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D. C. W.

NOVA SCOTIA Church Chronicle.

VOL. II.

HALIFAX, NOVEMBER, 1866.

No. 11.

"Ad profectum sacrosanctæ matris ecclesiæ."

CHURCH INSTITUTION.

Third Paper.

INSTRUCTIONS, prepared by John Tidd Pratt, Esq., the Registrar of Friendly Societies, in England, for the establishment of Friendly Societies; with Rules and Tables.

Adapted to the purpose of the "CHURCH INSTITUTION." for Nova Scotia, by the Chairman of the Committee of the Diocesan Synod, appointed to consider this project.

N. B.—Mr. Pratt, is not responsible for any part of these papers, which is printed in italics. It must also be noted that Mr. Pratt's instructions apply to societies open to all denominations, whereas the project now under consideration is a strictly Church Institution.

ENDOWMENTS.

Endowments of not less than 10*l.*, or more than 200*l.*, may be assumed by members for themselves or for their Nominees at any time according to the Tables.

If any Member, having assured an Endowment for himself, shall die before the payments have been completed, then the money received by the Society shall be paid to the party nominated by the member according to the rule below, or if no Nomination has been made, it shall be divided among his Relatives according to the Statute of Distributions.

If a Member assuring an Endowment for himself, cannot continue his payments, he shall give notice thereof to the secretary, and the committee shall thereupon take such measures for the repayment as they may think the case requires.

If any member, having assured an Endowment for a nominee, shall die before the payments have been completed, and notice thereof has been given to the society, within six months of the death, together with a declaration in writing, stating that no person is willing to continue the monthly contribution, then the money received by the society shall, at the discretion of the Committee be paid to some Relative for the benefit of the Nominee, or retained, until the period has elapsed; at which the payments were to be completed, and then it shall be paid to the Nominee, or should the Nominee die in the interval, it shall then be paid to the person or persons appearing to the trustees to be entitled to the effects of the deceased Nominee.

If the Nominee, on whose behalf an Endowment has been contracted for, by any member, shall die, before the requisite payments have been completed,

1/50
1/1000

then the money received by the Society shall be paid to the person or persons appearing to the trustees to be entitled to the effects of the deceased Nominee.

The Secretary shall keep a book, in which a member may nominate in writing the person to whom the money paid for an endowment for himself shall be paid on his decease, such person being the Husband, Wife, Father, Mother, Child, Brother, or Sister, Nephew, or Niece of such member (18 & 19 Vict. c. 63. s. 31). Any member may revoke such Nomination by a written notice to that effect, signed by himself; and it shall be the duty of the Secretary to see the Nomination erased. The member to pay 3d. to the Management Fund for each Nomination or Revocation.

By a MONTHLY PAYMENT of the sums under-mentioned \$50 or any Multiple not exceeding \$1,000 may be secured on the Conditions before stated, at the end of

	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.	Yrs.
							from commencing to pay									
For							cents	cents	cents	cents	cents	cents	cents	cents	cents	cents
\$50	80	66	57	48	42	38	33	29	27	25	23	20	19	18	17	16

These rules and tables are certified by the following Actuaries.

Samuel Brown, Guardian office, Lombard street.

A. G. Finlaison, National Debt Office.

Peter Hardy, London Assurance, 7 Royal Exchange.

Charles Jellicoe, Eagle Insurance, 3 Crescent Blackfriars.

A. Scratchley, Western Life office, Parliament street.

Thanks are offered for suggestions received.—The Probable number of members in each parish should be forwarded as early as possible to

REV. D. C. MOORE,

New Ross.

We observe from the American Church papers that Colonel Lowry was introduced to the Board of Missions by the Bishop of Western New York, and invited by the presiding Bishop at the time to address them. His remarks on the occasion may interest our readers.—Ed.

My Lord Bishop, Rt. Rev. and Rev. Sirs, and Gentlemen of the Latty :—

A soldier from my youth, I am quite unaccustomed to extemporary speaking, and so but ill-able to address this august body as I should wish. I feel, however, profoundly the compliment so unexpectedly paid me by the kind introduction of my friend, the catholic-hearted Prélate of Western New York, and by the welcome given me—a stranger, and of another country—by the Fathers of the American Church, and the Members of the Board of Missions here present. We are two nations; yet—thank God—but one Church.

During the last five years it has been my privilege, in the course of military duty, to have been quartered in many different parts, and in almost all the Dioceses of British North America. I have everywhere watched with great interest the

rapidly increasing development of our Church, in the completeness of her organization, in those Provinces. I have during the same period read and heard much of the happy progress that Church is making in the United States, and it has been a matter of deep interest to me to come here, as I have done, and see it for myself.

I have been present throughout the greater part of the proceedings in this House of God during the last three days, and they have come very close home to my heart and feelings. I do rejoice, as a member of the one Catholic Church, in the healthy life she is manifesting everywhere, and in no where more than in this great country. Thankfully I hear of the enlarged return to her communion, and it was with very peculiar interest that I listened to the stirring record of the first few months of a Missiourary Episcopate in the far West, which has been addressed to you this afternoon by the Bishop of Colorado. May the help which His Lordship so strikingly and so faithfully called for, to do the Lord's work in—as we believe—the Lord's own way, be vouchsafed. Earnestly and entirely did my heart go with the warm commendation of that admirable statement expressed to the Board by the Hon. Mr. Ruggles.

As I passed, for the first time, through a portion of this country, I was struck with the size and progress stamped upon everything. Your Steamers, your Hotels, your Railway, and travelling system, are all immense; and I could not but feel impressed with the thought that so too are the duties and responsibilities devolving on you as a Church. Oh, may it more and more be yours to do a mighty work for your country in the great Master's cause. I can assure you of the progress of that cause in Canada, and that we, too—like you—are pushing forward our Missionary outposts to the West.

