the Cathedral a grand appearance. The reopening will be celebrated by special services and sermons by distinguished prelates.

## THE CONFESSORIAL LORD HARROGATE SPEAKS.

The *Church Association Intelligencer* publishes a speech of the Earl of Harrowby at Bournemouth, in which that noble Lord says that some years ago it was his lot to preside over the inquiry which was instituted by Royal Commission into the teaching of Maynooth; and having been thus led to look into their books on confession, he was enabled to confirm the statement, that between their teaching on this subject and that maintained by English ritualists there was the smallest possible difference.

I further learned that the Church of Rome itself, in spite of the precautions with which it was obliged to fence round the practice, so fully admitted its danger, that one of its most esteemed Fathers had said that he hardly knew "whether it saved more souls than it damned" . . . Yet this is to be the system to which our people, our very children, are to be trained. I have a little volume for the use of children, in which they are exhorted, "If they are in the habit of giving way to any fault, to speak to some priest about it. It is never too early to begin the habit." In another, the child is told that it is to the priest, and to the priest only, that a child must acknowledge his sins, if he desires that God should forgive him. Confession is in many cases, I am told, now insisted on as a preliminary to instruction for Confirmation, a rite which our Church generally requires as a preliminary to admission to the Holy Table. Thus actually the priest refuses admission to the Holy Table itself without confession, absolution, and penance. Does our Church permit such a condition to be imposed as a prelude either to confirmation or communion? The whole system is estranged from that of our Church. This is indeed virtually acknowledged by the application of the memorialists themselves, for if the sacramental confession had been a part of our Church's system, she surely would long ago have made that provision for the education, selection, and licensing of duly qualified confessors, which they ask her now for the first time.

## LORD SALISBURY ON CONFESSORIAL.

Lord Salisbury, whilst denouncing these practices in the strongest terms, would not treat them with contempt, as the crotchets of a few enthusiastic and mischievous, but doctrinaire attempts to put them down by legislation:—I admit the difficulty of dealing with them by the law, but this I know, they cannot safely be treated with contempt. The numbers engaged in these practices are too great and well organised, and the practices themselves are so much in harmony with the weakness of our nature, that they can hardly be trusted to die out of themselves. If law, however, cannot reach them, we must look at least to the force of opinion, and to demonstrations of their inconsistency with the teaching of the Scriptures, and of our Church, and of their dangerous tendency as regards society. It is not for us to dictate the remedy, but to throw the weight of individual influence, as well as that of such meetings as the present, into the scale of sound reason, and true religion, and to trust to God for the result.

A CLERICAL UNION SYNPATHEISER RE-WARDEN.—At a meeting of the Executive Agricultural Labourers' Union, on Monday, it was stated that the Rev. Mr. Roberts, who was dismissed from his curacy for countenancing the Union, was presented by the Lord Chancellor of Mr. Gladstone's Cabinet, to the living of Brindley, Nottinghamshire. That Chancellor was Round Palmer, compiler of "Hymns Ancient and Modern."

PROTESTING LINES.—At Marylebone Police-court, a respectably-dressed man, who gave the name of Ebenezer Smithers, aged sixty, was charged before Mr. D'Eyncourt with disorderly conduct, and causing a crowd to assemble in the Hampstead-road. A police-constable said that on Saturday evening the prisoner was carrying two boards, one in front and one behind him. The boards had pasted on them bills about 2ft. by 1ft. 6in. On one of them were drawings of whips, balls, cat-o'-nine-tails, thumbscrews, &c., and on the top, in large letters was written—"These instruments of torture now in use in the English convents. A plot for the inspection of convents." The other placard had on it the report of a case in the same police-court in 1869. Two or three gentlemen spoke to the prisoner, and between 200 and 300 people gathered round. Prisoner was told to go away as he was causing an obstruction, but he refused, stating that he had a right to sell his books in the street, as he had obtained a licence from the Chief Commissioner of Police to act as a hawker. As he refused to go away he was taken into custody. Mr. Robert Steele, secretary of the Protestant Evangelical Union, having been called, said that the prisoner was employed by the Union to sell books and to exhibit the placards. Mr. D'Eyncourt (the magistrate), after looking at the placards, said he found that in one of them a case was quoted from that court, there was a gross misrepresentation of the facts, and also a gross libel on the two Roman Catholics who were charged. The placard inferred most atrocious and abominable offences, and could be read in the public streets by women and children, which was disgraceful. It was perfectly abominable that the Union should allow the prisoner to go about with such a placard. The Union might be prosecuted, and very properly so, by the two Roman Catholics on a charge of libel. The Secretary said he did not know that it was a libel, for it had been copied verbatim from two of the daily papers. Mr. D'Eyncourt said there was nothing at all suggested in the evidence to warrant such charges as those in the placard, and it was perfectly monstrous. The prisoner would have to find two sureties in the

sum of £1, each to keep the peace for the next three months.—*London Guardian*.

## THE PRIME MINISTER AND THE CHURCH.

In his reply to Mr. Gladstone, delivered at Newport Pagnell, on the 4th of February, Mr. Disraeli embodied an important reference to the Church of England in his porcine, as follows: "Gentlemen, a very great battle is now fighting in the United Kingdom of Great Britain and Ireland. I am prepared always for other fortune, perfectly satisfied with what may happen to me, if I have the consciousness that I am doing my duty. But from all I hear, there is every prospect that the cause of good government in England will triumph. They say we have no policy; but I think we have something to fight for. We have national institutions, the value of which we never more appreciated than at a moment when we find the whole of civilized Europe generally in confusion and in peril. The Monarchy of England has been assailed, even in our own time, and recently; but never have the advantages of the Monarchical Government been vindicated with more effect than in our own time. The independence of a National Society, formed of those who have the greatest stake at interest in the country, is, I believe, deeply valued by all Englishmen. The Church of England never had a greater opportunity of asserting its influence, if its councils were regulated with discretion, than at this time. I believe it is the best—I believe it is the only security for religious liberty. I trust that the Anglican Church will be maintained by adherence to those principles of the Reformation upon which it was founded. Gentlemen, it appears to me that when we are assailed by a misguided party, some who question the expediency of a crown, some who deride the Senate that has so often stood up for the good government of England and the rights of the people, some who are perpetually proposing to alter that very House of Commons of which they are proud to be members, some who tell you, following the fatal example of the present Ministry, that the time has arrived when the Church of England should be disestablished and despised, when an interference with the individual liberty of Englishmen has been attempted by too practical legislation, I think we have a stake at issue, I think we have a cause to uphold, I think we have a policy to maintain, of which I hope no country can be ashamed, in which I am sure electors of Buckinghamshire will never desert."

## AUTHOR AND PUBLISHER.—IMPORTANT CASE.

—The Lord's Justice of Appeal in Chancery have been dealing with the case of Gatty v. Dawson, in which the question at issue was the amount of commission and remuneration which the defendants, Messrs. Dawson and Bradfurd, booksellers at Sheffield, were entitled to receive in respect of the second edition of *Hunter's Hallamshire*, prepared by the Rev. Dr. Gatty, the plaintiff, and published by subscription. Almost the whole of the edition was taken up by subscribers, and a claim having been made by Messrs. Dawson and Bradfurd (whose names was put on the title page) for a commission of 30 per cent. upon all copies disposed of by them, both to subscribers at £3. 3s. and to non-subscribers at £4. 4s. which Dr. Gatty held to be unwarranted, the present suit was instituted before the Master of the Rolls. The Chief Clerk, in the Rolls Court had given his opinion that the account must be taken on the footing of 10 per cent. on all copies sold by subscription by or through the agency of the defendants, and the usual trade allowance on all copies sold to non-subscribers—i.e., 33 1/3 per cent. and twenty-five copies for twenty-four. The publisher would also be allowed the usual expenses. The Master of the Rolls having adopted the finding of the Chief Clerk, the defendants appealed to the Lord's Justices, who have rejected the appeal. Their lordships said they should have thought that 10 per cent. was a great deal to allow the defendants, and in the view taken by the Chief Clerk and adopted by the Master of the Rolls they most entirely concurred. The costs of the suit must be paid by the defendants, as it was entirely due to their most unjustifiable claim and to their most improper interference with the destination of the money received from the subscribers.

RITUALISM, in its essence, is a sacrificing priesthood involving confession, priestly absolution, penance and other Romish doctrines; the substitution of the visible for the invisible; of the mechanical for the spiritual, and ceremony and show for the new life in Christ.—*Standard of the Cross*. Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide, one must have principle and resolution. He must watch and pray, and struggle continually. And yet no thoughtful person who cares for his own soul will dare to drift.—*Ibid.*

## GERMANY.—CIRCULAR OF THE ROMISH BISHOPS.

—The (semi-official) Correspondence Provincial of Berlin, speaking of the clerical circular signed by ten Romish Bishops, mentioned in a late number of the *Church Herald* says: "The Bishops avoid direct reference to a point well known and clearly enough implied in their circular, but concerning which they do not dare to speak more openly. The pride and ambition, not of a single Bishop, but of the Roman Curie, and the infallible orders which Rome imposes on all her Bishops, are the true causes of the ecclesiastical crisis between the Church and the State." It then goes on to remind its readers that the German Bishops, when they were yet free in their Catholic convictions, were plainly warranted in saying that the actual dangers of the Church, and the difficulties that it meets with in many places, proceed solely from the See of Rome, and from the absolute want of independence in their consciences under its domination."

## EMPEROR'S LETTER.

—The New York *Advertiser* denounces the late letter of the Emperor of Germany to Lord Russell, thanking the meeting over which he presided for its sympathy with his Government, as a pure forgery. As it gives no reason at all for its statement, except its dislike of the sentiments of the letter, and as all other Roman Catholic documents accept it as authentic, we still believe that it is a genuine Imperial document.—*Churchman*.

## NEW CHURCH LAWS.

—The Chancellor

has submitted to the Federal Council, in the name of the Prussian Government, a "Draft of a law dealing with Church ministers, who have been removed from their office, or have been punished for unauthorized performance of official acts." This draft consists only of three paragraphs, which are the following effect:—1. Church ministers, who, by judicial sentence, have been removed from their office, may be declared, by decree of the central authorities, to have forfeited their right of citizenship, and in any case to their place of residence shall be determined by the police authorities. 2. These regulations shall also apply to ministers who have been convicted of unlawfully performing ecclesiastical arts. If a process has begun against any minister, the police are authorized to order his residence within a given district or at a given spot until the close of the trial. 3. Church ministers, who are declared to have forfeited their civil rights, cannot be admitted to nationality in any of the German States without the consent of the Federal Council. Similarly, any minister, banished from his own State, may not reside in any other State without the consent of the council.

## RUSSIA.

—The attendance of so many Protestants in St. Petersburg on the occasion of the royal wedding has drawn a large share of attention to Russian habits and customs, and the following facts are gleaned from the letter of a newspaper correspondent.

The Greek Church is the established religion of the Russian empire. Sunday is generally observed by the closing of the shops in the main thoroughfares, and by public worship, but the services in the churches consist entirely of ceremony and ritual. The churches are built in the form of a Greek cross, the altar being situated at the short end, and almost hidden from view, at least in the large churches, by gilt trellis-worked gates. The walls of the churches are mostly adorned with paintings of the holy family, scattered in different parts of the building are stalls at which wax tapers are sold. These tapers are used as offerings to any shrines the worshippers may select. Before each of the shrines or pictures hangs a kind of chandelier fitted with upright spikes on which you may affix your taper.

The service throughout is chanted in a droning tone by the priests in the Russian language, the people meanwhile paying no attention to it, but clattering away with the keepers of the stalls bargaining for tapers, for bread blessed by the patriarch, and all sorts of sacred badges. There is also a constant coming and going throughout the services. The incense vessels are swung to and fro by the priests, the heavy fragrance of the spice fills the air and passes away, and still the droning voices of the priests chant on without ceasing, the tones now swelling into a burst of sound and dying away till they become almost inaudible. The congregation is a very mixed one, from ladies and nobles of high degree to little beggar children; and everybody stands, there are no pews or seats for any. Bowings and crossings and knuckles are immovable, seemingly at the caprice of each individual worshipper. Ever and anon the persons around you drop one by one upon their knees. Some simply knoll, others throw themselves prostrate upon the pavement and kiss the stones; others again, bend themselves almost double, till their foreheads touch the ground near their feet. But the obeisance, however low it may be, lasts only for a few seconds, and, soon from a little distance, the crowd looks like a field of heavy corn under strong wind, in which, though every stalk is bowed from time to time beneath the breeze, the mass of stalks still stand upright. Contrary to what is generally seen in Western churches, the men are always largely in the majority.

