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THE

CANADIAN INDEPENDENT.

VOL. XII.

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No. 5.

THE SCHOOL QUESTION IN LOWER CANADA.

Although the *Independent* is published in Upper Canada, it has no sectional character, but aims to deserve its name "Canadian," knowing no east or west. Were it not indeed for the prodigious length of such a title, it might be still more correctly called, "The British North American Independent," for its contributors and subscribers are drawn from all these Provinces. The Lower Canada School Question is entitled to discussion here, moreover, because the principles involved in it are of universal application, and, being there tested in circumstances so diverse from those of the sister Province, are presented in a new and most instructive light. And still further, as the advocates of national and of sectarian schools each derive arguments and justify legislative demands from what is done in the west and the east respectively, the provisions for education in either section are of the greatest interest and importance to the people of the other.

We regret that the many other demands upon our space leave us so little for this subject. It will be impossible for us to enter into the special grievances of which many Protestants in Lower Canada complain, in respect to the administration of the system by the Chief Superintendent, the Hon. P. J. O. Chauveau. Nor is this indeed so necessary, inasmuch as these questions have some time since been discussed with great minuteness of detail, by the daily journals of Montreal and the official *Journal of Education* for Lower Canada. But the bearing on the case of the *principles* on which a system of National Education should be conducted, it is possible briefly to discuss, in the common interest of United Canada.

The School System of Upper Canada is founded on a few simple principles which make it in the fullest sense, public, national, and unsectarian. They are, that the law shall *require* no religious worship or instruction to be conducted by teachers, but shall *allow* the trustees of each school-section to arrange with their own teachers for such exercises, provided always that no child shall be required to attend them without his parent's or guardian's consent; that the books used in the Public Schools, while generally recog-

nising Christianity, shall be entirely free from sectarian matter; and that the ministers of the various churches shall be at liberty to instruct the youth of their own persuasions in the school rooms, at certain hours set apart for the purpose every week. To meet the demands of the Roman Catholic clergy, it has also been provided that members of that faith may have Separate Schools, supported by their own taxes, drawing a proportion of public money, managed by their own trustees, and imparting as much religious instruction from Catholic books to all their pupils alike, as those trustees may determine. These privileges have recently been extended, and when the last compromise was effected, it was hoped that some further demands—for a Catholic Superintendent of Separate Schools, a Catholic Normal School, and the connection of the whole Catholic population, whether they would or not, with the Separate Schools—would not be repeated, but that the settlement was a final one. We have always opposed the concession of so much as has been allowed, seeing that it would only pave the way for further claims, invite other churches to require similar legislation in their favour, and so endanger the entire system.

In Lower Canada, the law allows the majority of the inhabitants of any school section to decide its religious character, and make it Catholic or Protestant. The minority, if numerous enough, may form a "Dissentient School" of the opposite faith. In the Eastern Townships, where the population is chiefly of British and American origin, the Dissentients are the Catholics; but in the French Parishes, that is to say, in nine places out of ten, the schools of the majority are Catholic, and the Protestants are the Dissentients. In these Catholic schools, often taught by Brothers and Nuns, an inferior education is given in the secular departments, but much time is spent upon the devotions and catechisms of the Church of Rome; indeed these are made the chief subjects of instruction. Religion is interwoven with every exercise. The school books are full of the distinctive tenets of Romanism. Consequently, the Protestant inhabitants, scattered among the *habitans*, if they send their children to the Catholic school, have them taught a religion they hold to be full of error, and but little besides! If they form a dissentient school, there are usually great difficulties in supporting it, in addition to those arising from their own small numbers.

That this is a grievance on their part, we think no impartial Romanist even can deny, and a very serious one, affecting them in a most vital interest. As a remedy, they demand enlarged powers of combining the dissentient resources of wider districts in the support of schools, together with the taxes of Protestant non-residents and shareholders in public companies, a Protestant chief superintendent, and various other administrative facilities. The English Normal School, being connected with McGill College, is already under Protestant influence.

It was agreed to—or “understood,” for there was a dangerous indefiniteness in the terms, leaving a wide loop-hole for future evasions—as one of the terms of British North American Confederation, drawn up at the Quebec Conference in September, 1864, that the question of education should be left to the Local Legislature of each Province, saving that the privileges of minorities, as existing at the accomplishment of Confederation, should remain unchanged. The present coalition government accordingly undertook to bring down a measure for the relief of Lower Canada Protestants, before the Imperial Parliament would be called upon to legislate on Confederation. As the latter question was postponed, the amendments of the School Law also lie over until the next session of the Provincial Parliament. Such is the present position of the question.

It is therefore a most important crisis in the history of National Education in Canada. One very significant feature in the case is, that, as soon as the demands above described, as being made by Lower Canada Protestants, seemed likely to be urged on the Legislature, the Catholic Hierarchy in Upper Canada re-opened their claims, which had been thought to have been disposed of for ever, and demanded a Normal School and Chief Superintendent for themselves, with other enlarged powers and privileges.

It seems utterly in vain to urge, not only on them (whom we might expect to be deaf to any such argument), but even on many Protestant politicians, the essential difference between the schools of Upper and Lower Canada; that in the one a Catholic child can be taught without interference with his religion, while in the other the Protestant is taught a contrary creed. They cannot or will not see this distinction, or the necessary consequence, viz., that there is valid reason for separation in the one case, but not in the other. Most of those whose voice will control legislation on the matter seem unable to look beyond the fact that Protestants are in a minority in Lower Canada and Catholics in Upper Canada; whence they conclude that both must be put upon the same footing as to their separate schools.

It appears to be a simple and easy solution of the difficulty, to establish a complete separation of the two religions in Lower Canada. But there are certain grave consequences sure to follow, that must be thoroughly weighed before this is finally assented to. It is confessedly a compromise, necessitated by circumstances, and at variance with the fundamental principle on which any legislative provision for education ought to be conducted, viz., that it shall be such as to be suited to the people as a whole, in their capacity as members of the state, and not of the several churches. Like all compromises, it is dangerous; for it invites further demands, and almost compels further concessions. It will invest with the sanction of law and of right that plan of instructing children at the public expense in the dogmas of a sect, and that exclusion of part of the people from a public institution, which can now be resisted as wrong in public policy, even if permitted by law. It will endorse

all those claims for separate schools in Upper Canada, which most Protestants and many Catholics have so long and so earnestly opposed, as contrary to sound principles of educational legislation. It will necessitate the extension and secure the perpetuation of the separate system in the Western Province. It will encourage those parties in other churches, the Anglican especially, who are eager to claim separate schools for their children. It will give a pretext for the application of the separate principle to grammar schools and universities. And so it will be fraught with peril to that entire fabric of united public education which Canadians have striven so earnestly to rear, and have hoped to develop into one of the chief glories of their country.

We are well aware of the immense difficulties in the way of de-sectarianising the Lower Canada schools, sanctioned by existing law, and defended as a citadel by a clergy socially and politically almost omnipotent. But when there is so great danger that the breastworks we throw up to protect our own position, will rather serve as another line of entrenchments around the hostile camp, shall we be forward to undertake such a work ?

GOOD CROPS, HIGH PRICES, AND MINISTERS' SALARIES.

Divine Providence has blessed our country with an abundant harvest, while there is scarcity elsewhere. Consequently, the value of everything that can be eaten or worn, has rapidly increased. The amount of wealth that has thus been added to the resources of the Canadian people, it is difficult to estimate, but it must be very large. The farmer is hardly allowed to keep anything produced upon his land, so urgent and tempting are buyers of grain, fruit, dairy produce and stock. Merchants can scarcely find goods enough to sell. Wages are rising, and labour is scarce. But one class of the community is the last to feel the advantage of this general prosperity—viz., those with fixed incomes, derived from investments or salaries. These are the poorer for their neighbours' wealth.

We would say a word to the wise on behalf of some members of this class who are hindered by a peculiar delicacy from pleading their own cause,—Ministers of the Gospel. Their salaries are usually calculated to a nicety at the point that will just suffice for a bare livelihood. But when every barrel of flour, every joint of meat, every yard of cloth, and every pair of shoes, costs 25 or 50 per cent. more, what are they to do ? We ask the members of our churches, especially the deacons, to take up this question, and answer it by taking means to raise the salaries of ministers, without waiting until *they* are compelled to urge the matter upon their attention, or a deputation from a Missionary Society brings the matter forward. To pay the former salary, at present prices, is like paying the amount in greenbacks, instead of gold.