Let me say, in conclusion, that I remember with pleasure the warm greeting to our Metropolitan and the Procutor of the Provincial Synod by your House of Bishops and General Convention of the Church last year at Philadelphia. My mind recurs, too, to many acts of cordial inter-communion between the churches within the few years I have been in British North America.

Remembering those acts, and the benefits which must accrue to our Church, to our nations, and to the world at large, from mutual accord, I pray that they may be multiplied. Only let us of these two nations, using the same language, and the same book of Common Prayer handed down to us by the same glorious history, and inherited from the same forefathers, thus live and thus work together, and blessed shall be the result. I thank you for the welcome you have given me.

On Colonel Lowry's being personally introduced by Bishop Coxe to the several Bishops and members of the Board present, he mentioned having visited the American Mission at Athens, and stated that he believed it to be doing a good work under the Rev. Mr. Hill. Colonel Lowry also expressed regret that he had failed to note before the Board the deep gratification conveyed to all English Churchmen by the action taken by Bishop Potter in his noble letter, and by the Church at large in the States, on the death of Mr. Keble.

THE SCOTTISH CHURCH.

In a late letter, Hugh Scott of Gala, thus speaks of the Scottish Church:—There is no Church in Christendom which has made such a steady advance within the last twenty years. The work at Dundee has been perhaps the most successful evidence of "life" in the Church. There we have four flourishing churches, where formerly we had but *one*; and besides, seven flourishing schools, where formerly we had none. In other parts of the Church we behold progress. The Glasgow Diocese has more than doubled. We have organized almost entirely a new machinery of schools throughout the church. Within the last two years we

have raised nearly £60,000 towards the schemes of the Church, which the writer in the previous article declared to be visionary.

The alleged progress of the Roman Church in Scotland hardly deserves a passing criticism. In such towns as Glasgow, Dundee, and Edinburgh, and indeed over the whole of Scotland, there has been a large immigration of Irish. Amongst the indigenuous population we are not aware of any but isolated conversions; and these have been made the most of.

THE COLONIAL CHURCH.

Mr. J. D. Coleridge, M.P., thus speaks of the Colonial Church—

“Speaking in the presence of great English ecclesiastics, of whom I will say no more than that every one who knows them must respect and venerate them—I will yet say that if I wanted to pick out English Churchmen free from the slightest taint of withering worldliness, with aims as pure and lives as noble as it is given us poor creatures to attain to—if I wanted to prove that Andrewes and Hooker, that Wilson and Koble, were not without successors in the communion which cherishes their memories, I should go across the sea for my specimens of primitive self-denial and piety, and point to Field and Mountain, to Medley and Mackenzie, to Selwyn and Patteson, as conclusive proofs of the truth of my assertion. Such men as these are not the products of a falling Church: But if we venerate and admire them, unless our admiration is to degenerate into a wordy sentimentalism, we should show it by an active and practical assistance to them in their needs, and sympathy in their difficulties. If their lives are notes of the Church, we should cling closer and closer to the Churches they belong to; and more particularly is this our duty now.”

“To my mind the great religious difficulty of the time is to reconcile freedom of inquiry with the just claims to submission which a Divine revelation puts forth; and one great religious danger of the day is the tendency unduly to fetter Christian liberty from a pious and I will not say an altogether unfounded apprehension of the peril to which the Christian scheme, as a scheme of divine revelation, is now exposed. Now, this danger will be largely increased if each Colonial Church is to set up its own standard of doctrine, to be set entirely free from the influence which the learning, the moderation, the tolerance, the wide and wise Catholicity of the Church in this country (speaking of it generally) may be expected to bring to bear upon the daughter Churches. It is unpractical and, I think, unwise also to suggest any renewal of the legal connection. That legal connection, if ever it existed, is gone, and gone for ever, and on the whole I am glad that it is so. Looking forward to the time when our colonies shall become independent it could not be maintained; for whatever reasons may be supposed to exist for a Pope of Rome, certainly none exist for a Pope of Canterbury. All the more reason, therefore, why an informal influence, that which is the result of kindly sympathies and wise and liberal assistance, should be maintained by the Church of England over Churches which may look up to her as their mother and founder, though she is their ruler no longer.”

And again, at a meeting of the Bath and Wells Diocesan Society, they had heard lately from the Archbishop of Westminster that Protestantism had expired, and that it was only in the Roman Church could be found life and activity:

“He ventured to think that no man of similar eminence and ability could be so mistaken. If the Archbishop meant merely by Protestantism that narrow religious

Puritanism which found its best religious duty in abusing the Roman system, which thought the nearest way to heaven was the furthest from Rome, he might be right enough. That Protestantism never had, and never could have, more than a galvanic life, and even that was fast forsaking it. Such Protestantism received no countenance from the great Protestant bodies of France, Germany, and Scandinavia. But if the Archbishop meant that the Protestantism of the Church of England was dead, the spirit which he (Mr. Coleridge) took to be the only true Protestant spirit, which taught us to inquire before we obeyed, which made us yield indeed to such authority as could show satisfactory reason for its authority, which valued personal truth and honour above all things, and which resented all interferences with the sanctities of home, and any attempt to stand between a man's conscience and his God—if the Archbishop thought that spirit was dead, he ventured to think he was grievously mistaken, and that spirit never was stronger, never was more alive, than now. And he hoped, in the advance and spread of the Church of England, animated, as he believed she was, by that true spirit, we should find to it the best and most effective contradiction.