Some of the expressions of the liturgy may be translated as follows:

To thee, O Christ, our Lord, we offer up incense as a spiritual savor:

Raise it to thy altar in thy heaven, and send down upon us the grace of thy Holy Spirit;

Glory be to God now and forever, from everlasting to everlasting;

Purify us, O Lord, from our sins; forgive us, Lord, our transgressions, accept our shortcomings, Holy God, and heal them, and for thy mercy's sake, Lord have mercy.

O thou, the Mother of God, only to be addressed with awe and with guileless approach, do not despise our prayer.

## CANADA.

## TORONTO.

## OPENING OF THE NEW CHURCH AT COPETOWN.

The opening services of "St. Paul's," Church, Copetown, have been attended with extraordinary success. After much difficulty and delay, the church was ready for opening on Sunday, March 15th, on which day two services were held. In the morning the prayers were read by the Rev. P. L. Spencer, of Ancaster, and the sermon was preached by the Venerable Archdeacon Fuller. It was an able and eloquent discourse in illustration of the harmony between the Liturgy of the Church and the teaching of Holy Scripture. In the afternoon the sermon was preached by the Rev. T. S. Cartwright, and the prayers and lessons were read by the Venerable Archdeacon Fuller and the Rev. Mr. Spencer. The sermon was development of the law of progress, especially as unfolded in the Christian life, and in the history of the Christian Church. At each service the church was crowded with an attentive and devout audience. The choir of St. John's Church, Ancaster, rendered most efficient aid in singing the hymns and chants. The utmost interest was manifested by all present, and very handsome and large collections were made. On Tuesday evening, March 24th, a public service was held to celebrate the opening of the church. At the back of the church a large shed had been erected to accommodate the people for refreshments; and after tea a public meeting was held in the church. There was an immense gathering; both the shed and church were crowded; and one of the first meetings ever held in the neighbourhood took place. The refreshments had been supplied gratuitously by the friends of the Church, assisted by members of other denominations, and a more abundant and sumptuous repast we never saw. The meeting after tea was presided over by the Rev. T.

## ADDRESS AND PRESENTATION TO REV. EVANS DAVIS.

In Trinity Church, Bayfield, a member of the congregation and others, met the Rev. E. Davis on Monday the 23rd March, to present him with an address and purse on his leaving the parish of St. James, Westminister. The presentation was no matter of form. It was the outpouring of heartfelt regret on the eve of parting from him whose efforts to promote their spiritual welfare have been unceasing during the years of his ministry in that extensive and important mission. Mr. Morrison was appointed chairman of the meeting; and after a few remarks by Mr. W. W. Connor, churchwarden, Mr. Plunkett read the address which was signed on behalf of the congregation by Messrs. J. Keys and A. Mauchie, and a full purse presented. Mr. Davis in his reply said that feeling that his strength was not equal to the work of the mission, he was directed to "rest in his field of gospel toil," and thus the relationship of pastor and flock is broken. Looking back in the time of his ministry in Bayfield, he shall think of it as one of the sunniest and brightest periods of his life.

## ERKATUM.

In the Item from Huron, Saint Paul's Sunday-school there is an error and not a slight one. The school provides for one of the young people in the Canadian Institute. It may be I, myself, have made the mistake, as I sometimes do from my fingers being unable to move with my mind pari passu.

## A CHURCH NEWSPAPER.

The history of the Church, her conflicts, her triumphs in the days of old, intensely the feelings of filial love that glow in the hearts of her faithful children, but there is a history—that yet to be written, that must be to all of the very highest interest. It is this intelligence of the present conflicts

and trials of the Church that make the Church newspaper so valuable. As we read in its columns of the missionary labours of our brethren and of their incessant warfare as loyal soldiers of the Cross, in defence of the faith we feel as if the conflict is ours, and that we too take part in their sorrowing and rejoicing. Through the Church paper that bears to many homes the incidents of her every-day history, we become familiar with our brethren though far distant, and with the scenes of their labours. And we realize the fact, too much lost sight of, that in the far West, towards the rising sun we are brothers, children of one Catholic Church. Even within our Dominion such a bond of Union, as the continued intelligence of Church life and action, is needed to make us acquainted with each other. We are not now strangers.

A few days since a lady from a Northern Diocese, now residing in London, gave one instance of the good resorting from a Church newspaper. "I was no stranger in London," she said, "though coming to it for the first time. I knew a great deal of the Church in the Diocese of Huron, and especially in the city, through the *CURRENT HERALD*. I knew the several churches and the clergymen, the Memorial Church, the Chapter House and St. James's. I left uninterested in your Sunday-schools, and your Lay Helpers' Association of St. Paul's. It is pleasant to know how the Old Church is prospering in other Dioceses as well as our own."

## SEASON OF SPECIAL SERVICES.

The last week before Easter has been duly observed here. In all our churches three special services on Wednesday and Friday. In St Paul's, the Mother Church, there was divine service every day of the week at half-past 10 o'clock in the morning and half-past 7 o'clock in the evening. At morning services Rev. Canon Innis preached except on Friday when Rt. Rev. the Bishop preached from the text, Gal. 6-14 to a large congregation. At evening service there was a different preacher each evening—Rev. Messrs. Tilly, Dillon, Hurst, Halpin on Monday, Tuesday, Wednesday and Thursday.

## NOVA SCOTIA.

## DIOCESAN CHURCH SOCIETY.

At the March Meeting of the Executive Committee of the Diocesan Church Society, the following report of the Quebec Scheme Committee was adopted: That \$100 be granted to the Parish of Weymouth on condition that \$200 be raised by the public; and, that \$200 for one year be granted to the Mission of Amherst, on condition of \$100 being raised by the people, and that the Missionary reside at such place as the Bishop may appoint. In feeling and appropriate terms, the Bishop alluded to the loss which the Society had sustained in the death of two of its oldest and most valued members, the Very Reverend the Dean, and the Hon Judge Bliss. After some remarks by W. C. Silver, Esq., on his motion, a committee of five was appointed to draw up resolutions expressive of the regret of the Society at its severe loss, for permanent record on the books of the Society and for transmission to the families of the deceased. The application for a grant to Wallace was referred to Quebec Scheme Committee. F. Allison Esq., and Rev. J. Abbott were appointed members of Widow's and Orphans Fund Committee. The evening of Tuesday June 30, was appointed for the Annual Meeting of the Society.

## \$4,000 REQUEST FOR A NEW CATHEDRAL.

The late Judge Bliss has bequeathed \$4,000 to the Bishop of the Diocese, towards the erection of a Cathedral in Halifax, but if the same is not begun within such reasonable time as the latter may determine, the money is to be applied to other Church purposes. He also bequeathed \$2000 to the Church Endowment Fund.

## MEETING OF HALIFAX CLERICAL ASSOCIATION.

The second meeting of the Halifax Clerical Association was held at St. Paul's Church on Thursday, March 26th, at 11 a.m. Thirteen clergymen were present. A large congregation participated in the service. The sermon was preached by Rev. J. B. Unacke, Rector of St. George's from the words "That ye love one another" in which he paid an eloquent tribute to the memory of the late Dean Bullock, founder and first President of the Association. At 3 p.m. the Association, again assembled in the National school room. A resolution, expressing the Association's sense of its deep loss in the death of its venerable president was moved by Rev. G. W. Hill, and seconded by Rev. J. Breading, both of whom dwelt with much feeling on the many estimable qualities of head and heart, which distinguished our departed brother. It was unanimously adopted. On motion of Rev. J. Abbott, seconded by Rev. J. Breading, Rev. G. W. Hill, Rector of St. Paul's, was elected President. A paper on the "Six days of Creation" was read by the President, and another by the Rector of Dartmouth, Rev. J. Richardson. Both of which gave rise to some discussion. The next meeting at the invitation of the Rector, was appointed to meet at St. George's, and the Rev. J. B. Richardson and Rev. A. Brown agreed to prepare papers.

## DIOCESAN SYNOD.

Our Diocesan Synod meets in the first week of July next. Delegates will be elected at the coming Easter Monday Meetings. The chief business will be the deciding of the question of Union with the Provincial Synod of Canada. The probability is that the Synod will be in favour of such union. New Brunswick will be much influenced by our action and we shall soon have the Church in the old Province of the Dominion united in one general Synod. This will greatly increase the influence and strength of the Church, and make the Synod representing as it will, so large a number of clergy and laity a very important ecclesiastical body.

An announcement in the *Times* that the Hon. and Rev. E. Byng had been appointed chaplain to the Speaker created great surprise. It was generally expected by old members that Mr. Brand, remaining in office, would have continued the Rev. Henry White, chaplain of the Savoy and to the Queen, who had made himself very acceptable on all sides of the house. The appointment of a new chaplain by the old Speaker is, however, confirmed.

## Juvenile Column.

Our Little Girl.  
BY "MAMMA."

A tangled skein of yellow silk,  
Entwining many a curl,  
Around two cheeks of glowing rose,  
Our darling little girl!  
A double cherry for the mouth,  
Above the rounded chin,  
Like little shining rows of corn,  
The milk-white teeth within.  
  
Two flashing eyes of sapphire hue,  
Beneath a brow of pearl,  
Now dark with thought, now bright with fun,  
Our pretty little girl!  
The nose who shall describe the nose?  
The dainty little snout!  
The plump features I could spare  
That hint of baby chub.  
  
The little busy, restless hands:  
The tireless little feet,  
That patter up and down the stairs,  
With music ever sweet!  
  
One moment holding pen and brush,  
With "Daumama" to vie;  
Now, with a pin and knotted thread,  
Her needle she will ply.  
Now seated in her rocking chair,  
Her one-eyed doll to nurse—  
"My God, to see"—In bell-like tones,  
And old, familiar verse;  
  
Now, sitting primly up, to have  
A party with the toys;  
Now, riding, switch and hat in hand,  
On stick-horse, with the boys;  
Now, "Let me lub you" and the arms  
Around my neck are flung,  
As tucked away in trundle-bed,  
The lullaby is sung.

(For the CHURCH HERALD.  
LENT.  
BY DREYR PACH.)

It is a long time, little friends, since you and I had a chat together. I never thought when I began to tell you some Christmas stories, that they would have taken so many weeks to tell, and between you and me, I had certainly not intended to be talking about Christmas tales during Lent. But things seem to have happened which prevented your reading the little stories as soon as I had intended.

We English people had supposed that winter was really gone, and although we have had hardly any snow, and scarcely any skating, still it has been winter after a fashion. But the spring flowers began to come weeks ago, and the warm sunshine was fast bringing out the shy buds on the trees everywhere; when back comes winter again, and freezes up the flowers and buds; and frightens the poor little birds who are building their nests; and Jack Frost comes with his icy breath, and makes the poor tiny snowdrop bells tremble on their stems; the breath of the sweet violets is almost frozen with fear at his coming; and the very daisies in the grass are covered with the footprints of this icy monster.

The snow is falling as I write, great flakes, so thick and fast; and the clubby little boy on the lawn, with his arms stretched upwards for the basket of flowers and creepers that the gardener took from him when the cold weather first came, is looking so cold in the midst of the whirling storm; and his pretty fat cheeks, and curling hair of stone, are covered with a coating of snow.

One of the robin roadbreasts who lives in the big tree opposite, has just flown by with a twig in his mouth; I am sure he is just as surprised as the rest of the world is at this sudden change in the weather. The birds in the grove won't know what to make of the second winter. Can't you fancy how Mrs. Blackbird, who hasn't been married a month, is chattering away to her neighbor, Mrs. Thrush, who is also a bride, and has such a fine fat husband with a beautiful tail, and the finest voice possible in birdland; the two ladies warbling sweet little grumbles in a duet, and curling up one leg into their soft, warm feathers; wishing in their hearts, that the now clouds could be blown away, and that spring would come again to gladden the grove, and the happy family of songsters who live in it.

But perhaps in a day or two there will not be a single flake of snow left on the ground, for our winters are very different to yours, and snow seldom lasts longer than a few days, especially in the south of England; so that before another week comes, we may have spring in reality. I really hope we shall, or there will be few flowers at Easter tide.

During this season of Lent, I wonder whether any of my little friends have what a great many people do during the forty days before Easter, I mean the darning themselves something that they like very much—giving it up for the six weeks. A little girl told me three weeks ago that she was going to give up sugar candy all Lent, to teach her to deny herself nice things; "so that when I get big, bigger," she whispered, "I shall be able to give up larger things."