We do not advocate any impossibility. God has given the churches the means to do what we urge upon them. Their pastors have borne with them the pinching of want : it will be a sin and a shame if they do not partake of their returning abundance.

CONCLUSION OF "BEFORE THE LOYALISTS."

In our present number appears the last of the series of articles under the above title. It is generally a perilous thing for a magazine to admit a long serial, each number occupying half-a-dozen pages, on a subject remote as to place and time, and free from the sensational element. Yet so skilfully has our contributor wrought his materials together, that we hear on every hand expressions of warm interest in his sketches. For ourselves, we know not where we could find, within the same or a larger compass, so clear and comprehensive an account of the growth of religious liberty in England and the struggles through which it was acquired, of the first relations of church and state in New England, and of the early history of the church in the Maritime Provinces, as has thus been given in our pages from month to month. It deserves republication in a permanent volume.

We are happy to say that we shall not lose the assistance of Mr. Woodrow as a contributor to the *Independent*. He proposes to write for us sketches of some of the ancient Congregational Churches in New Brunswick.

We want such a writer in Canada, who will be at the pains to search out and collate the facts relative to the religious history of our own Province and our own churches. The time is fast passing when such a work will be possible. Who will undertake it?

REPORTS OF THE NATIONAL COUNCIL.

The publication of the proceedings of the Congregational Council held in Boston in June last, was committed by that body to the "American Congregational Association," whose rooms are at 22 Chauncy Street, Boston. The Official Report appears in the *Congregational Quarterly*, and is also published separately at 75 cents; American postage, 6 cents. The *Quarterly* says, "The phonographer's report now in the printers' hands, will contain all the proceedings, papers, speeches, remarks, &c., &c., of the Council, carefully edited—making one octavo volume, probably of 450 to 500 pages. Every minister, every family in every Congregational Church, ought to have this volume." This report was to have been ready "early in October." We do not know the price. It was to be published at the same address.

DR. RALEIGH'S SPEECH AT BOSTON.

We copied, in our September number, the two addresses delivered by Dr. Vaughan to the National Congregational Council. We have now the pleasure of presenting Dr. Raleigh's opening address, for which we are indebted to the *Patriot*. That journal (Sept. 28) says: We have been repeatedly asked for a report of the speech delivered by Dr. Raleigh before the Boston Convention of Congregational churches, but until now we have not been able to comply with the wishes of our friends. The circumstances under which the address was delivered will be well remembered; Dr. Raleigh immediately followed Dr. Vaughan, whose address we reported a few weeks since. The following notes will, we believe, be found to represent accurately what Dr. Raleigh said:—

"Moderator,—I am perfectly well aware of the value of the time of this assembly, and I am, therefore, personally loath to present myself before you at all, and especially after my friend Dr. Vaughan has spoken so long and so well.

But I, too, have come across the Atlantic to say something, if permitted, for others and for myself. For others, because they were pleased to judge that in the main my thought would be theirs. It is impossible to avoid speaking of the past,—of the past four years especially. Those years speak for themselves so loudly, and will do far into future time, that if one does not catch some of their voices, and chime in with their solemn and grand tones, it were a mere impertinence to speak at all. I want, then, to speak of the past four years, and to tell you how intense the interest in the hearts of some of us has been in all that you have been doing, achieving, suffering. What a joy sometimes, and, sometimes, what an agony of sympathy, we have had as your fortunes have been rising or falling within that memorable time! It is but simple truth to say that 'we have had you in our hearts;' and that hardly a day has passed in all those years on which some of our best and most sacred thoughts (thoughts ever ready to melt into feeling or rise into prayer) have not been here with you on this side the Atlantic. We have in imagination serenaded your President—a martyr now. Peace to his ashes! eternal honour to his memory! We have camped with your soldiers on the Potomac, listening to the ripple of the river, and looking up by night to the glittering stars. We have watched the dark wave of battle rise and fall on those blood-red fields to which you have given undying names. We have rejoiced with you in your victories, and we have wept with you over your slain. 'Ah,' say you, 'if all this be so, we are sorry we did not know it. Had we known it sooner it would have been a comfort to us. Some of our darkest days would have been lighter for that knowledge; and in some of the bitterest of our sorrows there would have been drops of peculiar assuagement, had we been well assured of the real sympathy of our brethren beyond the sea.' Well, I am sorry, too; I am very sorry that you did not know it more fully and more seasonably. But it is not the less true on that account. The truth is,—and, so far as I am aware, none of us wish, or have any interest at all to conceal the truth—that we have not all been of one mind and one judgment, at least, in relation to some of the exterior aspects of your great question. Some of us, I may truly say, many of us, have been with you from the beginning, and through and through. We have believed that you had a right cause, and that you were promoting it in a right way—in the only way by which, in the circumstances, it could be effectually promoted. We have thought your end good, and your means necessary. We have judged that you were fighting our battles as well as your own—fighting for liberty against tyranny, for good government against political misrule, for morality against many social shames, and at the length for peace over this continent, and through the whole world. Instead of falling in with the vulgar and hypocritical cry against 'the war Christians,' we have thought that, if a war is in itself just and necessary, it had better be in the hands of Christians than in the hands of other men; for they will conduct it—and just in proportion as they are Christians indeed—without personal animosities; they will mitigate its inevitable horrors with Christian sympathy; they will treat prisoners with humanity; they will soothe the last agonies of the dying; they will bury the dead with honour. They may be trusted more than others, on the one hand, not to cease from the war while it is necessary, and thus betray interests far more precious than a few years of human life; and, on the other hand, not to continue it one moment beyond the time when with safety and honour it may cease. Then others among us have thought differently. They have had many difficulties, and they have taken the English,—the American,—liberty of expressing them,—difficulties about the real causes and objects of the war, whether the chief cause on the part of the South was slavery, whether the chief object on the part of the North, or, for a while even, one of the real objects, was the liberation of the slave,—difficulties concerning State rights in their relation to the central Federal power,—difficulties concerning the legitimacy of accomplishing even good ends by means so distressing and so awful. I need not tell you how these and the like doubts have hung in painful shadow about the minds of some of our most thoughtful and serious men. Have you not had them among yourselves? I never shared these difficulties to any considerable, I might say to almost any appreciable extent. I thank God I saw