CORRESPONDENCE.

TO THE EDITOR OF THE CHURCH CHRONICLE.

Rev. and Dear Sir,—In accordance with your request, I have noted in the following remarks anything—connected with a short visit to the United States—occurring to me as at all likely to interest your readers.

Arriving at New York at the time of assembly of the House of Bishops for the purpose of consecrating one, and electing another, Missionary Bishop, as well as on the occasion of the meeting of the Board of Missions, it was a happy opportunity of hearing and seeing something of the working of the Episcopal Church in the States.

Whilst from the small attendance of the laity of New York, not members of the Board of Missions, there was scarcely manifested that general interest in its proceedings which I expected, the proceedings themselves were most striking and interesting.

When the House of Bishops was not sitting, its members were present, and took part in the discussions of the Mission Board, which met in the Church of the Ascension. Not the least interesting addresses, however, were those of the lay members of the Board.

I need not detail all the different subjects entered on. They included a carefully drawn up comparison of the state of the Church in 1836 and in 1866, showing very forcibly the progress made in those 30 years. Not less forcibly, however, did such comparison draw out the fact that if the Church is to meet, and keep pace with the progress of the country, her growth must be not less rapid in the future than in the past.

Interesting matter was given on the subject of the Freedmen's Aid Society; and the absolute necessity of the Church taking up, in a large-hearted and thorough manner, the religious training of the Negro, was strongly enforced.

The Bishop of Tennessee was very earnest in pressing on the Board the importance of sustaining the Colored Orphan Asylum at Memphis, in which there are fifty baptized children of the Church. The impoverished state of the South render-

ed help from a distance, for this purpose, most necessary and urgent. He stated it as his conviction that the best way to do the work amongst the freedmen was to give them clergymen of their own class and color.

The whole matter of the working of the Mission of the American Church at Athens—of which, some years since, I had seen a little—was gone into; its usefulness was thoroughly vindicated, and its furtherance and reinforcement declared for. Interesting reports of the state and progress of Missionary work in Africa, in China, in Japan, and in the Sandwich Islands, were also read to the Board.

The accounts given by the Bishops of those immense Dioceses in the West of this Continent, were, perhaps, the most striking and interesting parts of the proceedings. One was made to realize the necessity of sending young and active men to do the work of Chief Pastors in such fields. Yet is the work full of hope and glorious promise. The record, so simply but so earnestly given of the first few months of his Episcopate by the Bishop of Colorado, cannot easily be forgotten by me, nor, I think, by any who heard it. May that Bishop's appeal for faithful laborers be answered. Hearing how readily his Lordship had been met, not only by Churchmen in his vast jurisdiction but by others, and of the many offers to sustain and provide for the Church's Ministry, it was impossible not to feel the importance, for the weal of that great territory, of present and hearty action.

Men more than means seemed the great want of the Church. What manner of spirit these men should be of, and what the nature of the service required of them, Bishop Randall told them very plainly.

At Calvary Church, on the Sunday following the meetings of the Board of Missions, I heard Bishop Whipple, of Minnesota, urge the needs, yet the cheering prospects, of his vast Diocese. His fervor and devotion, and the simple touches he gave of work amongst the Indians, his portraiture of the mighty issues for good or ill dependent on the Church's measure of faithfulness in her mission in their midst—and especially where the white and red man met—where, I doubt not, as faithful as they were powerfully attractive and heart-moving.

Bishop Whipple stated he had travelled in course, I think, of last year, 15,000 miles in the performance of Missionary duties through his Diocese, and this chiefly in wagon or canoe. His indefatigable exertions in the cause were spoken of by many to me, and his name was said to be a tower of strength among the Indians, by whom he was known as their "*Father*."

With such an apostle the work must prosper, and with men so in earnest in their great work, and so unsparing of themselves, as are these Bishops, the Church which sends them forth must prosper too. That she is prospering in a marvellous way, all that I saw and heard fully testify.

The remark in the Episcopal Address of this year to the Clergy and Laity of the Diocese of New Jersey, might, I think, be fairly made of many others throughout the States. Bishop Odenheimer said:—"With all that yet remains to be accomplished, our Diocese is growing in unity, peace and charity, as its statistics prove that it is in numbers and financial efficiency."

I was present at a meeting of the Christian Unity Society, at which interesting matter, concerning the desire manifested by many of and in the different sects towards a return to our communion, was given, and at which the Reform movement in the Church in Italy was a leading topic.

Dr. A. Cleveland Cox, the learned and large-hearted Bishop of Western New York, [whose kind attentions during my visit were unceasing,] spoke at length, and with great force, on these subjects. His address, and that of the Rev. Dr.

Montgomery, Rector of the Church of the Incarnation, at the chapel of which the meeting was held, were listened to by a numerous audience with great interest.