And a small boy, who is a great friend of mine, said to me on Pancake Day. "I've made up my mind to give up one of my bad habits, as long as Lent lasts."

"Oh, indeed!" I said, "and what may the bad habit be?"

"I'd rather not tell," was his answer. "Very well, dear," I replied, "so long as you give up the bad habit, it is all right; and I don't in the least want to know what it is."

Yet, for all that, I saw well enough he wanted to tell me his secret. After a minute or two, he came sidling up to me and said:

"Would you like to know what the habit is?"

"If you like to tell me, I will listen."

"But wouldn't you like to know the secret?" You won't tell mamma, will you, because I should like to surprise her."

"Tell her!" I cried, "not for the world, not for ten peg-tops, and a drum into the bargain."

"Well, then," he said, speaking very low, "I'm going to give up being naughty in one particular way. I don't intend to make any grummes, and I won't screw up my eye, all Lent, because mamma says I shall grow up such a horrible ugly old man if I do. That will be denying myself, won't it, if I give it up? And besides I think I shall leave off punching Mary, when we are playing. That will be another good thing, won't it?"

"I hope all this will last longer than Lent," I said.

"Oh yes, I shall keep the promise forever; you shall see if I don't," said the child.

"It isn't moonshine then, is it?"

"Moonshine! What is that?"

"Rubbish, I mean."

"No. It isn't rubbish, for I really mean it all; and I shan't tease or thump —,

"Stop a minute, I put in. I'm afraid you're making too many promises, my dear, boy; don't you think it would be better to make one strong one, and keep it, instead of over so many, and letting them be pie crusty."

"Piecrust! I never made a promise about pie crust. I'm never allowed to eat that. Mamma always says it gives me indigestion."

"Piecrust promises are those that are made to be broken," I said. "Will yours be like that?"

No, that they won't. I shall keep mine, really; but they will be awfully hard, especially about the grimaces, because I always forget."

"Awfully hard, oh! Thunder and lightning do you mean? because they are awful, you know."

"Well, dreadfully difficult, I mean." I need not tell you that my little friend has over and over again broken these wonderful promises already; but I think he has tried to keep down one bad habit at least. He told me privately a day or two ago that he thinks Lent is "rather a difficult time of the year."

I know another child who made a solemn promise "to bedood" all through Lent; but I am sorry to say she lets her vow over now and then; although I believe she has been fighting many fierce battles with a most troublesome complaint, called Bad Temper: and I trust that the victory will be gained at last.

There are many people who fast a great deal all the while Lent lasts; they eat very little meat, and go without many other things that they like, because they consider it right to do this. Some give up one thing, some another. Have you tried this self-denial my little friends? I don't mean in eating or drinking exactly, but in other ways. Whether we deny ourselves in little things, or great things, give up a bad habit, or perform some work of charity for the poor; so long as it is done from a right motive, it is pleasing to our Heavenly Father, who will crown our Lenten fast with an Easter blessing.

## DR. BEKE'S DISCOVERY OF THE MOUNTAIN OF LIGHT.

Writing to the London *Times* from Suez, Dr. Charles Beke says:

On the 28th of January I wrote from Akaba, announcing the discovery of "Moses' Place of Prayer" at Madian, on the east coast of the Gulf of Akaba, which I indentify with the "Eucampment by the Red Sea" of Numbers xxxiii. 10. This letter was forwarded by the *Erin* on her return voyage from Akaba; but, in consequence of the severe weather she was exposed to, she had to put in at Tor, whence she may be expected to arrive here in a day or two.

I am now thankful to be able to report that the object of my expedition to discover the true Mount Sinai has happily been attained very much sooner than I could have anticipated, although not altogether in the manner I had expected.

As stated in my former letter, we reached Akaba in the steamer *Erin* on the 27th of January.

We left Akaba under the personal escort of Sheikh Mahomed ibn Iyat, the chief of the Alauvin tribe of Bedouins, to whom I was the bearer of a *surman* from His Highness the Khedive of Egypt, and proceeded north-eastward up the Wady-el-Itham, (the "Etham" of the Exodus,) and encamped in the evening at the foot of Mount Barghir, one of the principal masses of the chain of mountains bounding the valley of the Arabah on the east, which are marked on our maps as the Mountains of Shera, but of which the correct designation is the Mountains of Shafash; those of Shera, as I have myself seen, being a chain extending from that of Shafash in a direction from north-west to south-

east. My astonishment and gratification may be better imagined than described, when I learned that this Mount Barghir is the same as a mysterious *Jabel-e-Nur*, or "Mountain of Light," of which I had

heard vaguely in Egypt as being that, whereon the Almighty spoke with Moses, and which, from its position and other circumstances, without doubt the Simeon of Scripture; although, from its manifest physical character, it appears that my favourite hypothesis that Mount Sinai was a volcano must be abandoned as untenable.

We encamped at the foot of the "Mountain of Light," and during the ensuing night we experienced a most tremendous storm, the thunder and lightning being truly terrible, some of the claps were directly over our heads. The rain fell in torrents during several hours, threatening to wash us away altogether. I do not remember to have ever witnessed a more violent tempest either in Abyssinia or elsewhere, and its effects on my mind was this—that if the words of Scripture that at the time of the delivery of the law on Sinai "the Mountain burned with fire into the midst of heaven, with darkness, clouds, and thick darkness," (Deut. iv., 11,) with other texts which I need not here refer to, are not, as would now appear, to be understood as descriptive of a volcanic eruption, still less can they be held to describe a mere thunderstorm, however violent, as is generally, but somewhat incisively imagined.

As the climbing part of my expedition, necessarily devolves on my young companion, Mr. Milne, he, on the following morning ascended the mountain on Sheikh Mahomed's horse, and accompanied by the Sheikh's son and an attendant, also mounted, and by three Bedouins on foot. On his return, shortly after four o'clock in the afternoon, he made me a most valuable and interesting report, of which I now gladly publish a few heads.

The way was at first up a narrow wady, which grows more and more narrow till it becomes a gorge. On the road they passed a stone on which some inscriptions appear to have been cut, but which are now all defaced with the exception of the words "Ya, Allah," ("Oh, God,") in Coptic, or old Arabic, characters.

Within the gorge itself they stopped to inspect another large stone, about four feet long and two feet square, made of granite. It originally stood upright, about two or three feet away from the side of the gorge, on another stone, which served as a pedestal; but it has now fallen over, and rests between its pedestal and the side of the gorge. Near this stone the Bedouins come to pray; and, according to the statement of Sheikh Mahomed, who had heard it from his father, and he from his father, and so on, Sidi Ali ibn 'Elim, a noted Mahomedan saint, whose tomb and mosque are between Jaffa and Hala, came here also to perform his devotions. What led him to do so my informant could not say, unless he was commanded by Allah.

On reaching the gorge the riders had to leave their horses with two of the Arabs, and perform the rest of the ascent on foot. A short way up they came to a low wall across the gorge, which latter is filled with large boulders, and close above the wall, on the right hand, is a well about three feet in diameter and about the same to the surface of the water, which may be two feet deep. From this point the ascent was a "climb," the face of the rock being almost perpendicular.

On the ridge on the left side of the gorge, about 150 yards distant from the well, is a pile of large rounded boulders of granite, consisting of four stones' of material of the mountain, three standing up facing the north and one at the back to the south, and on all of them are cut inscriptions, which Mr. Milne copied as well as his cold fingers would allow him to do so. The stones, which are much weather-worn, are externally of a dark-brown colour, against which the inscriptions make themselves visible from their being of a somewhat lighter colour. The lines of these "Simeonic inscriptions" are about three-quarters of an inch broad and very shallow, being not more than an eighth of an inch deep. The figures on the stones are very rude, and can hardly be phonetic; neither is it easy to say what they are intended to represent.

On the very summit of the mountain they found numerous sheep skulls and horns, with a few bones, it being the custom of the Bedouins to come up here to pray and to sacrifice a lamb, which is eaten on the spot. But none of the remains appear to be very recent. It is here, as I was told, that the Almighty is said to have spoken with Moses.

Before reaching the summit, snow was found in the cervices of the mountain, and while Mr. Milne was at the top it hailed and snowed, and was so bitterly cold that it was as much as he could do to take a few angles with the Azimuth compass, and even this, he could not have done, had not his attendants kindled a fire by which he might warm his fingers. The elevation of the spot is estimated at 5,000 feet, but it will be known more accurately when our observations on the journey come to be calculated. Though so far distant Akaba seemed just under his feet, but on so diminutive a scale that he failed to detect the castle among the date-palm trees, the general outline of which alone was visible. In other directions the landscape was blocked out by banks of cloud fog, and rain.

Mount Barghir—the Mountain of Light—is one of the loftiest peaks of the range of mountains on the east side of the Wady-el-Arabah and the west side of the Wady-el-Itham, overhanging the latter.

Without dwelling on the geological features of the mountain, of which Mr. John Milne's report will treat very fully in my book, it will suffice, at to say here that it consists of a mass of pink or reddish granite, which, in places where it is weathered, assumes a dark-brown hue, and that the granite is traversed by numerous dykes, generally of a dark-green colour, and apparently dioritic.

On one side of the mountain are many large boulders, several of which are so much decomposed on their under sides as to form small caverns. One of these is as much as twenty feet, or thorough, one way across with a height of ten feet or twelve feet at the entrance, sloping down toward the back. As the existence of a cave or caves on Mount Sinai is essential in order to meet the requirements of the texts Exodus, xxxiii. 22, and First Kings, xix., 9, the fact that such caves do actually exist on the Mountain of Light, is most pertinent and important.

No less significant is the fact that this majestic mountain is visible in all directions, and that round its base toward the east and south there is camping ground for hundreds of thousands of persons.

It would be out of place to dwell here on the importance of this discovery of the Mountain of Light, as regards the elucidation of the Sacred History. Its identification with the mountain on which the law was delivered is scarcely open to doubt. I had imagined that mountain to be a volcano. I have publicly declared my conviction that such must be the fact, and the journey from which I am now returning was undertaken with the express object of establishing this assumed fact. I am now bound to admit that this discovery, though in strict accordance with the principles enunciated in my *Origines Biblice* forty years ago, proves me to be egregiously mistaken with respect to the volcanic character of Mount Sinai. I make this admission without any reservation, because my desire is, as it always has been, to adduce evidence of the historical truth of the Exodus, in contradistinction to the erroneous interpretation put upon that narrative which has caused its truth to be called in question; and I should be a traitor to the cause I have so much at heart were I to attempt to bolster up my own opinions when found to be unsupported by facts. *Truth is truth, and mighty above all things.*

I am, Sir, your very obedient servant,

CHARLES BEKE.

## IS CHRISTIANITY INCREASING IN AMERICA.

Fashionable Christianity is certainly on the increase. Costly and highly ornamented churches are being built in all our large towns, among the well-to-do people. And those churches on Sunday morning are well attended, where the music is attractive and the preaching is entertaining. But if the question be asked, "is there more of Christian life to be seen among the attendants of these Churches than in the years that are past—the answer, we fear, must be, no. For the great majority of these people lay aside Christianity, when they go home. The men, as a rule, are all the week long absorbed with their business, while the women, with many blessed exceptions, are absorbed by the fashions and gay entertainments of the day. The eager pursuit of wealth has taken possession of the mind of the American people to-day so completely that the high-toned sense of honor, and strict adherence to truth and justice, that once characterized our men, is now the exception rather than the rule.

Let the great body of professing Christians to-day be judged by the rules laid down in the Gospel, and where will they stand? How many men or women in the Church of Christ in our land to-day "seek first the Kingdom of God and his righteousness?" How many realize that they are but stewards of the Lord, and for everything He gives them they must render strict account? How often do we see Christian families spending ten times as much on a single entertainment, as they give to the treasury of the Lord in a whole year.—Standard of the Cross.

EGYPT.—In Cairo is a Church of Copts, gathered under the auspices of American Presbyterians, where the Psalms in the old translation of Rouse, done into Coptic, are sung. The Copts must, in this double dilution, have a very vivid notion of the spirit of the original. Poor men, who think they are singing the songs of David!

—At one of the elections for the burgh of Sunderland, one of the competitors for public service and honours was making a vigorous speech on the hustings in front of the Exchange Buildings, when an old woman in the crowd below was overheard to say—"They're just like the men-folk. They tell us fine tykes when they're wantin' to get us hukkt, an' then they do just what they like."