a clear, right way for you through them all, just as I saw through all the thick fogs that fell upon us in crossing the Atlantic, a clear, bright track to your western shores. But I claim for those who had those doubts the liberty to have them, to express them temperately, and to wait, having them still, until by human argument or by Divine Providence they should be answered or dispelled. You of all men, surely, can never make it an offence that other men should think and speak, although their thought and speech might not be your own. This were treason to your noblest principles of national and religious life. May I not then say, that I am sure that—whatever disappointment and scrow you may have had, or may have now in reflecting that so considerable a number of your fellow-Christians and our fellow-countrymen should have stood aloof in sentiment, at least having but a silent and unhelpful sympathy when you expected, and we too, many of us, expected a sympathy as close, and warm, and generous as pressure of human hand and beating of human heart could give,—yet that you will not allow regret to curdle into a permanent soreness? You will not suffer a difference of judgment on such matters as I have hinted at to settle down into an abiding alienation of feeling. We wish now, if it can be done honourably, and without humiliation on either side, to strike hands in peace, friendship, co-operation in our great Master's work. We all yield to the logic of events. We all accept the facts of the present hour with a willing thankfulness. We are glad you have triumphed. We are glad you did not stay your hand until your work was done. We are glad that you did not yield to the allurements presented to you so often here at home, and from different parties abroad, to negotiate a hasty, treacherous peace, while yet there lay in the heart of your State the principle of eternal rebellion and war. Rather, perhaps I should say, we are glad that God took this matter and the management of it so much into His own hands. It was in His providence, if not by His direct ordination, that there came a chill upon a portion of British and European sympathy so early in the struggle. This reluctance or suspension of feeling on our part taught you a very precious lesson of complete self-reliance, under God, in doing the thing you felt to be right. It kindled some fallacious hopes in the hearts of the enemy, by which he was led to put everything to hazard, and so brought on the overwhelming, glorious end. 'He is wonderful in counsel and excellent in working.' Now, I wish I could tell you with how much cordiality we are sent to you, with how much of earnest and loving desire we come. I have attended the meetings of the Congregational Union of England and Wales for many years, and during that time I have seen some enthusiasm and some scenes of pleasant excitement; but I can remember nothing to be at all compared with the unbounded enthusiasm, the ardour of excitement mounting up above all heights, with which the whole subject of our relations to you and your country was entertained and settled. It was like the rush of long pent-up waters escaped at last. Our love had strangely, we ourselves hardly knew how, been held in repression during much of the time of your pain and strife. But the hour came at length, and then—! I only wish you had been there to see how our quiet, deliberative meeting became in a few minutes like Niagara; how it seemed as if we had solved the problem of the Atlantic Telegraph before it has been laid by casting up great waves of love upon your shores and speaking with you then and there heart to heart. 'Receive us,' my brethren. We come to you in much affection. We come in truth and sincerity. 'We be true men; thy servants are no spies,' come to behold either the nakedness or the fulness of the land. We are no grudging or envious observers of your prosperity in any of its forms. We rejoice in the strength of your laws, in the loyalty of your citizens, in the indomitable courage of your soldiers, in the education of your common people, in the growth of your commerce, in the increase of your population. We rejoice in your vast plains, with the fruitfulness of a thousand years hid in them; in your prairies, the very air of which is freedom; in your forests, and rivers, and seas. 'The Lord our God has brought you into a good land, a land of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees.' We only say, —and this we cannot say without sorrowful memory of our own many and grievous failures,—'Beware that thou forget not the Lord thy God in not keeping

His commandments, His judgments, and His statutes,' which He commands thee now again, in this solemn time of release and victory, as though you were under the sanctions and solemnities of Sinai. Receive us, and make or renew with us this day the covenant of peace,—a covenant of peace between your people and our people, between your land and ours, in so far as this matter lies within our mutual power. I believe that our mutual power is so great that, if the Christians and the Christian Churches on either side steadfastly resolve that war shall not be,—or, rather, that the justice and the charity of our common faith shall be so faithfully observed in all matters of difference between the two countries that war *need* not be, that war *cannot* be without great mutual sin,—then, I believe, war *will* not be. I am perfectly sensible that it were a vain thing to cry, 'Peace, peace, when there is no peace.' 'First pure, then peaceable.' Justice lies at the basis of everything dear to men and nations. If we have wronged you in anything, and this can be proved before the moral judgment of mankind, or even before our own best consciousness, by all means let the wrong be righted. If there lies any injustice between us, we can neither give nor receive love. But we can, and we ought, else we name the name of Christ in vain, to stir up all our love in order to the settlement of the questions of difference in a Christian way, and without the dread arbitrament of the sword. My heart trembles and bleeds already, when in imagination I survey the scenes which would soon burst on the sight of an astonished world, if these two peoples were to fall in deadly strife. My heart trembles—not with a craven fear. I am an Englishman. I know my countrymen. I know them to be—like yourselves—incapable of fear in anything that touches the honour or life of the nation. You know your own metal now. Judge ours by that; and then think what a war must be, that has the pith of England on the one side, and the resources and energies of America on the other. What could any sane man, citizen, or statesman, hope to accomplish by such a strife? What could we do to each other? We could incarnadine the ocean that rolls its green waves between us. We could add new names to the list, already far too long, of the battle-fields of the world. We could multiply widows and orphans. We could swell the dark tide of human sorrow in both countries, and cast into the future ages seeds of bitter enmities, the dark fruits of which our children, and our children's children, here and yonder, would too certainly reap. But what benefit of any kind could come of such a conflict? How it could in any way help the cause of freedom, fairness, humanity, religion—how it could possibly fail to inflict irreparable wounds upon them all, and throw back human progress the world over, I confess I cannot see. May the God of peace bruise Satan under our feet shortly! May He turn the heart of England to America, and the heart of America to England, lest He come and smite the earth with a curse! Let us correct even our patriotism by our religion, and conciliate all our differences before the Cross. At present your hearts are all aglow with the love of that dear country for which you have done and suffered so much. Let there be mingled with this holy attachment the fervours of a yet nobler affection. Let us try to stand together in the brotherhood of nations, and to strive together for a holy and universal peace. We bid you God-speed in all the endeavours you may make to preach the Gospel of salvation, and establish our free churches in the states of your own land, or anywhere else in the world. No section of the Christian Church has ever had on hand a more interesting work than you have now. The work will be very difficult. It will require all your wisdom, all your patience and love. But it is noble, and—having grace to do it—you will cover this continent with righteousness and love; 'and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.'"

On Dr. Raleigh's return to London, he was enthusiastically welcomed back at a large meeting of his congregation, and an address was presented to him expressing the interest with which they had followed his journeyings, and the pleasure with which they received him safely and happily, with health and invigoration, back amongst them.

BEFORE THE LOYALISTS.

BY JAMES WOODROW, ST. JOHN, N. B.

CHAPTER XIV.—THE CHARTER OF LIBERTY, AND THE EARLY PURITAN
SETTLERS OF NOVA SCOTIA AND NEW BRUNSWICK.

From the fatherland, in the days of "Queen Bess," two streams went forth on a great mission. Elizabeth, the great queen, sent forth one of these, British power, but the other she sent not. She was no lover of liberty, and she would struggle against it with all the energy that an energetic woman could put forth. She did not see, she could not see, that the persecutions in which she engaged, and which were carried on by her successors, would accomplish the very thing that she most feared.

Amid days of darkness and gloom, when it seemed as if the lamp of liberty had been extinguished, the suffering Puritans made their way to America; and as years rolled by, and as bishops and archbishops, kings and priests, star chamber and inquisition courts, attempted to crush out every spark of freedom, new expeditions went forward, composed of the bravest and best of Britain's sons and daughters. They did not turn their back upon the fatherland in their homes in exile, but looking across the sea, their prayers, their sympathies, their words of cheer, their example, gave comfort to the struggling ones who laboured at home to stem the powerful current; and as flourishing churches sprang into life in the new world, with neither priest nor bishop, the brethren at home received a fresh impulse, and the glorious days of the Commonwealth of England are in part due to those liberty-loving men who made their homes in the wilderness.

A century and a third had rolled by since the first settlers had landed at Plymouth, and New England had a population of 450,000, nearly all of whom had been trained in those principles for which Penry, Barrowe, and Greenwood died in the days of Elizabeth, and for which Robinson and his associates left the land that was so dear to their hearts. Of almost half a million of people, not over 50,000 worshipped in other churches than the Congregational; and the blood of the Puritans had been freely shed to extend the English language and English institutions in America. New England, with but very little assistance, had wrested Acadia from France, and opened it up for an English speaking and a Protestant class of settlers. Gov. Lawrence, of Nova Scotia, who with a handful of men had nobly faced the French in the vicinity of Point de Boet and Baie-Verte for so many months, with such little success, thankfully acknowledged the service New England had rendered, in the aid by which he was enabled to expel the French from the Province. New England blood and treasure had freely flowed for Acadia, and New England energy and heroism had brought within reach the blessings of British power; and it was left for New England firmness to guarantee for it British liberty. The two currents of which we have been speaking did reach Acadia; the one mainly by the sword of the Puritans, the other by Puritan strategy. Governor Lawrence, who recognised the great services the New Englanders had rendered, and desiring to have a similar class of settlers in Nova Scotia, sent an offer of lands vacated by the French, to those who would come over and settle. About that time the few English residents in the Province selected a House of Assembly, and one of the very first acts of the new Parliament, was the establishment by law in Nova Scotia of the Liturgy of the Church of England as THE FORM OF WORSHIP FOR THE COLONY; so