In connection with the Church's work in the City of New York, St. Luke's Hospital—well situated by the Central Park—holds a prominent place. It is an admirable Institution, and a visit to it must convince any one of the excellence of its management, and of the happy nature of the work it effects. It has been long under the direction and devoted care of the Rev. Dr. Muhlenberg, and a sisterhood of ladies give themselves as devotedly to its management. The building is well adapted for its purposes, and a beautiful chapel forms the boundary between the parts allotted to the male and female patients. In this chapel there is a book of the four Gospels, written out in illuminated characters by a lady, and presented by her to the Hospital. It is exquisitely done, and must have been the work of years. I have never seen an hospital where extreme cleanliness and order appeared to blend more happily with the evident comfort, and apparent "at homeness," of the patients. The scene in the upper story of the building cannot easily pass from my mind. A large ward contained about fifty children, all suffering from injury of one kind or another to body or limb; some were quite deformed, but I have rarely seen a happier party. You could not walk, even hurriedly, through that room, and remain insensible of the fact that the most loving care was devoted to these little ones, and that suffering had been to them lightened of half its load. A pale, sickly girl of about seven lay in her cot, with some five or six other children around and on it to whom she appeared to be administering from a little tea-set placed on a tiny tray, and laid on the spotless coverlet of her bed. In the centre of the room, two little boys were mounted on a well-sized hobby-horse, around which were others waiting for their turn. None seemed at a loss for occupation or amusement. Yet happy as they looked as a whole, the near approach of the kind superintending sister who showed us the wards evidently woke up in their young hearts a deeper joy. Strangely interesting it was to see those little lame and crippled ones making their way—some on crutches—to greet their guardian, and claim from her a passing notice. A delicate girl of about three seemed disinclined to allow the kind sister to leave the ward with us, and kept pulling her dress, and looking up beseechingly, repeated "Mam—mam."

St. Luke's Hospital to which there have been admitted in the course of the year nearly 1000 patients, is mainly supported by voluntary contributions, and such an Institution is a ministry of love which must indeed bless the Church from which it springs.

Very many of the clergy to whom I was introduced spoke of their having visited England and officiated in our churches there, and referred warmly to the kindness they had met. Others dwelt in the same manner on visits to our Dioceses in British North America.

It is not easy to overrate the importance and mutual advantages of such intercommunion. During the last winter we have the Bishop of Illinois visiting, for the Bishop of London, the English congregations in Denmark, Norway and Sweden, and we have him writing to the Annual Convention of his Diocese that his own heart was thus filled with grateful esteem, and that he trusted it had tended to connect more closely the brotherhood between the Church of England and their own.

During my stay in New York, I was introduced to a clergyman just arrived from Mexico, where he had lived for many years. For several he had been a priest in the Roman Catholic Church in that country, and he told me he was one of over one hundred Priests who had left that communion for the reformed one. He

spoke of a wondrous movement in that direction existing in Mexico amongst lay men and clergy, and said it only lacked the guidance and headship of Bishops to make it an enduring work. One Mexican Bishop, convinced of the necessity of a return to the earlier purity of the Church, had thrown himself heartily into the work, but he said he had been poisoned. We want, added the Rev. gentleman, a Bishop with a Martyr's courage, and such a work of Reformation will follow as took place in England three hundred years ago.

The majority of the churches I saw in New York and elsewhere were fine buildings. I noticed that very many parishes had provided for the comfort of their rectors by erecting good parsonages close to the churches. There seemed something very practical and excellent in this evidence of attention to what must be so essential to the efficiency of a parish, and it occurred to me that not a little remains to be done in this way in our own Provinces in British America.

Two places of much interest in New York, which were shown me under the kind auspices of the Hon. Mr. Ruggles, were "The Century Club" and "The Astor Library." At the former, which holds a reunion of all its members one evening in the month, I was introduced by Mr. Ruggles to many persons eminent for public services in literature and art. The library is one of the finest in the world, is free to all who choose to use it, and is the munificent gift of founders of the name it bears.

After a visit to the United States Navy Yard, and a very interesting one to the charmingly situated Military School at West Point, on the Hudson—at both of which I met much kind attention from the Staff—I went to Springfield and saw its Armory, being shown over the extensive manufactories by its very courteous Commandant, Colonel Benton. The Government buildings at this place are finely situated, and command a view of the valley of the Connecticut river of singular beauty and of great prosperity.

From Springfield I went to the residence at Middletown, of Dr. Williams, Bishop of Connecticut, under whose kind auspices I visited Trinity College, at Hartford. Here I saw the mitre worn by the first American Prelate—Bishop Seabury. Trinity College, of which Bishop Williams is the head, appears an excellent one, and from it many students go from year to year to the "Berkeley Divinity School" at Middletown. Of this School the Bishop is also the chief, and his Lordship told me the greater part of the clergy of his Diocese passed out from his training in the one to his supervision in the other, and that he thus, from the very first, knew his clergy well, and they him. The students may be said to live under his roof, and it was very pleasing indeed to hear the tone of affection with which he spoke of them all, whether going, or already gone forth. Pleasant, too, was it to hear him tell of the cordial readiness ever evinced by the laity of the Diocese to respond most liberally to every Church ~~claim~~ or call. The very beautiful chapel of this school is the memorial gift of a lady—Mrs. Muter—to her husband. Just such another munificent gift is being made by another devoted church-woman—the widow of the late Colonel Colt, of Hartford.

Along with Bishop Whipple I was shown over the very extensive establishment for the manufacture of "Colt's Revolvers" by General Franklyn, who was most kind in explaining, as he pointed out the whole process.

From Middletown I proceeded to Boston, where Bishop William's introduction provided me with kind friends. There I saw the old Kings' Chapel, now, alas! Unitarian, in which are still carefully preserved the Church Books, with the Royal Arms engraved on them, which were in use when the States were our Colonies.

After a couple of days travel in the State of Maine, I passed into New-Brunswick, visiting its Capital and its Cathedral. Over this really beautiful Church I was kindly shown by its Bishop whose long and valuable services in the Church of British North America I had more than once, during my stay in the States, heard most warmly referred to.

If the working of the Church is the principal subject of this account of a brief visit to the neighbouring Republic, it is so because it seemed to claim my chief interest at the time, and because for the most part, the kindness which made that visit attractive, and which will make it pleasant to memory, came from those who welcomed me as an *English Churchman*.