## PUBLISHERS' NOTICE.

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## Calendar for April

- 12th. Low Sunday.  
19th. 2d. Sunday after Easter.  
26th. 3d. Sunday after Easter.

## TO CORRESPONDENTS.

Some articles are crowded out this week, by reaching the printer's hand too late. Of which are; the major part of the Editorial on the Season of Easter. St. Mari's Parish, Records at Niagara, "Dayswood," and our latest London Letter. About Errata; we are aware of them too well. Vigilant reading is given to all M.S.S. proofs, and revises; yet errors get into print, through causes it were useless to explain publicly. Let the public strengthen us financially. That points the way to perfect printing. But the three-fold care, five-fold vigilance will be added. Not to sections, but to the whole Protestant Episcopal Apostolic Church in British America, the Church Herald aims at being in perfection, the literary servant. See Diocese of Huron in this issue.

Rev. E. R. Wilson. Letter came when space was filled, but we make room to say: On a missionary tour you will be in London on 12th and 18th; Toronto, 16th and 17th; Kingston, 22nd; Montreal, 24th to 27th; Quebec, 29th to 2nd of May; Ottawa, 4th and 5th of May.

"Wingham," too late for this issue.

"In Memorium," Nova Scotia, received.

Acknowledgments of remittances received during the last few days, will be made in due time.

Subscribers are requested to communicate in every instance with our office by postal card or letter. Papers "returned" or postal slips sent, afford no reliable information.

## The Church Herald.

TORONTO, THURSDAY, APRIL 9, 1874.

## SEASON OF EASTER.

First, some remarks on the physical season: Thursday, 2d of April, wind and dust whirled in clouds along the streets of Toronto causing journalists to appeal in the papers of next morning to the chairman of the Board of Works for the watering processes of summer. But next morning—Good Friday—dawned through a snowfall, not deep, but sufficient to enshroud the city and the country in wintry gloom. Saturday was cold and cheerless. Easter Sunday came with a dull gray sky. The snowfall was renewed in the afternoon, with gusts of wind, increasing to a storm in the night. Easter Monday dawned upon snow wreaths and a general covering, seven to nine inches deep. The sun shone out and the unseasonable presence of winter vanished.

Amid the flying drifts on Sunday, and on the glittering whiteness of next morning, the eye of science though temporarily blinded in vision, wavered not in mental perception of the actinic rays which accompany the sun's light at this season of the year. At all seasons, it is now proved, but in the spring time the most abundantly. They convey into animal existences, and into vegetation, the essences of vitality. Seeds germinate; birds begin to sing; the sap of trees circulates, and dormancy awakens.

Actinism! what is it? No man has

seen it, nor has science got devised an instrument to gauge it, the actinograph registers its force, and the effects are discernible in processes of photography, but the thing itself is a physical mystery. The eye of the infidel can not detect the presence of the actinic rays as facts in physical nature, yet science, to which the infidel professes allegiance, foretells the coming of the mysterious essence in spring time and summer, and guesses at the conditions of its fluctuation. It may be an essence akin to electricity, both of which evolve palpable results. Both of which elude the eye of the infidel as incomprehensible as the Christian's faith escapes the understanding of the non-spiritual materialist.

The materialist refuses to believe in miracles, or in the grace of God which produces miracles. To him the overflowing essences of prayer, and the inflowing power of the Holy Spirit in response to prayer are incomprehensible. Yet the effects are as visibly real as the effects of the electric and the actinic currents which are not seen, and are in their motion inexplicable. Which of the results in physical nature springing from this mysterious electro-actinism, a vitality making seeds germinate, sap of plants flow, migratory birds take wing, silence burst into song, dormancy into action, which of these is more really demonstrated to be a fact than the change in a human being, from a life of debasing wickedness to a virtuous elevation of thought and moral purity! Yet this new moral life comes of overflowing prayer and inflowing responsive grace from Heaven. The transformation of a wicked man into a virtuous man is a miracle equally inexplicable with any that has puzzled the materialistic infidel.

Such were some of our thoughts at Easter suggested by the conditions of physical nature.

## IMPERIAL DEFENCES.

Every movement of Imperial Britain in changing, augmenting, or proposing to augment her national defences pulsates through the whole of Her Majesty's Colonial dominions. The precise meaning to be attached to the following report of unusual activity in the dockyards is doubtful. Perhaps it means only that a new Ministry sets about its executive work with more vivacity than a ministry five years in office:

"An extraordinary degree of activity has characterized the British Naval Department since the accession of Mr. Disraeli to power. A correspondent, writing at Chatham, says that the works are being pushed so urgently that it has been found necessary, for the first time for several years past, to have some of the vessels ordered for repair attended to by private ship-building firms. The Aid, naval transport, is one of the vessels which is to undergo her repairs and refit at a private ship-building yard. In all the departments at Chatham so great is the activity that the hands will be employed working extra hours until the close of the financial year.

## LOUIS RIEL, M. P.

This person is the subject of public thought in Canada to a painful degree at present. He is ordered to appear in his place in the House of Commons in Ottawa on Wednesday. It being the day we print the pen writes before the event. The horrible disclosures now being made by Bruce, who was Secretary of the Insurrectionary Fort Garry Government, under Riel in 1870, relating to the torture and murder of poor Thomas Scott thrill the very soul with indignation. Yet there falls to be taken into account that: The Imperial Government of Great Britain, together with the officers of the Hudson Bay Company as local authorities, were the Red River Powers of 1870. How far was Riel's insurgency against the going Power of the Dominion to displace the olden Local Power of the Hudson Bay Company, encouraged passive or active acquiescence of the Company's local officials? That they were discontented to find themselves deprived of a Governmental Status, and of the emoluments uncompensated, was no secret at the time. Those conditions seem to be overlooked now. Suppose that the half-breed Riel, and his half-breed adherents, inferred the way in which the stronghold of Fort Garry, and the H. B. Company's Government Stores were surrendered to them, and suppose the insurgents believed they were fighting the conflict in behalf of Hudson's Bay Company's officers, their

position of insurgency would become equivalent to a species of loyalty to the Company and to the Imperial Government. We do not urge that supplication as any excuse for the insolent atrocity of Scott's murder, far from it. But it arises in the question of an Imperial amnesty. The first fault in the whole unfortunate series began in England, when the Home authorities, the Hudson Bay Company as represented in London, and the Dominion authorities in London, effected a sale and transfer of governing powers in the far North West of British America without consulting with, or officially informing and compensating the actual ruling authorities at Fort Garry. On the contrary, surveying emissaries from Canada went in ahead of a legal right to make surveys. Judging from their letters to Canadian newspapers at the time, written in derision of the Hudson's Bay Company's rule and of the half-breed people, the emissaries of surveys were arrogant in the extreme. Who has forgotten the poet Main's letters, clever and bitter, and insolent? Insolent under the circumstances. A complex knot has gathered and is gathering. The Volunteer Militia of Canada is but a small force at Fort Garry. French half-breeds and Indians and any number of Jonathan's prodigal sons may give trouble at Manitoba. And from sympathies unnecessary to name which may be demonstrated further East, a deeper source of conflict would become volatile. The first echoes of such troubles would, or might, almost certainly bring responses of new Fenian, or other filibustering raids upon Canada. The peaceful sword of Imperial state in hands of the Queen's Majesty had better now cut this tangled complexity. Let Great Britain confess the Imperial oversight in 1870; declare that the Hudson Bay Company's Governor MacTavish, being now dead, no other H. B. officer is responsible; that the Dominion authorities have striven to establish peace and concord, and that the common interests of the Dominion, the industrial, social, moral, and religious well-being of Manitoba demand a final and a complete Imperial amnesty.

## BOOK REVIEWS.

YOUNG MEN'S CHRISTIAN ASSOCIATION. Twentieth Annual Report. Halifax: William Macnab. 1874.

This report sets forth a favorable account of the christian philanthropy of the Nova Scotian metropolis: and incidentally, by the local missionary's report—Richard Owens—shows the pressing need of all that philanthropy, and more. Mr. Owens says: "The necessity existing for mission work is as great as ever; drunkenness and immorality, and utter forgetfulness of God prevail to a fearful extent. Hundreds absent themselves from the public means of grace from year to year, and many are on the road to infidelity." But more cheerfully he adds: "The work of visiting from door to door is encouraging. Old prejudices are being removed, and we receive a hearty welcome everywhere, with few exceptions. My time through the day has been wholly taken up in visiting. I have made three thousand and twenty-seven visits; have distributed a large number of tracts and other papers." On Sunday he teaches school and conducts the Mission Church. The school is in a flourishing condition. Mr. Owens seems to be a truly zealous city missionary. Salary only \$600 a year. Among life members and annual subscribers we notice the names of several eminent persons; such as Chief Justice Young and Charles Gunard, Esq. of the Great ship company; senators, commoners, and ladies. Mr. Jas. Maclean, the chairman, reports: "As usual your committee have had much anxiety regarding money to support this mission, but our fears have been happily disappointed, and we have been ashamed at our want of loving trust in our Master when at the close of the week of prayer, through the kindness of those who attended, we were enabled to balance our account." It is good that balancing of accounts; financially, morally, spiritually good.

NOVA SCOTIA HOSPITAL FOR THE INSANE. Sixteenth Annual Report. Halifax, N. S.: Printed by the Citizen Publishing Company. 1874.

The Superintendent is James R. De Wolf, M. D., of the Faculty of Physicians, Edinburgh. The report embraces the year 1873, and records in words of

fondness the death of the Assistant Physician, Dr. McKengney,—who has been succeeded by Dr. Fraser of Halifax, formerly of Antigonish. The average number of admissions had been sixty annually but in 1873 it was seventy-four. Had space been available twenty men and twenty women additional would have been admitted. Says the Dr.:

"In discriminating as to the reception or refusal of so large a number it was our misfortune to incur the ill-will of many whose disappointment was unavoidable. Urgent entreaties and powerful appeals had to be resisted in order to carry out the wise provisions of the law, which gives a preferential claim to cases of recent occurrence."

The Doctor proceeds to say, there was less difficulty in satisfying the friends of applicants who visited the Hospital, and saw its over crowded condition. From this, the inference may be taken that the abounding wealth of Nova Scotia should provide a more commodious Asylum for that deplorable class of the helpless; they with devils in them, and the "innocents" of idiocy—the class of whom Jesus made special objects of mercy and of miracle.

"In some instances," continues Dr. Wolf, "the friends of wealthy but hopelessly insane patients, offered high prices for board as an inducement; but they were told their abundant means would readily obtain for them accommodation elsewhere; the poor and the destitute being considered to have a far greater claim upon us."

Then follows a painful disclosure, not specially Nova Scotian in locality we groan to say:

"Not unfrequently an embarrassing question was asked by friends of the unmanageable Epileptic and Idiotic patients of the poorer classes, namely: 'We cannot keep them at home any longer, and where to send them we don't know; what can we possibly do with them?' Unfortunately there was no satisfactory solution to offer, there being no provision made for those cases."

## P. E. ISLAND AND BERMUDA.

Dr. Wolf with all those Nova Scotian difficulties had also applications, necessarily uncomplied with, from Bermuda and Prince Edward's Island. "Where," says he, "provision for the insane is sadly deficient. An effort, however, is being made to supply this want, which it is to be hoped will soon be remedied."

This is an exceedingly interesting pamphlet when read through the literary spectacles which have faced Hanwell and Colney Hatch in England; and which, accompanied by the pen, scrutinized and many years ago protested against, and assisted in modifying private mad houses in the United Kingdom; literary spectacles through which have been scanned Beauport and its questionable system in Quebec Province, and the worse than questionable, the atrociously vile practice of placing idiots and lunatics in the over-crowded jail at Montreal, as a probationary receiving house until terms can be made with the managers of Beauport, down by Quebec. Among the Halifax Hospital incidents of 1873, was the visit of His Excellency the Earl of Dufferin, the Countess and suite; members of the Local Government, and Board of Commissioners. Says the report: "His Excellency sailed in his own yacht to the Hospital landing; and, on coming to anchor, was rowed ashore by a party of the patients." Not so mad my masters! "At the moment of landing the National Anthem was given by the band of the Royal Alfred, and the Royal Standard floated from our flagstaff in honour of the Queen's representative." The Countess on the following day sent presents to the patients to assist in their fancy work, and enlarged photographs to be hung on the walls. The vice-regal party had examined the interior fittings for warming and ventilation, the kitchen, bakery, and the laundry; had joined an assemblage of patients on the lawn, and now certified to the Superintendent their appreciation of the "extreme cleanliness of the wards, and the remarkable quietness and absence of excitement among the patients."