early did the principle of the union of church and state fasten itself on the young province, to dwarf it in its growth, and cramp religious liberty. Nova Scotia was under the management and control of those who had no sympathy with those who had conquered it for England, and the colony bade fair to follow in the footsteps of Virginia and other provinces, from which religious liberty was excluded. In consequence of the flattering description of Gov. Lawrence, several parties arrived from New England to see the lands for themselves and report. They were well pleased with the lands, but were not pleased with the prospects otherwise. There was something dearer to them than broad acres. They were the descendants of men who had crossed the seas for a pure and simple form of worship, and their forefathers in the old world and the new had never succumbed either to the prospect of worldly gain or the threat of the persecutor. Their religious freedom and their civil liberties, their Puritan worship, all were dearer to them than houses and lands; and they saw a spirit already looming up in the young province, that indicated a policy like that which had been pursued by the authorities of New York and Virginia. If they came to Nova Scotia at all, they would plant their own institutions, their Congregational churches, and undenominational schools; and those were safe only so long as General Lawrence was governor. They knew that in New England itself, Congregational churches had been torn from their owners for Episcopal worship, and they hesitated. They knew too that even in old England at that day, Congregational ministers and churches sometimes met with very rough treatment. They hesitated, and made Governor Lawrence acquainted with their views. They would settle, they said, but not until they received a guarantee. They asked not for liberty for themselves alone, they would ask it for all who did not conform to the "Established Church of England;" and to meet their views in part, Governor Lawrence, who was a very liberal-minded man, sought for and obtained authority to issue that celebrated document, known in Haliburton's History as "THE CHARTER OF NOVA SCOTIA," by which liberty of conscience and worship was secured to Protestants of all persuasions. Few, very few, are told at the present time that to the Congregationalists was Nova Scotia indebted for its charter of liberty. Englishmen are all aware of Runnymede and the great charter; and should not the people of these provinces know of the charter that secured freedom over the territory now known as Nova Scotia and New Brunswick? And was this charter of no account? Was there no guarantee required? There were days of intolerance at hand, days foreseen by the Puritan settlers when they obtained that charter from a well-disposed governor—days in which even the "Charter" hardly hindered the ruling powers from carrying out their spirit of persecution.

The charter of Nova Scotia, after making provision for civil liberty, guaranteed the freedom of religious worship to Protestants of all denominations. The following is an extract from its provisions:—"Protestants dissenting from the Church of England shall have FULL LIBERTY OF CONSCIENCE, and may erect and build meeting houses for public worship, and may choose and elect ministers for the carrying on of divine service, and the administration of the sacrament, according to their several opinions, and all contracts made between their ministers and congregations, for the support of their ministry, are hereby declared valid, and shall have their full force and effect, according to the tenor and conditions thereof, and all such dissenters shall be excused from any rates or taxes to be made or levied for the support of the Established Church of England."

A few months later Gov. Lawrence died, and was succeeded by President Belcher, who faithfully adhered to the policy of his predecessor, for a time at least. In the year 1760, the first instalments of the Puritan settlers set sail. Six vessels with 100 emigrants sailed from Boston; four schooners with 100 settlers from Rhode Island; 100 emigrants from New London; 180 from Plymouth, and others followed from time to time. They were, as far as can be ascertained, mostly the descendants of those who had crossed the seas for their liberties. They came from the townships that were early settled by the refugees from the tyranny of the Stuarts and the High Commission and Star Chamber Courts. Haliburton says of them, that they were a substantial class of farmers, and old records say that many of them were well off. They were not all Congregationalists, but the greater part of them were. Some of them settled upon the lands once occupied by the Acadians at Grand Pré, Cornwallis, Horton, and Falmouth. Chebogue, Liverpool, Annapolis, and Granville, were also settled at that time or a little later. Some of the early settlers who planted themselves along the coasts came from New England with a view to engage in the fisheries. The site of the city of St. John was occupied as a fishing station by Messrs. James Simmonds, James White, and Francis Peabody, when an advanced party visited St. John river with a view to settlement. In 1762, there were lands surveyed, and a settlement laid out at Mangerville, between the vacated French settlements of St. Ann's and Gemsec.

The New England emigrants, as soon as they settled down in Nova Scotia, established their own institutions. They organised themselves into military companies, as a safeguard from attacks of French and Indians; they established town meetings, they organised schools, and made arrangements for worship according to the practice of their forefathers. A considerable number of Congregational churches were established, the greater part of which did not outlive the revolution.

As early as December 12, 1760, President Belcher wrote to the Board of Trade that the townships of Horton, Cornwallis, and Falmouth, were so well established that everything bore a hopeful appearance. Many of the inhabitants, he said, were in good circumstances. At the same time, Mr. Belcher wrote that the settlers were of a worthy class. At Liverpool, Chebogue, and in some other places, however, owing to their isolation, they had to endure many hardships, and conquer many difficulties.

In July, of the year 1761, the House of Assembly of Nova Scotia met, composed of 24 members, and during the session a formidable treaty was executed with the Monogush Indians. In that year 200 emigrants from Ireland (mostly Presbyterians) arrived and settled at a place called Londonderry. In the year 1764, Nova Scotia had a population of about 13,000, distributed as follows:—Halifax, 3,000; Lunenburg, 1,600; Annapolis, 1,000; Liverpool, 500; Fort Cumberland, 750; Chester, 100; Cobequid, 400; Barrington, 300; Yarmouth, 150; Horton, 670; Cornwallis, 518; Falmouth, 278; Newport, 250; Dublin, 100; River St. John, 400; dispersed along the coast, 380; French Acadians, 2,600. In the year 1765, the Stamp Act passed the British House of Commons, and Canada and Nova Scotia submitted to it, but it was repealed in 1766. In the same year, the country bordering on the River St. John, including the greater part of the now Province of New Brunswick, was created into a county called Sunbury, and in 1770, the first Court of Common Pleas in New Brunswick, had its sittings in Mangerville.

The Puritan settlers increased in numbers rapidly, and continual accessions were made to them. But the rulers of Nova Scotia began to look upon them with a jealous eye. The little junto at Halifax, the irresponsible council that was not responsible to the House of Assembly as the executive government is at the present day, saw in these Puritan settlements a source of danger to them and their power. In the Puritan settlements the old-fashioned custom of town meetings, to which they and their forefathers had been accustomed since the days of the Mayflower, was in full operation. They were told that these town-meetings met not with favor at Halifax among the governing classes, but to the warning they gave no heed. Town-meetings they would hold, and as British subjects they would discuss the affairs of the colony as they had been accustomed in the provinces from which they came. The authorities determined that these town meetings must be put down at all hazards, and the following order is on record in the archives of Nova Scotia: "April 14, 1770, Resolved, by the Governor and Council, that the proceedings of the people in calling meetings for discussing questions relating to law and government, and such purposes, are contrary to law, and if persisted in, it is ordered that the parties be prosecuted by the Attorney General." In spite of the abolition of the town-meetings, new arrivals continued to come from the older provinces, and it is stated that in the year 1772 the population had increased to 19,120, and when the colonies revolted a few years later, it was even still more.

New England and Old England had stood shoulder to shoulder against France; and at length, after a century and a half of war, France resigned, with a few trivial exceptions, all claim upon her North American possessions, including Canada, Acadia, and Newfoundland. There was no longer a common enemy to confront, and soon they began to settle affairs the one with the other. There were jarrings and bickerings for a few years, and then tea was destroyed, blood was shed, and those who had fought side by side against the armies of France, met each other in deadly combat. It is no part of the aim of the writer to justify one side or the other; but he cannot fail to see that had the spirit of the statesmen of the Commonwealth actuated the statesmen of England in the closing quarter of the 18th century, Old England and New England, Old England and all her American colonies, would have been one to-day, and the flag of Old England would have waved as proudly over Boston, New York, and Philadelphia, as it does over Quebec, Halifax, and St. John. Had British power and British liberty gone hand in hand as now, no "Stars and Stripes" would ever have floated in the breeze, and the ships on every sea that carry the American banners would have waving over them the Union Jack of the fatherland. Had Puritanism been as dominant in England in the latter part of the 18th century as it was in the middle of the 17th, England would have been the possessor of all her American colonies still.