To a common interest in the one subject I mainly owe it that to make agreeable my stay at New York, nothing that kind thought could suggest, or action give effect to, was left undone by men of such large mind and views as Mr. Ruggles, or of such goodness and kindness as Mr. Wm. Scott.

I have said the subject enlisted my chief interest at the time, and it did so because it seemed to me that the Protestant Episcopal Church in the States is doing a mighty work for good—for time and for ever—to the great nation in which it is placed.

Having seen the working of our Church at home, under British Institutions, and where it is established, as well as in Canada where it has no connexion with the government, it was full of interest to mark what was possible, in so short a time, of that Church's adaptability to a totally different form of Government—to observe somewhat of the way in which an ecclesiastical rule so happily conservative was made to harmonize with the freedom of Republicanism, and, to witness, where unsupported by the State, the contest for the historic and visible Church in the midst of all varieties of sects and opinions. And the subject had this yet deeper interest that, I believe, on the loving accord, and on the prayers of the *one Church* in the two lands—more than on any other influence—will depend, not only the peace and prosperity of both nations, but the best interests of the world.

If I rightly judge it would seem to me that while they justly glory in the growth and power of their own Country, in her great present, and in her assuredly grander future, almost all that is thoughtful and good, almost all that is conservative and noble in the States, beats true—in deep realities—to what they still term “the mother Country.” And there are to whom the familiar words “the mother Church” are sacred words. Amid all the unrest of the political world and of a government groaning under the weight of a too-extended suffrage, and at times almost at the mercy of the mob, the presence and influence of that Church, in her quiet and peaceful progress, is as a perpetual benediction.

Wishing you God-speed in the worthy objects of the *Church Chronicle* of Nova Scotia.

I remain, Dear Sir, Yours faithfully,

ROBT. Wm. LOWRY.

Halifax, N. S., 5th November, 1866.

TO THE EDITOR OF THE CHURCH CHRONICLE.

Sir,—I perceive by the September issue of your valuable paper that you have been furnished with accounts of the Bishop's visit to Pictou, the Albion Mines, and Prince Edward Island; and a short account of his visit to the new Mission of River John will, I feel convinced, not prove uninteresting to you and your readers. I

shall therefore take up the account of his Lordship's progress on his Confirmation tour, where your correspondent from the Island left it.

Upon the arrival of the Brule boat on Saturday, September 1st, his Lordship was met by the curate in charge of the Mission, who drove him to the village of River John, a distance of about eight miles. The afternoon was quickly spent in visiting the Church, and in walking to two or three points of view, from which the village, and the green fields surrounding it, presented a very pretty appearance.

On Sunday morning, some time before the hour for service, the people in large numbers began to assemble at the Church, which soon became full; and many desirous of witnessing the solemn rite of confirmation had to turn away. After morning prayers were said by the curate, his Lordship prefaced his solemn address to the confirmation candidates by congratulating the congregation upon the unmis-takeable evidences of earnestness and zeal manifested in the way in which they had given for their clergyman's support, and in the repairs and improvements in and about the Church. He also expressed his satisfaction at the heartiness with which the congregation joined in the services, and the marked improvement they had made, since his last visit, in their singing.

An adult was baptized at the proper place in the service: and thirty-six candidates presented themselves for confirmation: some of whom had walked a distance of nine miles. After the sermon by the Bishop the Holy Eucharist was celebrated, at which twenty-one of those newly confirmed joined; though some of them not for the first time.

In the evening there was service again in the Church; and although the weather in the afternoon was rainy, and continued so during the evening, there was nevertheless a large congregation, and three infants were received into the Church by the Sacrament of Baptism.

On Monday morning the Bishop was driven by the curate to Tatamagouche, where he inspected the new church which is in course of erection, and expressed himself much pleased with its style. After a comfortable dinner at Mr. John Irvin's, one of the Churchmen of the place, he proceeded with the curate on to Wallace, where the Rector of Pugwash had arranged for an afternoon service.

Very profitable and encouraging do we feel the Bishop's visit to have been to us; and when his Lordship next makes his biennial visit, we trust he may see the fruits of this one; and the Church, which is now but in its infancy, more matured

River John, Oct. 5th, 1866.

[The above was received too late for the October number.]

OUR CHURCH MUSIC.

THE proposition to try some means of inducing the congregation to sing with the choir is generally met by the objection that as they cannot be got together for the sake of practice, there is no feasible method of making them acquainted with any tolerable variety of chant or of hymn-tune. But it is a fact that in England there are many churches where the people unite with the choir in such a way as to compose, as it were, a portion of it. And how beautiful the sight of choirs composed of the *whole* congregation!

In certain churches in the mother country such members of the congregation as can sing, meet with the choir on one or two evenings in the week to practice for the following Sunday. But it in some parishes in this province such a scheme could not at present be carried out, why could not the choir be restricted to the use of a certain number of good sound chants and hymn tunes for a certain length of time.—until the congregation became familiarised with them. Then a new selection could be made, and so, after a while, the list would become a very large one.

The chanting which is now so thin and weak in nearly all our churches would, when taken up by the congregation become full, hearty, and vigorous. The psalms would then become more impressive, and more of a delight to repeat in a musical manner, than the mere reading of them, in response, can ever be. In a Church paper, lately, we met with some very sensible words under this head :

“ The Chant is adapted to a clear enunciation of the words, and thus tends to make music subordinate to thought, and song to religious worship. It is totally dissimilar to all the forms of secular music, and seems to preclude the very idea of display. It leaves the mind open to the full impression of the sacred text, and is most favorable to a heart-felt expression. It furnishes the most simple form in which many voices may unite in a simultaneous utterance of words, and hence is admirably adapted to the Congregational method, to which it properly belongs. Children easily acquire it, and take a great delight in it.”