Improvements are in progress in beautifying the grounds outside and purifying the atmosphere within. Enlargement is urgently demanded. The Province which amazed Europe with the model of its column of native Nova Scotian gold cannot, in honour, longer demur to build a spacious abode in which all the insane of the poor, of the destitute, and of the affluent families may be scientifically, medically, and effectively treated.

THE PARISH MAGAZINE; St. Mark's Church, Port Hope. April, 1874.

This is No. 2. It comprises twenty-four pages of general reading matter, some wood cut illustrations; and several pages of local information relating to the religious services, and church business of St. Mark's. Seats free, is a prominent notice. A Canon of the Diocese is cited showing who are eligible for vestrymen in the case of a church where all seats are free.

THE HOME JOURNAL ALMANAC for 1874. A. McLachlin, Proprietor.

This illustrated annual has only now been received. It is an illustration pictorially—it is an illustration commercially as evidencing the enterprise and aptitude of the establishment for supplying the requirements of the country.

(For the CANADA HERALD.)

CHURCH MUSIC AND CHURCH ORGANISTS IN THE U. S. AND CANADA.

(PART II.)

It is not to be understood that where the boy choir system does not exist there can be no good music. (Happily there are) hundreds of cases in the U. S. where choirs of mixed voices under the direction of *christian* organists (I use the word *christian* advisedly) perform excellent, and at the same time, devotional and suitable music.

But the system of engagement as well as of management is greatly at fault in the American Church. An organist and choir (four voices generally) are engaged by the Vestry for a year. At the expiration of that time another Vestry comes into existence; the "Music Committee," perhaps desires "a change," a new organist (too frequent a *maneuvre*—organist) and choir is engaged and the new comers desiring something new and perhaps a little more sensational than their predecessors purchase new sets of Te Deums, services and anthems, and in short introduce an entirely new state of things

to be, however, unfortunately at the end of the year nipped in the bud by an incoming Vestry bent, it may be, upon signaling their advent to office by a strictly "new departure," never contemplated even by the Compilers of the Prayer Book, as used in the American Church, when they enjoined that: "It shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church, and especially it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the Sanctuary." The Organist and Quartette find themselves supplanted by others and so year after year thousands of dollars are spent in the purchase of new, and we might say, useless books, and the chances as far removed as ever for the establishment of something permanent and substantial. If it be true that Rome was not built in a day, it will certainly be no fallacy to assert that a choir, worthy the name, was never organized much less perfected in the same space of time. I have already said that American Churchmen are by no means niggardly in their support either of the Christian Ministry or of the service of Song, but the custom which for so long a time had well nigh become chronic amongst the American people, of engaging professional performers to do their singing and to pour forth their portion of the praises of Almighty God is mainly responsible for the evil consequences of the past. Stimulated by the energetic endeavours of not a few of the musical clergy and organists interested in the furtherance of a correct style of church music, there can be little doubt from present indications that churchmen in general are far more disposed to reform a陋ted system of church music, than to lend their countenance and support to such a schismatic movement as Bishop Cummins is seeking to establish both in the American and Canadian Churches. The question, I repeat it for the Church to decide, is not whether the doctrines and practices of our Protestant Episcopal Church shall be changed (or as the "Reformers" will have it "purified,") but whether the time has not arrived for the reformation of church choirs; the abolition of the "organ loft," and the placing of our singing men, yes, and our singing women too, for that matter, in the chancel—the legitimate position in the church. But having said so much about the U. S. let me now speak of church music in Canada. The Canadian Church has had the good sense to accept the English school of church music as its model for imitation; though we have observed a disposition upon the part of certain musical geniuses to pronounce some of the leading English organists and Church writers as little better than "old fogies." But still may we not ask, with all the advantages of

a good beginning, are not the churches very few in any of the Canadian Dioceses where the claim to anything like a full and genuine musical service can honestly be sustained?

The Canadian Church while it has taken good care to train candidates for the ministry in sound theology has woefully neglected its duty in the matter of church music and elocution. How rarely do we find a minister, able and well read in other respects, capable of reading our beautiful church service as it would be read, or having the remotest idea of the management much less the leading of a church choir? Of late we have heard a good deal about reforms in Trinity College, Toronto, which may or may not be true, but judging from the elocutionary powers of the clergy I have yet heard, I should, were I a "Reformer," insist upon the appointment of capable gentlemen both for the practice of elocution and the study of church music. With or without a voice a thorough drilling in the elements of both these arts, will the better fit a clergyman for his work in the Christian Ministry. In this respect the American Church is in advance of the Canadian, for at Columbia College, N. Y. city, Trinity College, Hartford and other Theological Seminaries, every provision is made both for the study of elocution and church music, while not a few of the American clergy are good musicians, notably among whom I might mention the names of Bishop Neely of Maine, and Rev. J. S. B. Hedges of St. Paul's, Baltimore.

Again there is very little encouragement offered a good organist and choirmaster in Canada, to devote himself zealously to the cause of church music. In the U. S. salaries run as high as \$4,000 a year and never less than \$500, while the utmost paid in Canada is \$600 and often the miserable pittance of \$150 or \$200 a year. It is but just to say, however, that as the country grows richer it will grow more liberal in this respect; yet more might be accomplished for the Church at the present time, did Canadians sufficiently realize the importance of music as the handmaid to religion and its salutary influence even upon the unmusical. Canada is not lacking in the men, if only the means were forthcoming to sustain the energies of those disposed to labour in the cause of church music. The country cannot certainly boast of many, but she has in her midst a number of organists that will compare favourably with most organists in the States. While the American Church has such men as Gilbert of Trinity Chapel, Messiter and H. C. Carter of Trinity Church, and Pearce of Christ's Church, all of N. Y. City, Canada can point to a Dr. Davies of Montreal, Carter and Torrington of Toronto, a De Vane of Hamilton, and a Mills of Ottawa. To mention of names such as these introduce the task of considering, in a brief manner, organ-playing and organists in the United States and Canada. The finest instrument on this continent is probably to be found in Music Hall, Boston. Upon this instrument the best players are invited to perform and an opportunity thus afforded the public of judging of the best style and the really magnificent features of this king of instruments. The vicious, not to say pretentious style which has been so long in vogue in the U. S., is happily, under better influences, fast giving way to what has always been considered the pure and correct mode by the great masters. The treatment of the piano and organ is so different that the artist who excels on the one instrument rarely does himself justice as a musician, on the other. J. K. Payne of Boston, plays the organ with as much effect and as beautifully in all respects as S. B. Mills of N. Y. city performs upon the piano; but the simple change of instruments, would disconcert them both and establish the fact that the distinguished organist is not always the eminent pianist. The leading organists in the U. S. for concert as well as church music, are W. B. Gilbert, G. W. Morgan, A. H. Messiter, J. P. Morgan, the Warrens, H. Lowne, H. C. Carter, C. E. Horsley, Dr. Pearce, J. Pearce, Dr. Cutler, Dr. Watter, J. K. Payne, J. B. Lang, E. Thayer, Dr. Willcox and S. B. Withey, while in Canada, Dr. Davies, J. Carter, F. H. Torrington, G. F. De Vane, F. Mills, and Whish are Canada's ablest representatives. As a family the Bros. Carter are certainly excellent performers. For years Mr. George Carter was the organist of Christ Church Cathedral, and has lately been succeeded by the late assistant organist of St. Patrick's Cathedral, Dublin—a Cathedral having, I am informed by an American Clergyman, competent to form an opinion upon the subject, the best musical services of any church on the other side of the Atlantic. Sir R. Stewart is the organist of St. Patrick's, and while an excellent performer, has written, like Gilbert of N. Y., some exquisite service and anthem music for the Church. H. C. Carter, once organist of the Quebec Cathedral is now associate organist of Trinity Church, N. Y., William Carter composer of "Placida," conductor of a large London (England) orchestra, and John Carter organist of St. James's Cathedral, Toronto. It is to be regretted that the music at St. James's (no fault of the organist,) is not in better

keeping with its character, as the Cathedral Church of the Toronto Diocese. Another thing which has much surprised musicians, is that the chanting and singing of the hymns at St. James's seems to be conducted altogether on steam pressure, but it cannot be denied that the organ playing is excellent. A new organ has been secured for Christ Church Ottawa, worthy of Mr. Mills the organist, while Mr. De Vane organist of St. Thomas, Hamilton, and pupil of the celebrated J. B. Logier, the Theorist is to be similarly accommodated. Mr. De Vane is a conscientious musician and a skilled performer. I have listened to performances by all the above organists, and it seems to me that Wilcox for Catholic, and Gilbert and Davies for Anglican music are scarcely to be equaled on this continent. They are simply excellent whether regarded as soloists or chorus performers. Their perfect control of the pedals and fine appreciation of grand and closely wrought harmonies, render them faithful exponents of such music as Bach's fugues and Handel's magnificent choruses. Most, if not all the above organists have studied either in England or in Germany, and their education has been most thorough. It is not a little strange in the musical history of the United States that Dr. Wilcox the most florid should have been the pupil of the late Dr. Edward Hodges, the most severe of church organists. It is surprising too, what passes current both in Canada and the United States as organ music. It is no exaggeration to state that of all the works that have yet come to light on this Continent as a text book for the study of the organ none can lay legitimate claim to the title, excepting Zundel's "Modern Organ School." Zundel was a pupil of the celebrated Rink. In this connection I would mention a very excellent book recently published by Novello, Ewer & Co., of 1 Berner's St. W. London, England, called "The Village Organist" which consists of a series of voluntaries of moderate length, written expressly for the work, by the leading English organists. Among the contributors are Sir Jules Benedict, Sir W. Sterndale Bennett, Sir G. Elvey, Sir F. Ouseley, Dr. Arnold, Dr. Chipp, Dr. Dykes, Dr. Gauntlett, Dr. Spark (organist of Leeds Town Hall), W. Best (organist of St. George's Hall Liverpool), Dr. Monk, (York Minister,) Dr. Stainer (organist of St. Paul's Cathedral, London) Dr. S. S. Wesley (organist of Gloucester Cathedral,) and a host of others whose names are a guarantee of the excellency of the composition.

Novello's N. Y. Agency is at 599 Broadway, but the influence of the "Music Ring" is so great in that city that the price of the two volumes (marked 7s. 6d. English money) would be twelve dollars—nearly twice as great as though obtained direct from the Publishing House. So much for free trade and the tyranny of rings. I can't conclude my article without hoping that the onward progress in music and especially church music, will be such that, during the next decade, both the U. S. and Canada will be in a position to compare favourably with Old England, from whom both the American and Canadian churches have received so much material aid.

ANGLO-AMERICAN,  
Organist and Choir-master.

WORCESTER CATHEDRAL.—The Earl of Dudley has offered to place a new organ in the south transept of Worcester Cathedral. It is intended to close the cathedral entirely on the 9th inst., so that the work remaining to be done may be at once completed. The reopening services will commence on Wednesday, April 8th. Several distinguished prelates will occupy the pulpit, but the list of preachers has not yet been entirely completed. The new reredos, which is the gift of the Dean, is one of the most magnificent works of modern ecclesiastical art. It is principally constructed of alabaster, but the columns and some other portions are of marble, granite, and Derbyshire spar.—In the five principal niches are placed full-length figures of our Lord in the act of benediction, and the four Evangelists. The drapery of these figures, and especially that of the central one, is very artistically and gracefully disposed. The whole structure is surmounted by a small square crooked canopy, or baldachino, on four marble shafts over the principal central figure with a cross on the top. The finial of the canopy over the central figure is enriched by four large coloured stones or gems of great beauty. The whole structure is most elaborate in design and workmanship, and is enriched most profusely in every part in the most artistic manner. Ornamentation and enrichment are crowded into every part of it, so that a good deal of the most elaborate of the workmanship can only be discovered by a minute examination.—E.

RITUALISTIC LITERATURE.—The Church Times, London, treats the Lord Bishop thus:—We regret to learn that Bishop Piers Claughton has been "meddling and muddling" again. The other day he went to St. Alban's, Holborn, and insisted on the removal of a crucifix which is displayed in Lent. We are sorry to say that Mr. Mackenochie, much to the grief and indignation of the working men of his congregation, was weak enough to comply.