But whoever was to blame, there was soon the clashing of steel, the flashing of musketry, and the roar of cannon, might deciding upon the question of right. Brother became arrayed against brother, father against son, friend against friend, and for several years did the contest go forward. The sound of the cannon reached the settlers in their quiet homes in Acadia, and large numbers sympathised with the revolution among all classes of the inhabitants, whether born in the old world or on this side of the water. Martial law was proclaimed, and all intercourse prohibited with the revolted colonies; but this could not stop the exodus. Even ministers of the gospel

abandoned their flocks, and left the country. At the commencement of the revolution a demonstration was made on the common at Halifax, and the standard of rebellion raised, which was soon put down. So extensive was the sympathy with the rebels, that in May, 1777, when three magistrates were sent to Truro, Onslow, and Londonderry, to require the inhabitants to take the oath of allegiance, all the people refused to comply but five, for which those places were disfranchised in parliament, and an order issued to have the people prosecuted. When the war commenced the population was nearly 20,000, and by 1781 it had decreased to 12,000, and in 1783 it was not more than 10,000. The disaffected ones, composing half the population, had made their way out of the province.

During the first year of the revolution a party from Machias landed at St. John, burned the fort and barracks, and captured a brig laden with oxen, sheep, &c., for the army at Boston, which had been supplied from Mangerville for the British. Towards the close of the first year two American war vessels visited the coast, and committed depredations, and during the war an army of 600 Indian warriors, who sympathised with the Republicans, threatened the settlement at Mangerville. Two war vessels visited Charlottetown, Prince Edward Island, plundered the place, and carried off the governor and the members of the government, on hearing of which Washington dismissed the officers and made reparation.

By the time the war closed the Congregational churches of Nova Scotia, that had once bidden fair to become strong and numerous, were sadly reduced. Some of their ministers sympathised with the revolutionists, and with portions of the flocks had gone to New England, and the ministers left behind were not of a class of men to cope with the New Light movement, that had spread like wildfire during the war. They had neither the ability to meet it, nor the tact to allow it to pass over and through the churches without doing them material injury. During the time of the revolution, when the people were unable to procure ministers from either Old or New England, the mischief was accomplished. A few of the church organizations, then shattered, survive the storm, and have an existence at the present day; but most of the early churches have either abandoned the field, or become Baptist or Presbyterian. But the spirit of Congregational Independency never took its departure from among their descendants, and to this day an under-current can be noticed that may one day show itself. Numbers are nothing; the early Puritans considered numbers as nothing. In the language of Phillips:—"ONE MAN THAT THINKS FOR HIMSELF is the salt of a generation. The Puritans scattered broadcast the seeds of thought. They knew it was an error in counting up the population, to speak of a million of souls because they were a million of bodies; they knew that out of the millions God selects one in a generation, and he is enough to save a state. The consequence was that throughout their whole history there is the most daring confidence in being substantially right." If they are few, they have done much for the welfare of these provinces, and can do a great deal more.

Just at the very time when one-half of the Puritan settlers had abandoned Nova Scotia, and when the churches were shattered and torn as already mentioned, the Loyalists landed at Parr Town, Nova Scotia, now St. John, New Brunswick, and orders arrived from England to have gratuitous grants of land made out to them, and to have the indigent part of them supported at an expense not exceeding 6d. per day. The Loyalists were mostly Episcopalians, Methodists, or Quakers. In 1784 New Brunswick was set apart

from Nova Scotia, and Col. Carleton appointed governor, and in the same year Cape Breton was also set off from Nova Scotia, and made a separate colony. From that time forward for a long period, according to the Hon. JOSEPH HOWE, of Nova Scotia, these Lower Provinces were "ruled by little paternal despotisms." "We could not change," he said in his letter to Mr. Adderley, "an officer, or reduce a salary, or impose a duty, without the permission of Downing street." But all is now happily changed, and among the most persistent for this change, among the counties of Nova Scotia and New Brunswick that struggled for self-government, there are none that have stood out more nobly and faithfully than those counties where Puritanism early had a foothold. And some of the noblest and most gifted of those who labored for Responsible government, were persons in whose veins flowed the Puritan blood, in many instances some of those not known by the Puritan name. Well was it for Nova Scotia and New Brunswick that it had settlers "before the Loyalists," who inherited the liberty-loving principles of the Puritans of England, to whom is due the honor of "THE CHARTER OF NOVA SCOTIA," and whose descendants struggled for the principles embodied in that charter, and for free government and religious liberty.

The writer has completed his task. He has traced very briefly the rise of Puritanism in Old England, and its connection with the liberties of the English people. To it, say the historians, Englishmen are indebted for their liberties, and especially to the Puritanism that adopted the Congregational type. He has traced the extension of that principle to America; the part played by those who adopted it in the wresting of Acadia from France; and the agreement between the early Puritan settlers of Nova Scotia and the Governor by which religious liberty was secured by charter. He has shown that when the Loyalists arrived there were considerable numbers of these Puritan settlers in Nova Scotia, and a small number in the part that is now New Brunswick. Their descendants are scattered over the two Provinces. These descendants have in large numbers stood up faithfully for good government and religious liberty; but in most cases they have abandoned the Church of their fathers, and a great many of the fathers have, it is to be feared, not trained their sons and daughters in the good old paths. Well may they say, as one said of old, "MINE OWN VINEYARD I HAVE NOT KEPT."

Correspondence.

NOTICES TO CORRESPONDENTS.

Owing to the plethoric condition of our pigeon-holes, we have been obliged to ask Rev. W. F. Clarke to defer his expected communication on new missionary plans, for another month. We had fully expected to insert in this number Mr. Allworth's strictures on Mr. Poore's letter. But the fact is, that our goodnatured eagerness to oblige contributors writing early in the month, or deferred from a preceding month, has led us to have "set up" such a quantity of matter, which later and urgent communications have crowded out, that the printers rebel against such a locking up of their type, and the matter on hand must go in. Perhaps, however, the whole subject of our missions can be written on better, and up to the latest aspect of the

times, when we receive the reports of the English Union Meeting. *There will be no chance for the INDEPENDENT to fulfil its mission, unless it is enlarged; and that can only be done by an increase of subscribers.*

We must remind all our correspondents, that, as we are keeping our promise of publication on the first day of every month, "communications exceeding half a page in length must be in the hands of the Editor on the 20th day of the preceding month." Several short official notices, even, written after the 20th, have reached us when the magazine has gone to press.

We have *not* received, at the hour of writing these last words, (Oct. 25) any account of the donation-visit to Rev. R. Hay, at Pine Grove, on the 9th ult., yielding (as we have heard) \$75, including a set of harness for the horse and a set of tea things for the house: or of the ordination, on the 17th ult., of Mr. W. W. Smith, late of Owen Sound, to the pastorate of the church at Listowel; or of the opening, as expected or accomplished, of the new church in Brantford; or acknowledgments of receipts for the Widows' Fund or the College; all of which we anticipated.

COLLEGE OPENING—LACK OF CANDIDATES.

MY DEAR SIR,—A few words about the College will doubtless prove interesting to your readers, though there is not much to be told.

On the evening of Wednesday, the 11th, the present session was opened, with the usual public service and address in Zion Church. According to previous arrangement and announcement, the Rev. E. J. Sherrill, of Eaton, C. E., delivered the address to the students. I herewith send you a copy of the same, in the hope that you will be able to publish it in the *Independent*. All who heard it were pleased with it. Its manly, earnest advice should be of benefit to others besides students; for none of us is either too old or too perfect to need instruction. Principal Lillie, Dr. Wilkes and myself took the other parts of the service.

The work of the Theological Faculty will be carried on in the building known as the "Burnside House," in which two commodious rooms have been taken, to be used as Library and Lecture-room.

One application only for admission was received; but, owing to defective preparation for entrance upon the work of the College, the Board were under the necessity of advising the applicant to withdraw his application for the present, in order to further training in those branches in which he is deficient. All his testimonials and answers were sent in, as prescribed by the regulations, and were highly satisfactory, indicating the presence of the right material for making the future student and minister.