The anthem, indeed, is intended by the Church to be sung by the choir alone, but this direction, if it points out anything, shews that the congregation are expected to sing at all other times with the choir ; and, as we have seen lately remarked :

“ The Congregational is *nature's* method of praise. It is in a great degree independent of art culture, being indeed above art. It is adapted alike to the voices of the young and the old, of the uncultivated and of the cultivated. It engages all in the simultaneous exercise of the same emotion, furnishes something for every one to do, admits of no listeners, and thus excludes that bane of all true worship, criticism. As individual voices are lost in the chorus of the many, one is naturally led to feel his own insignificance. That essential feature of Chorus Singing, the blending of voices, by which the impurity of individual tones is neutralized, and dissonance harmonized, and in which consists, in a great degree, its strength and its beauty, is obtained almost without effort when many voices (even fifty or a hundred) join in one melody.”—*St. John Church Magazine*.

CANADA.—The Bishop of Québec returned on the 28th of September from a confirmation tour on the Labrador Coast, after an absence of nearly ten weeks. The Labrador Mission forms one extremity of the Diocese of Québec. It is situated about 700 miles from Québec, at the entrance to the Strait of Belle Isle. Owing to the imperfect means of communication, and the isolated position of the Mission, a trip to Labrador is nearly a whole Summer's work. The Mission is prospering. The Missionary seems thoroughly engrossed in his work, and the fruit of his labor is manifest in the humble earnestness of the people. The total number of those confirmed is twenty-seven, and the number of communicants in the Mission is thirty-two.

LAYING THE FOUNDATION STONE OF ST. ANDREW'S CATHEDRAL, INVERNESS.

WEDNESDAY, October the 17. 1866, was a bright day in every sense of the word for Scotland in general and for the good town of Inverness in particular.

It is not often, even in England, that it is possible to witness a white-robed procession of some two and twenty choristers, eighty ecclesiastics, six Bishops, and two Archbishops, with crozier and pastoral staff borne before them, winding through the streets and quays of a grand old town, and making the air ring again with the *Exurgat Deus*. Such was the scene witnessed in Inverness when the Primate of all England, attended by the Primus of Scotland, and the

Hierarchy of Scotland's Church. was proceeding to lay the foundation stone of the cathedral church of St. Andrew's.

The day's proceedings commenced with a choral Litany and celebration in the Primus's mission church, The choir (that of St. Mary's Aberdeen), priests, and Bishops entered the church singing as a processional the hymn "*We love the place, O God.**" Then followed the Litany, sung at the faldstool by two priests, the Rev. H. J. Palmer, of St. Mary's, Aberdeen, and the Rev. J. A. Seller, of St. Peter's, Edinburgh. The Introit was taken from the prayer of Solomon at the dedication of the Temple, "*Hear Thou in Heaven;*" it was beautifully rendered by the choir, with an accompaniment by Miss Eden. At the celebration the English office was used, I suppose out of deference to the Primate, the Primus celebrating and the Archbishop acting as deacon. At the close of the prayer for the Church Militant, the Archbishop proceeded, without pause, to read the Exhortation, and seemed much annoyed at the disturbance to the congregation caused by those who left the church. It was most cheering to find that the Primus said the Canon in the proper position, at the centre of the front of the altar. The music sung was that of Merbecke; and never did the *Gloria in Excelsis* rise up with greater heartiness and fervour than it did from those prelates, ecclesiastics, and laymen who had in the most solemn rites of the Church testified to the close intercommunion existing between the Churches of England and Scotland.

The procession to the ground was marshalled in the following order:—

- The Band of the Highland Light Infantry Militia.
- The Artillery Volunteers, under command of Captain Duff.
- The Contractors.
- The Building and Finance Committee.
- The Lay Representatives of Congregations.
- The Inverness Choir.
- The Choir of St. Mary's Aberdeen, in surplices.
- The Clergy two and two.
- The Deans of the Church.
- Mr. Rollo, W. S. Registrar to the Primus; Mr. George Anderson, Registrar to the Diocese; Mr. John Allan, Elgin, Auditor to the Diocese.
- The Bishops of Scotland—two and two—namely, the Bishops of Argyll, St. Andrew's, Aberdeen, Glasgow, and the Bishop-Coadjutor of Edinburgh. Along with them, Bishop Atkinson of North Carolina.
- The Vergers bearing Crozier and Pastoral Staff.
- The Archbishop and Primus.
- The Bishop's four Chaplains.
- The Staff of the Highland Light Infantry Militia.

The route lay along the quay, over the Suspension bridge, and along the river-bank to the ground. Every available space along the route was crowded with the astounded Presbyterians, and the summit of the Castle-hill was densely covered with spectators. The behaviour of the crowd was, on the whole, excellent, though it contrasted painfully with one's reminiscences of similar scenes in Catholic countries, where the people, instead of gaping with open-mouthed wonder, would kneel devoutly to receive the episcopal benediction.

The 68th psalm was sung during the latter portion of the route, and by the time it was over all were in their places on the site of the cathedral. The office used by the Archbishop was one prepared by the Primus from a compilation of

* The above named hymn was composed by the Rev. W. Bullock now Dean of St. Luke Cathedral at Halifax.