## 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.

England draws a long breath of relief that the great trial is at length over, and that the "Claimant" has at last entered upon the enjoyment of his lawful rights and privileges. After years of talk, and many weary months of judicial enquiry, and the expenditure of thousands of pounds, English justice has given forth its verdict, and the monstrous perjuror is safely housed within the strong walls of a prison, for a term of fourteen years. Well might Mr. Justice Mollo speak regretfully of the fact that the power of the Court to punish, fell far short of the requirements of the case; because those who framed the statute which prescribes the penalty of perjury, had never contemplated the possibility of the monstrous wickedness which has enabled a man to impose upon the credulity of so many for a long time. Deprived of his breath of life, which has been the applause of credulous adherents, he lives now in the dark and dusky shadows of Newgate. Clad in the usual prison dress, light brown woolen cloth blouse, knee breeches, ribbed worsted stockings, coarse leather shoes, and a cap with a knob at the top; shorn too of his well kept locks, so smooth and shining; and fed upon prison fare, which we are told he takes to very kindly, (a thing not to be surprised at under the circumstances,) the surroundings of the "Claimant" are changed indeed, and in the solitude of his prison cell he must chow the end of extinguished hopes, and bitter memories.

The advent of the Royal Bride and Bridal-groom takes place to-day at Gravesend—multitudes will be there to welcome them; the most extravagant prices have been given by holders of seats, and everything has been done to render the reception worthy of the occasion. On the 12th, Her Majesty the Queen will accompany the Duke and Duchess of Edinburgh in a Royal Procession through the principal streets of London. Every one is on the tiptoe of expectation for the event. Decorations of a uniform character are in preparation on a most extensive scale.

Lent is being very properly observed in the churches of our Metropolis. Special Services are held in The Abbey, St. Paul's, and in churches in general, besides lectures, delivered on appropriate subjects. Dr. Vaughan of The Temple lectures on The Lord's Prayer every Wednesday evening; and there is also one given on the same subject at St. Paul's each week, during Lent. Still we have not arrived at the exalted pitch of perfection in our "Vanity Fair," which they appear to have reached in the "Land of the West," where "a hush, quiet at twilight falls on boudoir and drawing-room. If fashion speaks, her voice catches the cadence of the Litanies, and the sweet sad music of humanity becomes intoned. The heart weeps when it remembers the Zion of happier days, and the harps we hang on the willows are those of memory and penitence." The above may certainly come under the heading of "Religious Gush," under which title the examiner of last week reviews the late London Mission; though I scarcely think a newspaper or periodical published on this side of the water, would venture to be so sweetly emotional on the subject of Lent.

Lent, if not absolutely a penitential season for the rival crews of the National Boat Race, is certainly one of hard labour, of rigorous and searching discipline, and of the most austere observance. Thirst, and "the weed" are alike interdicted, and gruel becomes a ghastly reality. Since the disastrous defeat of the Dark Blue in 1870, after nine consecutive years of victory, the secret of winning seems to have been lost to Oxford. But the new president has avoided in his selection, the pestilent heresy, as some one has called it, the mania for big heavy men, which has, of late years, been the fatality of the Dark Blue. The eventful 28th of March is as eagerly anticipated as the result of the race.

The news of the capture of King Koffe Kalkallie by Sir Garnet Wolseley has put the nation into excellent humour, but the terrible accounts of the disastrous spread of the Bengal Famine are calculated to make us despond, in spite of the noble exertions of all England to alleviate the distress, and the largo summa that are pouring in daily to swell the Mansion House Fund; under the patronage of our Lord Mayor.

Shirley Brooks, the Editor of Punch was buried in Kensal Green Cemetery last Saturday. He was followed to the grave by many friends in the literary world, and laid to rest near the remains of William Makepeace Thackeray, John Loach, and others, whom in life he had been in friendly intercourse.

The Graphic says that Darwin's "missing link" has been discovered; for on the Island of Borneo, a certain race of wild creatures has been discovered, who walk almost erect, on two legs, measure about four feet in height, construct no habitations, but sleep in caves; and besides indulging in cannibalism, feed on snakes, vermin, ants' eggs. They are incapable of being tamed, and are a stunted type of the gorilla. Their language consists of jabbering sounds, which are not wholly inarticulate. "They turn up a human face at their captors, and females show instincts of modesty; in fine, these wretched beings are men and women."

As a companion to the above, a curious exhibition to ethnologists is now to be seen in London, it is a hairy faced man, and his child. The father's face, with the exception of the eyes, is completely covered with fine soft hair, from four to five inches in length; even the ears are as thickly covered. The effect is not prepossessing, and reminds one of a woolly looking skye terrier. This curious couple was captured about a year ago in a Russian forest. It has been supposed that they are the relics of an extinct race; the extraordinary appearance of the man would almost justify the supposition. Neither father nor son have more than four teeth in the upper jaw, and a surgical examination has shown that no other

teeth have existed, or are likely to. This hairy couple recall the case of the "porcupine man," exhibited in 1731, and whose grandson was shown in 1802; these were covered with long hairy warts, which they shed every spring, as a stag does his antlers.

A most disgraceful fraud has been punished, in the person of a man who was tried last Wednesday, and upon conviction sentenced to twelve months imprisonment with hard labour. This philanthropic gentleman had issued a prospectus inviting ladies to copy manuscript sermons for clergymen, at the rate of two shillings for a thousand words. Applicants were to deposit ten shillings as security for the return of the work entrusted to them. Advertisements to the same effect were inserted in The Times, Christian World and other papers; and the consequence was, that in eleven days, the priest received through the post, more than seven hundred letters, with the contents of which, he, of course decamped. Such instances of swindling, are, unhappily, not rare.

A correspondent of the Church Review says: "Let me say that I am a witness of twenty-eight years standing against the theory, that the offertory can, in the midst of a poor population, keep a church open and free without much suffering in mind, body, and means, to the unfortunate incipient."

We are indulging in spring weather of the most genial order, mingled with frequent fogs, and blight, unusual even for London.

The now Parliament assembled yesterday.

In the present day village rustics do not exist who imagine that Royalty sits permanently on a lofty throne, clad in ermine, with a crown upon her brow, and a sceptre in her hand; while H. R. H. the Prince of Wales, stands reverently before her, adorned with his three feathers in Indian fashion. The humble folk, living even in remote places, know from report, as well as from more reliable sources, that our beautiful Princess of Wales sometimes carries her children on her back, that the Sailor Prince fiddles in public like any other member of an orchestra, that Royalty often appears in checked shooting costume, and that the Crown Prince of Prussia delights in rough ordinary attire, such as a young farmer might wear, and that our Royal Family is pattern of domestic union.

The Procession of yesterday, in which our Queen and her Imperial Daughter-in-law played so conspicuous a part, seems to have given unqualified gratification to our citizens. Her Majesty looked extremely well, and acknowledged, with a gratified expression, the signs of loyalty in her loving subjects. In spite of falling snow, and a thick carpeting of mud, the streets were lined with eager spectators. Windows and balconies were filled, and in many cases, roofs of houses were covered with people. In spite of drawbacks, London looked well, and the decorations were generally very effective. The fair bride of our Duke won all hearts by the simple grace with which she responded to the warm greetings of her adopted countrymen and countrywomen. The Duchess is very much like the pictures of her in circulation, but photography cannot convey the pleasing varying expression of countenance, and the unaffected grace and freshness that are so charming. It does not seem generally known that the Duke and Duchess of Edinburgh are both the descendants of Mary Stuart; and that exactly the same kinship exists between them, as there is between the Crown Prince and Princess of Germany. The auspicious nuptials have been celebrated by the Poor Laundress in strains of questionable beauty; some critics have compared it to a valentine, and another likens it to the lay of the Irishman whom Byron ridicules; the author of

"Princely offspring of Braganza; Erin greets thee with a stanza."

Certain it is, that Mr. Tonynson has not been so happy in his latest effort, as he was with his welcome to our Princess Alexandra.

It is rumoured that the Archbishop of Canterbury, who has been unwell for some time, meditated resignation after Easter. On Friday last the Convocation of the Province of Canterbury was opened by the Bishop of London, acting for the Primate. The unwonted sight of their Lordships, the Bishops, in their scarlet Convocation robes, perambulating St. Paul's Churchyard, produced quite a sensation.

Mr. Adams-Axon, the sculptor, has in hand a large marble memorial of the Brothers Wesley, which is to be erected in Westminster Abbey. The upper part of the memorial consists of medallion likenesses of the Brothers; on the back is a bas relief, in which John Wesley is represented preaching on his father's grave. The work will probably be finished in July. Dean Stanley has consented to its erection near the memorial to Dr. Isaac Watts.

The report of the capture of King Koffe was entirely premature. Nothing but official news has been trustworthy, and that was from a private source. Amongst other trophies brought from Ashante, is King Koffe's state umbrella, (made of black crimson velvet, with gold fringe,) which has been presented to the Queen; and a stool handsomely carved, and ornamented with gold now belongs to H. R. H. the Prince of Wales.

The religious revival threatens to burst out again in France. The Cardinal Archbishop of Paris is going to invite all the ladies of the capital to a grand mass at Notre Dame, in which prayers are to be offered up for the salvation of France. The promised event has been announced from the pulpit by the Lenten preachers.

A course of Lectures on the subject of preaching, to which all the junior clergy of London have been invited, is in course of delivery in a room at the top of St. Paul's Cathedral. The success of the course is said to be remarkable, the attendance of clergy being about four hundred. A correspondent of The Times suggests that a step in the right direction would be, the giving lectures on the scientific use of the clerical voice, in reading and preaching, and the art of composing and delivering sermons memoriter or from manuscript.

Our working classes, wishing to have a voice in the disposal of the funds collected for our hospitals, held a meeting on Wednesday last, to discuss the feasibility of their having a Hospital Saturday annually, when they might contribute among themselves, and thus be entitled to a voice and share in the management of the hospitals of the Metropolis, and have a representation of their own class on the Committee.

The interesting subject of Cremation and Burial is pursued in the Contemporary, and Sir H. Thompson is as sanguine as ever of the success of his proposed scheme. Two thousand bodies a week, according to his calculations, might be burned in London, without the slightest nuisance. The order of our present style of funerals need not to be altered materially. The body would be enclosed in a light wooden shell; a religious ceremony would take place as usual. The mourners would see the coffin put into a compartment, and the door shut. The coffin would then slide down into a furnace prepared, and those who would remain for the space of an hour, would see the remains of their relative or friend, enclosed in an urn ready for deposit at home, or, as Sir Henry expresses it "to the fields, their righteous destination." Thus the process resolves itself into this: Heat a cylinder 7 ft. long by 5 in diameter to 2,000 degrees of Fahrenheit; insert the body, wait fifty-five minutes, and all is over. But what about the sentiment of the subject? We all know that nothing in the world is more difficult to deal with than sentiment.

Will the time ever arrive when the husband shall sprinkle over his corn land, and dress his vineyards with the ashes of his ancestors!

London, March 13, 1874.

## A WITHDRAWAL.

To the Editor of the Church Herald.

Sir.—As my name has lately been published in the Press, as connected with the Church Association of the Diocese of Toronto, I shall be obliged if you will allow me to state in your paper that I wrote to the Secretary of the C. A. Dec. 26th 1873 withdrawing my name as a member.

Your obedient servant,

CHAS. JAS. BLOMFIELD.

Peterborough, Ont., March 31st 1874.

## NOVA SCOTIA.

—A rustic in Halifax, on Wednesday evening, set fire to the clothing of a woman, because she resisted his advances, and the unfortunate creature died of the injuries she sustained. The murderer was arrested.

—Thirty steamers of large capacity fitted for ice navigation left St. John's, Newfoundland, on the 10th ult., for the seal fisheries off the Labrador coast during the month of March. A fleet of sailing vessels left a few days previous to the steamers.

—It is contemplated by steamship men in Liverpool to build an immense stone and iron dock at Halifax for the accommodation of all Atlantic steamers which may be compelled to put into port for coal or provisions. Ships have hitherto been put to considerable expense and inconvenience by being obliged to lie in the harbor, where their supplies have been carried to them in boats.

—A large meeting of manufacturers was held at Halifax last week, when resolutions were passed to present an address to the Dominion Government, asking it to inaugurate without delay a policy of protection and encouragement to the various industries of the Dominion; also in favour of organizing associations throughout the Province for the encouragement of manufactures.

## NEW BRUNSWICK.

—A long controversy is being carried on in the St. John newspapers regarding the establishment of a Canadian Lloyds.

—Lord Kimberley's despatch about the School Act has been laid before the Local Legislature. A St. John paper says: We are in a position to state that our much maligned public school system is progressing capitally in all the countries of the Province, are two or three in which the separate school party are strong, and play the part of determined obstructives.