This lack of candidates for the work of the ministry presents matter for grave thoughtfulness and enquiry on the part of our ministers and churches. Are they doing all they should, and could, in order to the fostering of the desire and the development of the talents of our young men for this work? I fear not. Perhaps some one may object,—The supply is at present quite equal to the demand of our denomination in these Provinces. Whether it be or not, is not my province to decide. But suppose it is; what then? Is Canada, is British North America, the only field wherein faithful ministers of the gospel are needed? The great work of the Church is the evangelization of the *world*; and our body, though it may be small and weak, must not

neglect to do *its share* of this work. Let not, therefore, the ardent aspirations and impulses of any youth in our midst for so holy a work be damped by the objection, that there is no demand for his energies and services. It is a sure indication of a state of apathy and deterioration, as well as of a non-recognition of duty in the churches, both individually and collectively, when they do not send forth labourers into the Master's vineyard. In our midst there are plenty of young men (not all, it is admitted) fit for the work of the ministry; but, as far as one can judge, many of them are fit. Why, then, are they not forthcoming? If our churches allow so important a matter as the bringing out and training of a goodly number of their youth for the ministry to fall into neglect, they will be recreant to their principles, wanting in the performance of their duty, and will assuredly suffer in their prosperity and usefulness.

Before I close this, which is much longer than I intended it should be, I wish to call your attention to a very valuable pamphlet, which, through the kindness of the Rev. Dr. Smith, I have just received. It is, "Minutes of the Proceedings of a Conference of Delegates from the Committees of our several Theological Colleges," in England, held in January last. The book contains ten valuable papers, on important topics, concerning the proper method of educating ministers, the duties and relationships of the ministry to the churches, the duty of pastors and churches to encourage suitable young men to enter the ministry, &c. These papers were written by such men as Revs. Dr. Vaughan, R. W. Dale, H. R. Reynolds, J. B. Paton, Dr. Morton Brown, Dr. Falding and Dr. Fraser, specially for the Conference, at the request of the Committee of Arrangements. Now, my object in alluding to this book is to suggest that you reprint its papers in the *Independent*. They have the recommendation of being eminently practical, and also interesting and suggestive. I know of no greater boon you can bestow upon your readers than to publish here these papers, or, I would rather suggest, the whole "Proceedings" of the Conference.

I remain, sincerely yours,

GEORGE CORNISH.

Montreal, October 16th, 1865.

[We are compelled to defer for another month the insertion of Mr. Sherrill's stirring address. The other suggestion of our correspondent will be cheerfully acted on, as soon as we receive the valuable publication in question. We feel constrained to add, that "the supply is" *not* "equal to the demand" for ministers upon our own field. That is, there is *work* enough for many more; and in some cases, *support*; but the latter is the great difficulty. There is room for the development of greater local liberality; and *we urgently need a larger Missionary fund.*]

REV. DR. URWICK, of Dublin, is about to receive a public testimonial, on the occasion of his ministerial jubilee.

THE WEIGH HOUSE CHAPEL, London, being required by the Metropolitan District Railway Company, the following award of compensation has been made:—For the chapel, school, &c., £10,000; for the freehold site, £28,000; besides a life annuity of £500 as compensation to Rev. Thomas Binney, who has been minister of the congregation assembling there for thirty-six years. No resolution has yet been arrived at as to the appropriation of the money to be paid for the site.

Trans-Atlantic Retrospect.

AUTUMNAL MEETING OF THE ENGLISH UNION.

We are much pleased to find, that, in the arrangements for the meeting of the Congregational Union of England and Wales at Bristol, on the 23rd ult., an entire evening was reserved for a public report by the Delegates to the United States and British North America, of their proceedings on this side of the Atlantic, of the reception they met with, and of the impressions they received. We shall not fail to give, in the Magazine for December, that ample report of their addresses which we are sure our readers will anticipate with most eager interest.

DR. VAUGHAN ON AMERICA.

The October number of the *British Quarterly Review* contains an article of upwards of 60 pages, entitled "Notes on the United States since the War. By the Editor." It is a comprehensive, sagacious, kindly, and just description of what came under the observation of the writer during his recent visit to this continent, including, of course, his appearance at the Boston Council. We would that our limits allowed us to reproduce the whole of the utterances of so wise a man on so interesting a subject. We will give as much as we can, omitting such matters as our readers are most familiar with, or as are least suited to a non-political magazine. The article begins thus :

"The man who writes on the affairs of the United States, in the autumn of 1865, may be thought to have chosen an exhausted theme But one who has traversed that country since the termination of its great war, if possessed of only ordinary intelligence, cannot fail to have impressions in relation to its past and present, that will be more or less his own No amount of reading about the United States could have given me my present thoughts, or my present feeling in regard to them ; and that I may give forth frankly what is in me on this subject, without committing any one, I shall drop the anonymous and shall speak simply on my personal responsibility."

On the motives which led the Congregational Union of England and Wales to send a Deputation to the Boston Council, Dr. Vaughan says,

"Men in this country who had concluded that the North would not be able to conquer the South, and that the end of the strife, after a fearful loss on both sides, would be some miserable compromise, had not found their conclusions sustained by the event. Others, who had supposed conquest possible, but who saw the inevitable magnitude of the cost, could not account themselves false prophets—but seeing that victory had come, and that the predicted price had been paid, these persons were willing to see in the close of the great drama, an issue which had come, not so much from man as from Providence and God, and were ready to accept it in this light, and to bid the conquering North God-speed in its endeavours to heal the wounds which had been inflicted, and to bring good out of evil. In this estimate of events, and in this feeling of friendliness, the members of the Congregational Union were all agreed. So far, those who had approved the policy of the North from the beginning, and those who had doubted it, or had gravely dissented from it, were completely at one. The past was the past ; how to look most wisely at the present and the future was the grand question.

"It was thought also, at that juncture, that the startling and terrible deed which had taken the good Abraham Lincoln away, at such a moment, from the place and power that had fallen to him, had so softened the hearts of men on

both sides of the Atlantic as to render the season a fitting one in which to forget past differences. There was something in that event which seemed to chasten the heart, to chide down all vulgar passion—a supernaturalness which tended to awe the spirit into sadness and tenderness. Our hearts seemed to say, that, in the sight of such a grave, severed friendships should be severed no longer. Yes—they were honest motives, honest and kindly motives, which made the Congregational Union in England desirous of expressing feelings of this order through a delegation at Boston.”

We must pass over the accounts of the voyage of the Delegates, of Boston, and of the organization of the Council. The addresses delivered by Dr. Vaughan and Dr. Raleigh, of which an outline is given, are already before our readers in full. So are the proceedings of the Council. But on the response given to the English Delegates, we must hear their senior at length.

“On the second day after the foreign Delegates had been received, the Rev. Henry Ward Beecher presented himself to the Assembly, and said that he thought some care and discrimination should be exercised in preparing a reply from the Council in answer to the communications which had been made by the representatives from foreign countries. The moral questions involved in their late struggle were of such a nature as to cut far into the essential distinctions of right and wrong, and the fact that those questions had not been seen in some quarters as they should have been should not be passed over. This resolution was approved, and a committee was appointed.

“Of this proceeding the English Deputation had no knowledge until thus announced. The presumption was, that while the Delegates representing bodies who could be said to have been at one with the war policy of the North were to be very cordially received, a somewhat different recognition was to be awarded to those who represented constituencies that had not found it easy to be all of one mind on that point. The question with myself and my colleague was—to how much of this judicial discrimination we were to submit? Suffice it to say, we came to our conclusion in that particular. As to the speeches of individuals, we decided to let them pass. But acts of the Council would be another matter.

“The Council had sat quite a week before the promised reply was presented to it. It was then read by Dr. Bacon, and the document, I believe, owed its tone and character mainly to that gentleman, and to the Rev. Henry Ward Beecher. It congratulated the Protestants of France and the Congregationalists of Wales on their having been right from the beginning, and in all things. Nor was there one unfriendly word in the document concerning the Delegates from England. But England herself had been weighed in the balance and found wanting. Her upper ranks, her press, and the majority of her people, had gone over, for the most part, to the side of the enemy. Her working classes, indeed, and her sufferers from the cotton famine of Lancashire especially, were an exception, and an exception not to be forgotten. Even the English Congregationalists had shared in the common delinquency. This was the drift of the paper. But it should be mentioned, that there was some attempt made to deal considerably and equally with this vexed question. It was admitted that things had been said and done by America concerning England that could hardly fail to create offended feeling. One concession especially attracted my attention. It was granted, that among the causes of irritation to England, was a tendency among themselves to indulge in a vain-boasting mood, which should perhaps be owned as a weakness in American character. I was curious to see what would be the fate of this admission when the document should be submitted to the vote of the Council. As I had expected, exception was taken to it; but others said, by all means retain it; and when the question was put—shall it stand? the ‘noes’ were few, while the ‘ayes’ were very many. This decision amused me much, and I may say, gratified me much. The manly frankness of this acknowledgment awakened in me a new feeling of reverence for this venerable assembly. The fault thus confessed, whether our cousins knew it or not, has been the grand source of the mischief that has grown up between the United States and Europe.