Bishop Wilson's and was truly Catholic and appropriate. Every one was struck with the noble presence of the Primate of All England and with the reverent and impressive manner in which with the usual ceremonies he invoked the Blessed Trinity at the laying of the stone. "Jerusalem the Golden" was sung, and on the Benediction being pronounced by the Archbishop, the procession returned in the same order to the mission church. The crowd was kept from breaking in upon the procession by a corps of volunteers, who in this way did good service. There were, as I have said, upwards of eighty priests in the procession, all in surplices and stoles. The majority of these wore college caps, a fair sprinkling of them birettas, and the remainder I am sorry to say, ordinary hats. The birettas were a sore puzzle to the worthy Presbyterians; at first they were supposed to adorn the Bishops, but on this mistake being discovered it was determined that the wearers of them were the Deans of the diocese.

EPISCOPAL HOSPITALITIES IN NORWAY.

"The Church in Norway," by the Rev. A. R. Webster, M.A., Vicar of Chatham, in the *Churchman's Family Magazine*, contains observations during a summer excursion. Mr. Webster and some pupils he had with him were frequent guests of the Bishop of Bergen during their short visit to that city, and he thus describes the residence and hospitalities of his host:—

"As some of my readers, with the episcopal glories of Fulham, or Lambeth, or Farnham Castle before their mind's eye, may be curious to learn something of the style and living of a Norwegian Bishop, I do not think I shall be infringing the laws of hospitality if I give them a sketch of one of our evening entertainments. No feudal castle nor lordly palace proclaimed the dignity of our hospitable entertainer, the Bishop of Bergen. He lived in a moderate-sized house in one of the best streets in Bergen, but with nothing to mark an episcopal residence save a brass plate on the door, with "Bishop Kaurin" in legible characters inscribed upon it. The house was neatly though plainly furnished, and rather in the French than English style; without any carpets on the polished floors, but with several large mirrors between the windows. His establishment appeared to consist of a couple of staid maid-servants and a man, and to be conducted in the simple and unostentatious style of a quiet, unpretending, middle-class family in England. Our English notions of gallantry, were at first severely tested during tea and supper by the ladies of the family waiting upon the guests; and we all more than once jumped up, as we naturally should have done at home, to save them the trouble of handing us the various dishes. They explained to us, however, that it was the "custom of the country" for the ladies to wait upon the company, so we were fain at length to submit, though not, I fear, with a very good grace, to this anomaly. After tea the everlasting pipes were introduced into the very sanctum of the drawing-room, and the good Bishop and the gentlemen of his family puffed away the whole evening, but without in the least interrupting the conversation. The ladies did not appear to mind it; but even the smokers of my party could not so far overcome their English propensities as to smoke in the drawing-room among ladies. Habit, of course, will reconcile one to almost anything; but we may fancy the astonishment of his friends, if his Lordship of London were to introduce into the drawing-room at Fulham, after

dinner, a huge meerschaum pipe, or a box of mild Havanas, with their usual accompaniments, and *incense* the ladies with tobacco smoke. At 9 30 we had a Norwegian supper, consisting of fish-cutlets, roast chicken cut up into fragments with cherry-sauce, something that, in compliment to us, was intended for an English beef-steak, with a variety of condiments of smoked ham, smoked fish, smoked tongue cut up into thin slices and distributed about the table; the whole being *chasse* with some excellent French wines. On our return to the drawing room, fancying our feast was ended, we found on the table a large *soufflet*, piping hot, which, the Bishop assured us, had been concocted in our especial honour by the fair hands of "Madame" herself; to which we therefore, notwithstanding our previous abundant meal, were obliged to do justice, to the imminent peril of our digestion. There was about the whole entertainment an air of unaffected kindness and genuine hospitality."

SUMMARY OF CHURCH NEWS.

THE Archbishop of Dublin repudiates any alteration in the Prayer Book, either out of a politic desire to conciliate Dis-senters, or out of deference to the claims of scientific rationalism. His Grace says:—

"All this might be very well if the strength of a Church was as the strength of a newspaper—namely, in the skill with which it had learnt how to reflect and reproduce the fleeting present, the fashion of the hour, and not rather in witnessing for that which is out of and above all time, God's truth, once delivered, which, like Himself, changes not—the same yesterday, to-day, and for ever. For myself I can only express my strongest conviction that the day on which any so-called revision of the Prayer-book is carried out, the days of our National Church are numbered. One secession will follow upon another. What has been altered once will be altered again and again, till even those who were most eager to promote a revision at the first, will be startled at the extent to which it has reached and the ruin they have brought about. The experience of every day, I think, teaches us more and more that if this Church of ours is to maintain that clearly defined position which since the Reformation she has occupied—and all the religious agitations of the present age make more evident to us the immense significance of that position for the future of Christianity and of Christendom—if she is successfully to resist, upon the one hand, the attempts to assimilate her to the innumerable sects around her, till she herself shall become a sect among sects, if, on the other side, to defeat the activity of those who, whether they mean this or not, would end by re-entangling her in those Roman errors which she has forsaken and which she exists to protest against—this double office of hers she can only fulfil through taking her resolute stand upon the Prayer-book, and absolutely refusing to be moved ever so little from that ground which she has taken."

THE CHURCH IN NATAL.—"We understand, on good authority, that the Rev. F. H. Cox, of St. John's Church, Hobart Town, who was nominated to the proposed new Bishopric of Maritzburg, at Natal, and accepted the appointment, subject to his election by the local Synod, has, by letter addressed to his Grace the Archbishop of Canterbury, formally withdrawn his original consent, on the alleged grounds of the Upper House of Convocation refusing, in their last session, to countenance the appointment of a Bishop in Dr. Colenso's room, and the subsequent resolution of the Society for the Propagation of the Gospel, referring all authority

over the Society's missionaries at Natal, not to any Bishop succeeding to that See, but to the Metropolitan of Cape Town, assisted by his present Suffragans.