—The New Brunswick Assembly has been considering the advisability of abolishing the Legislative Council of that Province as an expensive piece of machinery which can very well be dispensed with. Should New Brunswick make up her mind to throw the "old ladies" overboard, Quebec, Nova Scotia, Prince Edward Island and Manitoba might well follow the example. Another question of equal importance before the New Brunswick Legislature, is that of a Maritime Union.—E.C.

## EXTRAORDINARY SCENE IN A CHURCH.

—On Saturday morning 21st ult., an old man named Walters proceeded as usual to the Church of St. Dunstan, Fleet-street, London, at half-past four, to regulate the warming apparatus, and on going up the middle aisle he was horrified at observing a tall black figure rise up from one of the pews. Terror-stricken, the old man rushed from the church, and related the circumstance to the policeman on the beat, who at once declared that it was not a case for his interference. An inspector arrived shortly afterwards, and on entering the church a tall negro with an open bible in his hand was observed in the aisle. He was at once conveyed to the police station, when it was found that he was an escaped lunatic named Whatson, an inmate of Dr. Stocker's Asylum at Peckham, from which place he had escaped on Wednesday night. It is supposed that he had secreted himself in the church after Thursday night's service.

BEST.

At 223 Niagara St., Toronto, on Sat. March 24th, the wife of Rev. R. Harrison, of a daughter,

## POETRY.

## My Confirmation Promise and Confession

I DO.  
From out my inmost heart, my early vows,  
Here in God's Presence, and in this His House,  
Before God's Church renew.

I DO  
Desire, through life's temptations—crucifixion—  
To be a faithful soldier ever to remain,  
And His strait path pursue.

I DO  
Bewail each sinful habit, word, and thought  
That with my soul to ill condition brought  
Though my Lord's will I knew.

I DO  
My Baptism's act confirm and ratify;  
And all it pleas'd me to believe, hereby  
Humbly assent unto.

I DO  
In glad obedience to His Word, to spend  
My life in Jesus' Holy Church intend  
With purpose strong and true.

I DO  
In mute submission, how this soul of mine,  
That Gon the Holy Ghost, with pow'r Divine,  
May thy whole man renew.

I DO  
With trembling hope and reverend awe, entreat  
Leave to draw near, and at the Mercy-Seat  
With hallow fervor, in Communion meet  
God's faithful chosen few.

I DO  
Pray and believe Gon's love shall with me abide,  
His Angels guard me, and His Spirit guide  
To all things pure and true.

Then,—should dark tempests brew,  
And creedless worldlings strive my faith to mar,  
And lure my course from wisdom's precepts far,  
Who say—"they cannot these high truths receive,"  
—O! let me but this simple answer give,—

"I DO"  
And—when earth fades from view,  
Shall not rejoicing seraphs hymn the day  
When the Good Spirit moved my lips to say  
I DO!

## LITERATURE.

## FANNY'S FORTUNE.

BY ISA CRAIG-KNOX.

## CHAPTER XXI.

## FADING.

THE winter had been a mild one. The spring came early. All about the neighbourhood of Park Villas the hedges were greening. Primroses were gleaming in the gardens, and would have been gleaming on the banks, but that it was too near London for the least flower to live in freedom. There was that indescribable sweetness in the air which is felt in spring-time only, though it is no longer the season of the poets. The birds felt it, and sang; the earth felt it, and blossomed. Alas! for those who did not or could not feel it—for the pent-up city children; or for the youth cankered and blighted; for the manhood, conscious that a glory had passed away alike from earth without and spirit within.

Lucy Tabor came out of the house and into the high-walled garden, in the sweet March morning, and stood on the steps for a moment listening to the birds, the sunshine bending down her eyelids. Muff jumped about her, and wriggled his fat little body with delight, and started away as if he was saying, "Now for a run." He made one start and came back again, wriggling whining, for his mistress did not move. She used to try races with him down the garden walk, and that was what he wanted now. He looked up in her face and said so—plain as dog could speak.

She understood him perfectly. "No—no, doggie," she said, and shook her head at him sadly. A sparrow lighted on the path and Muff was after it as fast as his little legs would carry him. The bird hopped on to a branch of lilac, and chirped at him, chaffing him unmercifully. He felt it, and came back to his mistress a miserable dog.

Lucy's eyes ran along the ground. On the brown earth the bright spring flowers shone radiantly. Here a cluster of crocuses shot up their tiny flame-spikes; there a knot of primroses lay like drops of sunshine, and a solitary snowdrop hung its head between. With a sigh Lucy stooped and gathered it. Then she went down the walk; from spot to spot of blossom, and gathered all she could find. She brought in quite a posy—the firstlings of her flock. Her mamma was in the dining-room still. Mr. Tabor had been gone an hour or more. "See," said Lucy, holding the flowers towards her mother; "and, oh, mamma! to think that they are blooming and that she is fading."

The flowers she had gathered were for Geraldine Lovejoy. As the spring had advanced she had become weaker and weaker, and now the doctor had given it as his private opinion that she would not recover.

Lucy had been deeply interested in Geraldine from the first. She liked her better than she liked Ada, whom she did not quite understand—indeed, it would have been strange if she had for Ada did not in the least understand herself. Geraldine, whose qualities lay more on the surface, loved books and flowers and music, which Ada could not satisfy herself with, because other things were so much more necessary, especially money—which, indeed, could procure them all, and the girl brooded, was dissatisfied, and restless and eager, and, it seemed, worldly in her

longingness. So Lucy brought Geraldine her favourite books and read them to her, and in the new atmosphere, and her invalid quietude and calm, Geraldine's mind grew like a hot-house plant. Life appeared before her in a totally new aspect, no longer a treadmill round of working to live, and living barren of all nobler result, but a great triumphal progress, leading to all that heart could desire of beauty and good.

Everybody round her, too, was so good, and indeed it seemed as if the little circle of Park Villas had wanted something on which to expend their more unselfish affections, so great was the flow of tenderness towards the fading girl. Lucy was a daily visitor, and Arthur Wildish found his way there in her train, and furnished an enlivening element, especially delighting in drawing out Ada.

For Mrs. Austin Geraldine had developed a strong attachment. Mrs. Austin would bring her costly delicacies, but there was something in Ellen which was more to the girl than these. She had little enough appetite for earthly food; but she had an undefined craving for all spiritual nourishment, and she had fastened upon Mrs. Austin as the one from whom she desired something that the others had not to give. There was something religious in Ellen's aspect which attracted the girl, though no word of formal piety had been spoken between them.

Geraldine, though she knew it not, was fast fading away from earth. At first she had not assumed invalid habits at all, but had gone about the house, with her slight cough and drooping figure, and even crept out in the sunshine, and gone once or twice to church. Then the doctor had forbidden her to go abroad, and she had moved freely from room to room, gradually growing weaker and weaker, until she had to be assisted in that. Then the downward progress was more rapid. A day came when she could not leave her room at all; and another followed when she had to remain in her bed; and still her eyes were not opened. The weather was trying, they said, and if she could only eat and drink and take enough medicine, she might get well when the summer came.

It was to Mrs. Austin that the doctor first spoke his assurance, that all hope was vain; and having broken it to Fanny and the rest, to all indeed with the exception of Ada, even to Mr. and Mrs. Lovejoy, who came about once a week now, it was she who was selected to tell Geraldine herself. They feared to tell Ada first, lest the scene between the sisters should be too painful, and they trusted to Geraldine to soften Ada's grief. Ellen was left alone with her for the purpose, trembling at the task before her and praying that she might have strength to do it tenderly.

"Are you feeling very ill, dear?" she asked, bending over her.

Geraldine looked up at her with eyes grown unnaturally large and bright, and did not speak, but gave a patient smile and little nod for answer.

Ellen went and poured out a cordial, and saying, "Take this, dear," raised and supported her while she drank it. "Raise me up a little," said Geraldine, "I feel so faint. Often in the night I seem to be sinking, sinking, sinking down through the bed and the floor and the earth. I was feeling it now. I like your arm round me so."

Ellen's heart beat. If she did not tell her now, it would soon be too late. "Would you like some one to pray with you?" she asked, touching the girl's forehead with her lips.

Ellen will never forget the look of terror that dawned upon Geraldine's face. Her breath failed, and she sank into a momentary swoon. But Ellen stood fast, upholding her, though unable to keep her tears from falling.

At length Geraldine opened her eyes again and looked up at her, whispering, "Am I so ill? am I going to die?"

"We will try and keep you as long as we can, dear; we love you very much," said Ellen; "but God is calling you away from us; you must trust in His love; you must try and say His will be done."

"Oh! I can't—I can't!" came from the parched lips. "I want to get better, and get up and go home."

"My darling, you are going home to God and to Jesus Christ our Lord. You would not go unwillingly?"

She closed her eyes and did not answer, and Ellen in a low voice repeated the Lord's prayer. Geraldine's face grew calmer, and soon Ellen laid her down like a child asleep. But in a little she woke again with a start and a look of fear, painful to see, and when Ellen would have spoken, she begged her quickly not to speak of that.

They had trusted to her to tell Ada, but she did not. All the day her eyes followed wictfully her sister's every movement; but she spoke little, and not at all of herself.

Mrs. Austin stayed with her that night, and in the night Geraldine's mental suffering increased with the restlessness and exhaustion which generally came on then. Ellen was always by her when she woke from her brief snatches of slumber, always ready

to support her in her arms, and to whisper all that she knew of the consoling words of inspiration; but in spite of all, cold dows of terror stood on the girl's forehead. Not only did she cling to life, which had never before seemed so inviting, but she shrank from death, with all the horror of a child who dreads the darkness.

In the morning, after consulting Fanny, Mrs. Austin wrote to Mr. Huntingdon, begging him to come and see Geraldine. The note was sent by servant who brought back the message that Mr. Huntingdon was not at home.

## CHAPTER XXII.

## SOMETHING WRONG ABOUT THE HEART.

The first Sunday after his humiliating proposal—or rather non-proposal—Mr. Huntingdon had dreaded the appearance of Mrs. Austin in her pew near the pulpit; he also dreaded her non-appearance. He had to strive hard on first entering the desk to banish her from his mind, and never raised his eyes for a moment during the service.

He had been thinking what were her feelings towards him, now that in all probability she had drawn the correct conclusion from his conduct. These thoughts seemed to struggle upwards in his mind, but by great effort and determination he kept them away while he was engaged in the services of the Lord's house.

Once or twice he stumbled in his sermon at some remote allusion to the riches of this world. How dared he measure things by the high, unworldly standard of the Gospel? How should he ever be able to denounce that worldliness which now seemed to him the one thing against which he was called to preach, the thing which above all things was closing men's eyes and hardening their hearts.

The next Sunday came, ar' Mrs. Austin was not present. He was spending the day in rest, and in sitting with Geraldine, who needed constant attendance now. Mr. Huntingdon tortured himself with her absence, as he had done with her presence. She could not listen to him any more, that was evident. It was quite natural, even justifiable, her falling away from him. What could his ministrations be worth to her? Would not every hearer he had fall away from him if he knew this secret of his?

Mr. Huntingdon did not feel this torture sharply; he might have thrown it off in some way more readily if he had; but he felt it in a dull, heavy, constant fashion, and was patient under it, as under a hurt deserved. But he was not like men such as Philip, who can bear their burden alone—nay, in some sort take a savage pleasure in its galling them. He longed for solace under it, for help to bear it—human as well as Divine. And failing to find this, he began to feel ill and depressed beyond measure. He was weak and languid; through all his robustness and ruddiness the fact made itself apparent. He was pale about the lips; and had a withered look. He felt an utter want of energy, a prostration of spirit greater than any he had ever known. He told two gentlemen whom he met coming out of church that he was ill. They said he looked ill, and duly commiserated him. Then they told their wives, who communicated to other wives the interesting intelligence, and the commiseration spread. On Monday inquiries were made at his lodgings. On Tuesday an old lady sent him a parcel of lambs'-wool hose with a letter informing him how best to guard himself against the inconveniences of the season, and beseaching him to take care of his throat, in which she had noticed a huskiness. On Wednesday he encountered a bevy of youthful matrons, and was entreating to keep indoors, as the wind was in the east, and he looked really dreadful.

"You are overworking, I am sure," said one, without the faintest notion of what constituted overwork.

"No, not that, at any rate," he answered; "it is possible I may not be working enough."

"Isn't he a dear?" said one to the other when they had bidden him good-bye.