“On the submitting of this paper to the approval of the Council a remarkable scene took place. It should be stated, that a week before the English Delegates were presented to the Council, a letter had appeared in two newspapers commonly read by American Congregationalists, in which much was said as to the past conduct of our Union, and as to what my own views had been concerning American affairs, adapted to raise an unfriendly feeling. This letter had been sent from London by a member of our Union;* and persons needing proof concerning my sentiments in past time as to the Northern cause were directed to the pages of the *British Quarterly*. The Editor of a Presbyterian journal—a gentleman, as I learn, who is ever ready to see something to censure in Independence—thus prompted, goes to the *British Quarterly*, culls from it a series of passages to his purpose, and having strung them together in a leading article, takes care, it seems, that the fruit of his research shall find its way into the hands of members of the Council. I should add, that another member† of our Union, present at Boston, seems to have found pleasure in doing privately very much as the good brother at home had done publicly. There are men who must acquit themselves after this manner. But good often comes out of their evil.

“Of these things I had no knowledge when I first addressed the Council. When Dr. Bacon’s paper came to be read, I had become aware of the influences which had been thus in action. It was not the manner of the Council to assign their resolutions or papers in the hands of persons who should move and second the adoption of them, and be prepared to defend them, should that be needful. Any member was at liberty to volunteer his services in that form. In this instance, the person who put himself immediately forward to propose that the paper read should be approved was the Rev. Alonzo H. Quint.”

We need not again quote what Mr. Quint said. Dr. Vaughan’s account of the reception given to it, of Dr. Thompson’s address and his own reply, is exactly what has been given in our issues for August and September. Of the reception given to his own address, and of Henry Ward Beecher’s welding eloquence, he says,

“Those who had better means of knowing than myself, have assured me that the wiser men in the Council regarded these statements as being all that the case demanded. It was strongly urged upon me not to utter one more word in self-justification. It was certainly my desire to show the greatest respect to the Council; but, at the same time, I wished it to be seen that I felt something to be due to myself, and still more to the men and the churches whom I stood there to represent.

“Henry Ward Beecher next spoke, and the manly and genial use which he made of his opportunity has given him a high place in my esteem. He could not affect to acquit England or English Congregationalists on the question at issue; but he was sure there must be more good at bottom in Englishmen than is always found on the surface: Adding, ‘They have often vexed me, but I can’t help loving them.’ As he proceeded, his words waxed into kindness:—‘I admire,’ he said, ‘and love, our French brethren who have acquitted themselves so well towards us; but after all, blood is thicker than water; and if I have to face a difficulty and want a man at my back, of all men give me an Englishman.’ The hearty expressions of approval in the Council, as these sentiments were uttered, seemed to assure the orator of his ground, and at length he said, ‘I should like to shake the hand of my friend Dr. Raleigh, and of Dr. Vaughan, if he will allow me, and thus give the sign of fellowship and love to old England.’ We were sitting at the foot of the platform, we gave our hands readily and cordially, while the bulk of the Council rose to their feet, and in answer to the call, ‘Three cheers for England and America,’ cheered loudly, with the waving of hats and handkerchiefs. Except on two memorable occasions in Manchester, I had never witnessed such enthusiasm in a public assembly. Not only were young

[* Rev. Dr. Waddington.]

[† Rev. Dr. Massie.]

hearts moved, but the grey-headed were seen to weep tears of gladness. What there had been of discord had gone as chaff from the threshing-floor. A pastor of position in the denomination, and who had taken a conspicuous part in the proceedings of the Council, assured me that he did not think there were three men in the assembly who did not deplore the exhibition which his brother Quint had made of himself."

The story of the visit to Plymouth Rock, and of the adoption of the Declaration of Faith, is most graphically told. Of the speeches delivered at the entertainment at Plymouth, we read—

"The speakers were so restricted as to time, that the only thing connected with that part of the ceremony worthy of a record, was the care taken by the eminent and large-hearted minister who presided, the Rev. Dr. Stone, of Boston, to assure the English Deputation that the Council had said all that was in the lowest depths of its heart as to the lack of English sympathy, and that we might return to our homes with the fullest confidence in the sincere and earnest affection of the assembly, both towards ourselves and towards the mother country. The applause called forth by these expressions proclaimed their truthfulness. The party, indeed—if party it may be called—which had experienced so signal a discomfiture in the Council when assailing the good name of my country, could not forbear returning, with some bitterness, to this sore topic through the press. I regret this for their own sake. Of three newspapers conducted by English Congregationalists, two have been with the North from the first, and in all things; and the third, if charged with being on the contrary side, would deny it. The American Congregationalists have a good deal to do to bring their own press into an equally friendly tone.

"My impression, indeed, is, that even the Council would have acquitted itself with more dignity, and in a manner more sure to win the heart of England, if it had dismissed this grievance matter much more briefly. There are differences that are only to be settled by a tacit understanding that they are to be forgotten. Mutual defence or explanation becomes only another form of mutual crimination, and serves to irritate rather than to heal the wound. The difference in this instance was, in my humble judgment, of that description. America, no doubt, had her case against England. But England had her case no less certainly against America. There was too much room for forgiveness, but not more room for it on the one side than the other. The English Union, by deciding to send a deputation to Boston, simply to express congratulation and good will, virtually said—Let past grievances be things of the past—so far as we are concerned, you see by this act that it is so. It would have been well, I think, if the Council of Boston had risen to the same level. Such a course, I have reason to think, would have been the most satisfactory to no small portion of its members. But, here again, the past is the past. It cannot be undone, and I am far from being disposed to judge it harshly. Nothing has happened that should prevent the Congregationalists of England and Wales from cherishing sentiments of brotherly esteem and affection for the Council at Boston.

"Indeed I can make large allowance for the strength of the irritated feeling among our American brethren, and am not much surprised at the excesses to which it has sometimes prompted them. You need be among them to judge^o adequately as to the flood of domestic griefs which the late war has diffused through the land. An American mother, a lady of earnest piety and much culture, related to me how her son, a youth of high promise, had written to her once and again from college, entreating her to consent to his going into the army. Two years of the war had passed, when the perils of his country and a sense of duty constrained him to take his own course, and before the letter which informed his mother of his decision could reach her he was on the battle-field. He passed, with slight injury, through several engagements; but at Gettysburgh he was among the slain. 'It was hard to bear,' said the pious and patriotic woman, and the tears came, and her voice failed as she added, 'and it was sad to us

through all this, to know that even England did not feel for us! This is one picture from myriads like it."

"It should be remembered, too, that the tidings of beloved ones taken prisoners were to some minds even worse than the tidings of their death. The worst things rumoured as to the atrocious treatment of Federal prisoners in the South were fully credited in the North, and not without reason. In my travels through the States I conversed with many soldiers who had been prisoners, and with many who had the best means of knowing the truth on this point. Their testimony was uniform. The officers admitted that *they* were not ill-used, but they confirmed the testimony of the men as to the pitiless course pursued towards them. That course was manifestly designed to kill them off, or to disqualify them for further service. I shrink from repeating the horrid things that have been related to me, lamenting, at the same time, that there should be so much reason for thinking these relations substantially true. It is said, indeed, that the Federals had to thank themselves for this state of things: it was the natural consequence of their refusal to exchange prisoners. If this could be proved, which it cannot be more than very partially, it would be no sufficient excuse, except among men who believe in the justice of punishing the innocent for the guilty."