THE Church Congress met at York on Tuesday, October 9, and was a far greater success than any of its predecessors. The two Archbishops, and 23 other Bishops, English, Colonial, and American, were present at one time or other. The grand old Minster was filled to suffocation. Nearly 400 clergy communed at the opening service, and each succeeding morning the number of communicants, clerical and lay, was still larger. A correspondent who was present, writes to the *N. Y. Church Journal* :

"Our American Church was represented by the Right Rev. the Bishops of North Carolina, Illinois and Pennsylvania. You will be gratified to observe the very warm welcome given to them by his Grace the Archbishop of York, in his admirable opening address, and it would have done your heart good had you heard the echo of this cordial welcome in the loud and long continued applause of the immense audience; and the hearty re-echo of the same when, amid the closing exercises, Bishop Atkinson seconded a vote of thanks to the Archbishop of Canterbury for his sermon in the York Minster on Tuesday morning, and in a few well-chosen words acknowledged the cordial greeting which the daughter Church of America had received at this Congress from her loved mother, the Church of England."

On the subject of the Colonial Church, the Dean of Capetown read a bold and manly paper, which was received with a perfect storm of enthusiasm. The proposal that Convocation should receive legislative powers was loudly cheered. Much was said in favor of an increased Episcopate.

THE Bishop of Calcutta, in disembarking from a steamer, fell into the Ganges and was drowned.

THE death of the Bishop of Tuam (Lord Plunkett) has taken most people in Dublin with surprise. Ramor says that the Bishop of Cork is to be transferred to the see of Tuam, and that the see of Cork will be offered either to the Archdeacon of Dublin or the Dean of Emly. The names of the Dean of Cork and the Hon. and Rev. C. Bernard, rector of Bandon, are also mentioned—the latter owing to the supposed influence of his brother, the Earl of Bandon.

A highly interesting gathering (says the *London Guardian*) took place in the schoolroom of All Saints' Church, Mile-end New Town, in the parish of Stepney, a few days back, on the occasion of presenting a testimonial to the Rev. Andrew Burn Suter, lately appointed Bishop of Nelson, New Zealand, Robert C. Hanbury, Esq., M. P., presided, supported by Sir Thomas F. Buxton, Joseph Payne, Esq., the Rev. W. Cohen, rector of Whitechapel, and other Clergymen and influential inhabitants of the district. The greatest respect and affection was expressed for Mr. Suter, whose efforts during six years for the material and spiritual good of the neighbourhood had been continuous. The handsome testimonial, by Mappin Webb, and Co., of 77 and 78 Oxtord street, consisting of a large epergne and of four fruit or flower stands. The plate is in the highest style of silversmith's work, the ornate portions being boldly raised and chased; the pendant baskets for flowers or fruit being also very elegant. On the burnished shield, relieved by contrast from the frosted ornament around, is engraved on one side the arms of the Bishop of Nelson, on the second his lordship's own monogram, and on the third the following inscription:—

"Presented to the Right Rev. A. B. Suter, Lord Bishop of Nelson, New Zealand, and Mrs. Suter, by their parishioners and friends of All Saints',

Mile-end, New-town, London, as a parting testimony of their Christian love and esteem.—September, 1866.

UNITED STATES.—At the late Diocesan Convention of New York, resolutions were passed, tending to subdivisions of that Diocese under the Provincial system. The Convention now holds a fund of \$47,000, for aged and infirm clergy. Its accumulated Episcopal Fund amounts to more than \$100,000.

At the special meeting of the House of Bishops, the Rev. D. S. Tuttle, rector of Zion Church, Ostego County, in the Diocese of New York, was nominated for Missionary Bishop of Montana.

NOTICES.

D. C. S.

At the monthly meeting Oct. 19, a grant of \$60, on the usual terms, was made toward the Parsonage at Melford.

N. Clarke, Esq., having expressed a wish to retire, in consequence of ill health, from the Sub-Committee of the W. & O. Fund, the Investment Com., and the Com. upon Salaries,—E. D. Meynell, Esqr., was appointed in place of Mr. Clarke, on the two first Committees, and W. C. Silver, Esq., on the last.

A question having arisen as to the terms on which the Block Sum from the S. P. G., was accepted by the D. C. S., it was resolved, that all information relative to that transfer be laid before the Executive Committee.

It was directed that the missionary, lately removed from Melford to Tusket, be allowed to draw his salary for the latter place from the 1st July, 1866.

Notice of motion was given to call in the mortgages held by the Society, and in future to invest only in Public Securities.

The sum of \$20 was granted to the Rev. P. Filluel, of Weymouth, in consequence of unusual expenses to which he had been subjected during 1866.

Notice of motion was given for a grant toward repairing a church in Granville.

Next meeting of Executive Committee, Friday, Nov. 16.

THE CHURCH CHRONICLE.—The Editor of the Church Chronicle, wishes it to be distinctly understood, that the periodical is at present under the control of the Editor alone, but that after the present year it will be issued by the Executive Committee of the Synod, with an editor of their appointment, under their control and subject to such arrangements as they may approve.

With reference to a letter signed "F" in the October number, the Editor desires to say that, while heartily joining in the wish and prayer for unity, he cannot approve of the use made by the writer of some of the terms employed.

The Bishop proposes holding an Ordination in the Cathedral, on the fourth Sunday in Advent, Decr. 23. The examination will commence on the preceding Wednesday, immediately after morning Prayer.

On Sunday 11th inst., Messrs. H. M. Burrows and E. H. Ball, sent out by the S. P. G. and Mr. C. Burn who has long been employed by the Colonial Church Society, as a Catechist on the Eastern Shore, were ordained Deacons by the Bishop of the Diocese, in his own Chapel.