Nevertheless he went home and began to feel "dreadful." He assured himself that he was on the eve of a breakdown, that the energy which had flagged would return no more. Perhaps he might never be allowed to do any more work; he would have to go home, give up his charge, and drag out weary months, or even years in sickness and inaction. And yet when he called in the merry young doctor, who examined him with care, all the satisfaction he got was—"My dear fellow, there's nothing whatever the matter with you. You're sound as a bell—a little out of tone, perhaps, with a slightly relaxed throat, but nothing else."

Privately to himself the doctor remarked, "What cowards those strong healthy fellows are in the matter of disease; but he certainly does look pulled—something wrong with the heart, I fancy," and he laughed knowingly.

But Mr. Huntingdon felt he could endure it no longer, so he packed some things into a black bag, and early next morning went off by train to Norwich. His father and mother with sister

Clara lived thoro in a quiet and unpretending manner. They did not expect him so soon again, for he had very recently paid them a visit, nevertheless they were glad to welcome him unusually glad. On the last occasion he had come to confide to them the intention he had formed with regard to Mrs. Austin. It was to them a matter of the deepest moment whom he should marry; perhaps they would have been glad if he had remained single for their sakes; but they had not thought of opposing him—nay more, they had heartily wished him success. They had heard his eulogium on Ellen with perfect confidence in the excellence of his choice, and they had awaited with trembling anxiety the result of his proposal, of which he had modestly told them he was by no means sure

Then had come a letter to Clara, a letter which ran:—

"DEAR CLARA.—Think no more of what I came down to tell you; it has all ended in smoke. You are not going to lose your big fellow after all. You had best make up your mind to keep him altogether. Some day you shall come and be my little housekeeper, and bully me as much as you please. I leave it to you to tell this piece of news to those whom it concerns, as lightly as possible.

"Your affectionate CHARLEY."

This Clara naturally interpreted into the fact that her brother had met with a refusal, and she could have cried, half for sorrow and half for joy, only she never did cry. The emotions struggled together on her pale, upturned face, and she ended in feeling heartily indignant with the unknown object of her brother's choice, whom she could not in the least realise from that brother's description.

And now here he was again; he had come back to them after his defeat, and they felt doubly tender to him for coming then. He was only going to stay a couple of days, and go back on Saturday, taking Clara with him. Clara longed to go; but she shrank a little from what it involved—of mixing with a new set of people, of meeting the eyes of strangers.

He did not speak of his disappointment to father or mother, neither did they to him. They respected his silence with the delicacy which ruled them in all their dealings with their children. But Clara was in his confidence, and thought that he might like to speak more fully if the ice was broken. She was sitting in the room with him, and he was writing, or trying to write rather, for he walked up and down, or sat with his head in his hands, looked out of the window, or spoke to her—in short, exhibited all the distraction of a man who has to write and cannot.

"Shall I leave you, Charles?" said his sister.

"Yes," he replied; "perhaps I had better be alone. I'm a great humbug, Clara."

"You are no such thing, Charles," said Clara, with an indignant flash from her blue-grey eyes. "Did she say anything very unkind to you?"

"She! Mrs. Austin, you mean? No. What put such a thought in your head?"

"You are only vexed by her refusal."

"She did not refuse me," he said;

"I never asked her."

"How was it then?" she inquired innocently; "I don't understand."

"Don't say anything more about it," he answered.

"Not if you wish it to be so," she said, leaving him, rather puzzled, but greatly mollified towards Mrs. Austin.

He was ashamed that his sister should know how it had come about, and his shame deepened the humiliation; but at length the sermons were written, and packed in their case into the black bag, and the brother and sister returned together.

The first thing they encountered was Mrs. Austin's note. Clara saw the peculiar paleness, which was the sign of strong emotion, deepen round her brother's lips, and his big hand trembled as he took it up. "You won't mind my going at once, Clara?" he said.

"Won't you stay and take a cup of tea first?" she pleaded.

"Look, dear; you won't wish me to stay when you read that." And she did not.

A few brief words told that Geraldine was very ill—dying; would he come to her at once? He did not even take off his hat; he went straight out of the house, leaving the note in his sister's hands. Clara was more puzzled than ever, but she looked almost fondly at the little note, and laid it up carefully in his letter-rack.

Mr. Huntingdon went straight to Fanny's. Mrs. Austin was leaving the house as he entered it. It was their first encounter, but Mrs. Austin met him with a simplicity and welcomed him with an earnestness which reassured him. She hurried back into the house to speak with him.

"I was sorry to have been absent when you sent for me," he said. "How is she?"

"There is no change," said Mrs. Austin; "it is terrible to witness her fear of death. Oh! Mr. Huntingdon I am so glad you are come; you may be able to do something for her."

"Thank you for sending for me," he said humbly. "What is it she fears?—God or sin, I mean," he added.

"It is the mere fact of death, I think

—of going away from all she loves, of separation from the body."

"Can I go to her now?" he asked.

"Yes, I think so. There is another thin<sup>t</sup>g I wish to say. There is a young or sister with her, who knows nothing of her danger. We trusted to Geraldine to speak of it herself, but she does not; she will learn it from you perhaps."

"I understand," he said. Then they shook hands and parted; for Fanny, to whom his presence had been made known, came to lead him up-stairs to Geraldine's room.

He sat down by her bed and spoke a few kindly words, which he felt sure she did not hear. She evidently regarded his ministrations as part of the dreadful rite and ceremony of death, and looked at him with dismay. But she was silent. Ada was watching him with wondering eyes. Then he knelt, and Fanny kneeling, signed to Ada to do the same. The attitude and sacred exercise of prayer for a time kept down the girl's rising passion, but at the first direct allusion to her sister's state, she started to her feet, and sobbing her protest against it, flung herself on Geraldine's bed.

Mr. Huntingdon had never witnessed such a scene—such utterly undisciplined moral natures he had never seen called to deal with, never before had the awful responsibilities of his position as a minister of religion been forced upon him. He prayed, he entreated, and he stayed till peace was restored, and Ada was sitting holding her sister's hand. "Shall I come again to-morrow?" he asked at parting; and with one voice they answered, "Yes."

It was necessary to procure a nurse for Geraldine, whose nights were very bad. Mrs. Austin and Fanny had shared the task with the servants for a week or two, and they would not hear of Ada sitting up, though she had pleaded hard to be allowed to do so.

Fanny sent for Mrs. Lovejoy to consult her, and she proposed at once, as there was no hope for Geraldine, to take her home. But that Fanny could not allow—besides, Geraldine was really too ill to be removed. Then Mrs. Lovejoy proposed that she should come and nurse her daughter where she was. She arranged it all herself. She was to come every night, and be with Geraldine till morning, getting what rest she could on a couch by her side: in the morning she was to go back to see to Beatrice and her husband, promising also to seek rest at home. But this she did not do. The endurance of Mrs. Lovejoy was perfectly marvellous, and was only equalled by her abstemiousness while under Fanny's roof.</

Elder's place (the last Elder died almost 100 years old) is supplied by a very respectable retired schoolmaster, who claims to be descended from the great Reformer, Bishop Bullinger. It is rather odd that the late and the present Dean of Canterbury, on being blamed for their assistance at non-episcopal services, did not point at this evidence of actual living and surviving practical Catholicity in their Cathedral.

One suggestion and I have done. Frenchmen and other foreigners knowing French, are often traveling through the old city; if their attention were drawn by boards in Canterbury, Dover, Folkestone, and Ramsgate, to the fact that Protestant worship in French was performed on Sundays in Canterbury Cathedral, many would be led to hold hand for the Sunday, and avail themselves of it.—Rock.

## SELECTIONS.

—Th. Paris Liberte has been edifying its readers with a minute description of Mr. Gladstone. "He is," says the writer, "a thin, pale, old man, a little below the middle height, slightly bent not in the back, but above the hips. His step is unequal, brusque, and jolting, but under this appearance of weariness the natural vigour of his constitution may easily be perceived. He wears no overcoat—although it be severe weather—but an ordinary cutaway, carries an umbrella under his arm, and hat at the back of his head. Two curly locks of grey hair enframe his forehead. He is like M. Nisard, of the Academie. His countenance expresses not only the absolutism of thought, but the authority of command. Added to this is the most distinctly marked 'English air'—that English air which is disappearing in the new generation."—Graphe.

—Who has not heard of Nuremberg, that quaint old Bavarian city, whence come so many of the toys which are the delight of children? asks the London Sunday School Teacher. If there are any who have not, perhaps an incident which has just occurred there will fix it in their minds—an incident which will sound strange enough to Canadian ears. In starting the first Sunday-School in the place, two Reformed Church pastors suddenly found themselves arrested and condemned to pay a fine, or go to prison for a week on a mere kink in the laws regulating schools in general. They appealed to a higher court where they were honorably acquitted in the presence of a crowded auditory. This is looked upon as quite a victory for religious freedom, and the beginning of a more wide-spread interest in the Sunday-school cause in Germany. As there are many in this country who fail to appreciate the same cause here, possibly the arrest of a superintendent or two after the Nuremberg fashion might break up some of the prevailing apathy.—Ex.

—A letter from the Post correspondent at Rome says the clerical party are continuing their resistance against the archaeological explorers who have thrown down the cross in the centre of the Coliseum, and removed the chapels of the Via Crucis in order to get a more exact plan of the substruction of the arena than what was obtained by the French during their occupation of Rome in the beginning of the present century.—The French excavations were limited to the central part of the arena, and, deeming that the circumferential parts were similar, their engineers were satisfied with what they had seen, and orders were given for the cavity to be filled up again, especially as, in the insecure state of the city, it offered a dangerous hiding-place for robbers and malefactors. Now, however, the earth excavated is being taken away, so that we must suppose that the substructures will be kept permanently open to the public. The Cardinal Vicar of his Holiness thinks such studies no excuse for the desecration of a place of worship and pious resort, and therefore he has published an *ad vocato*, requesting the faithful to visit during three days the church of St. Clement, where reposes the body of St. Ignatius, one of the most illustrious martyrs of the Coliseum. Thence to ascend the "holy stairs," and to conclude their devotional pilgrimage with a visit to the basilica of Santa Croce in Gerusalemme, where are exhibited the holy relics of the Passion of our Lord. It is specified in his Eminence's manifesto that these devout acts are intended to expiate the profanation of the Flavian Amphitheatre. A triduum has been celebrated for the same object in the Minerva Church.

Not SATIRICAL.—The Church Union on "jaded preachers" suggests a trip to Europe. With money to pay the way it is good to go.—Edward Everett Hale gives us all some of the fruits of his raid into Europe last year in a little volume of four sermons, which he preached to his congregation in Boston and which Roberts Brothers have just published "at the request of some who heard them." Their freshness, life, and novelty of view will be likely to suggest to many congregations the expedient of sending their jaded pastors to Europe next summer to see if they can pick up as many new ideas with which to quicken their preaching on getting back. One of Mr. Hale's sermons is on "The Vienna Exhibition"—a rather secular topic for

the pulpit, it may be said; and yet Mr. Hale finds it a mount of vision from which to give us some catholic and telescopic glimpses at Christendom. In another sermon he does most suggestively with "Pilgrimages;" in a third he speaks of "Open Air and the Aryan Virtues;" while in a fourth he discourses upon some interesting and instructive aspects of "Worship in Europe."

SATIRICAL IN ITS WAY.—The Church Union, New York, commences a recent issue, thus:—Goldwin Smith, who pronounces that Americans naturally hate Englishmen, has apparently adopted the New Testament method of punishing us for our enmity, namely, by doing us good. On his recent return to England the rumor went abroad that he had left these shores never to return to them; and those who know the peculiar horror he has of a sea voyage, which in fact is a prolonged misery to him, thought it not unlikely that, having once more reached his native land, he would not again allow himself to be separated from it by the barrier of three thousand miles of unapproachable brine. Private letters, however, have just been received from him, announcing his purpose to be in America again very soon, and to give his lectures on history at Cornell University as usual. All this service he renders absolutely without pay; and thus it is that he treats those people who, as he supposes, unanimously hate him for the crime of being an Englishman. We are doubly glad that he is coming back. He comes to correct our ignorance upon English history. We trust that we may be so happy as to correct his ignorance upon American sentiments.

## Special Notices.

## Bronchitis.

FARWELL, DIXON COUNTY, N.S., January 1868. Mr. JAMES J. FULLER, in the winter of 1866, I was afflicted with a severe attack of bronchitis, and although our Doctors were very attentive, and used all means in their power, they failed to afford me much relief. I obtained your Compound Syrup of Hypophosphites, and took it until it made a permanent cure.

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