"All this has come to pass in the history of a people in a large portion of whom there is, confessed or not confessed, a real veneration of England, and a sincere love of England. There is such a thing as the indignation of affection, and much of the indignation against England in America is of that order. There are people in America who are good haters, and who hate England with a jealous and malignant hate. The Irish for the most part do so. Some of the other nations who have become naturalized in the country have no affection for us; and the same may be said of some who have come from the old American stock. But the mixed settlers do not, I think, often trouble themselves much about us; and the great majority of those who have descended from the old English emigrants are with us, not a few of them earnestly and tenderly with us. It is from this latter class especially that our hope of amity between the two countries must come; and on many grounds, hardly any sacrifice can be too great to be made in the fostering of good feeling in that quarter. I make this remark because I cannot avoid thinking that the danger of a rupture lies greatly more on the side of America than on the side of England. The national weakness, ceded so frankly by the Boston Council, is a very perilous weakness. Only let Europe be able to persuade herself that the United States are disposed to bear their faculties meekly, and not inclined to use their power injuriously or offensively towards other nations, and the enemies to their prosperity will be very few. But let the impression made on Europe be of a contrary kind, and Europe will feel it to be simply a duty—a duty towards right and humanity—to desire that power likely to be so ill employed may be in some way curbed and diminished. Nothing can be more easy than to construe such a feeling as mere selfishness and jealousy. In the circumstances, it would be a feeling of another and of a much higher order. There are instincts in human nature which render it inevitable. No one wishes to see secession in France, in Italy, in Prussia, nor even in Russia, and let the temper of the United States be as sober and pacific towards other nations as is the temper of those great powers, and they will be as little exposed to ill-will from England or from elsewhere."

On the relations between England and America, the article goes on to say,—and the influence which our Christian readers can exercise in favour of peace, is our reason for quoting from it at such length:—

"I have been willing to believe that the experience through which the United States have passed during the last four years might induce a more considerate and moderate tone of feeling, especially on international questions. They have known now what war really means; they had not known that before, and it was not unreasonable to expect that it should lead many to cherish more friendly and pacific sentiments towards other nations. Such too, I believe, has been the

result very widely. But language at all like the following, coming from such men as Dr. Leonard Bacon, of New Haven, and Dr. Thompson, of New York, is not encouraging:—

“As Dr. Bacon said in the Boston Council (says Dr. Thompson) our political independence of the British government was achieved nearly a century ago, but our moral independence of the English people has only been achieved during the past four years. But that emancipation is now as complete as the first. Henceforth America will look no more to England for precedent, for sympathy, for counsel, or for aid. You left us to tread the wine-press alone, and we have learned to do without even your moral support. I write this in candour, not in reproach.”—(*Patriot*, Aug. 3.)

“With submission, I must say, this dream of independence is not a wise dream, whether taken up by individuals or nations. To say nature abhors a vacuum, is to say that nature abhors isolation—independence. The United States will not be independent of English opinion or of English feeling. Nations so placed as to come into diplomatic relations, must be more or less mutually dependent; and America will have no relation involving so much of this element as will be found in her connexion with Great Britain. But our friends speak of *moral* relations. Well, opinion and feeling are moral elements, but on these, as all the world knows, hang the mightiest interests—even the interests of peace and war. A nation which should boast of its indifference to these moral influences, as pertaining to other nations, would proclaim itself a nation in its infancy, having the first elements of political science to learn. This is far from being the condition of the United States, and very far from being the condition of our friends Dr. Bacon and Dr. Thompson. But were I to take the above language from them literally, my conclusion from it would be such as I should be loth to accept. We none of us know what sympathy we may need, and shall be wise in husbanding it where we can. If the language of our American brethren towards us in future is to be, We don't want your sympathy—the simple result will be that they will have it. Should they choose to demean themselves towards us so as to make it natural that coldness, or something worse, should follow, then there will be coldness, or something worse. There are unalterable laws which make this relation of cause and effect inevitable. To have friends we must show ourselves friendly. We reap as we sow. Faults, no doubt, we have had; but, I repeat, there are faults on the other side, which, if duly considered, would not be found less weighty. We have no doubt erred in some things, but to a large extent it is America herself that has caused us to err.”

And once more, concerning the feeling in England of which Americans complain :

“Bear with me, my good friends in America, in saying, once more—it is the weakness confessed at Boston, that has been especially potent in producing this feeling. The man who will be always jeering at you, and menacing you, however idle his boasting, becomes an offence to you. And this is the sort of attitude that has been assumed towards England by much that has reached us from America. Nor has this been confined to the more exceptionable portions of the press. Portions of American society from whom better things might have been expected have sinned against us very egregiously in this way. And as to the exceptional newspapers, it is admitted that the editor of the *New York Herald* is a man who writes what he knows will sell, and this ceaseless abuse and menace of England is the commodity he supplies, and the sale of his paper, he affirms, is greater than that of all the other New York papers taken together. Nor is this handiwork left to the editor of the *Herald*. I have seen religious papers—so called—and papers having a nearer relation to American Congregationalism than they should be allowed to have, in which this feeling towards England sometimes takes strange forms. Let it be remembered again, that I am not attempting to show that we Englishmen have been without fault; I am simply showing that if we have sometimes used sharp words, it has not been without

sharp provocation, and that our American brethren have not quite so much right to be angry with us as they seem to assume.

"But I say no more on this topic. In the United States I found many choice spirits—many noble men, who will live in my esteem and affection to the end of my days. To the Rev. Drs. Anderson, Blagden, Kirk, Stone, Treat, and Adams, all of Boston, I owe much for their Christian courtesy. Not less do I owe to the kind words of the Rev. Henry M. Dexter, whose admirable volume just issued on American Congregationalism will give him a place in the history of his country. Dr. Thompson of New York has done much in the hope of promoting a good understanding between the Congregationalists of England and America, and had urged my being sent to Boston in furtherance of his wishes. Let him not be weary in his good work. Henry Ward Beecher I had never seen until I met him at Boston. He is a man from whom I suppose I should sometimes differ, but with whom I should not know how to quarrel, differ from him as I might. There are brutish men in America, as there are anywhere; but generally, I found Americans ready to grasp the hand of friendship from an Englishman whenever cordially extended to him. 'You little know,' said a young American minister to me, 'what the feeling of some of us is towards your country. The emotion with which I gazed from the deck of the steamer on the first faint line of English land; the feeling with which I watched and watched until the meadow slopes and homesteads came in sight; and with which I first planted my foot on English soil, and looking round me, said to myself—this is England—that feeling has been mine, it can't be yours.' The tears came to the eyes of my young friend as he spoke, and they came to mine as I listened. Yes—after all, there are links of this sort between us, that are tender, deep, and will last!"

We must reserve for a future issue Dr. Vaughan's observations on Religion in America, and one or two other extracts. In the two following we have an immediate interest. Of Niagara, the distinguished traveller and historian eloquently says—

"Of course, we did not visit the United States without doing homage to the Falls of Niagara—the sight of all sights on the American continent. Which impressed us most, the rapids that rushed down to form the two great cataracts, or the cataracts themselves, I can hardly say. Perhaps the spectacle from the gallery at the summit of the round tower was that which moved me the most deeply. Words can tell but poorly what it was to look up to the far-off heights of those descending waters, nearly a mile in width, to see them glide down as so much liquid glass into a thousand rocky hollows, and like enraged forces storming a city, make their way with noise and foam through breach after breach, and over rampart after rampart, until the mighty flood has converged on the dread ridges of enduring rock over which they pass and become—the Falls. All this gives to the eye a vision which seems to belong to a world where the Creator works on a larger and grander scale than in our own; and gives, at the same time, to the ear those booming sounds which may be imagined as telling from afar off the gigantic strife which braced the strength and genius of Milton's angels, and those sounds of many waters, which come up like myriad voices from the battle-field where the victors see that the tide is with them. Such were the sounds heard at Hastings, when the Normans feigned retreat, and the Saxons closing on their track, thundered at their heels; and such at Naseby, when England's Ironsides stood face to face with England's Chivalry, and braving it to victory, sent forth from their lion throats the watchwords of their triumph. In fact, to look upon Niagara was to look upon a scene so foreign to our ordinary experience, that some whispering spirit seemed to say—'Look on, mortal, look on, absorb it with thine eyes, for it is too wonderful to last, it must soon be gone.' But it is not so. Like the sun and moon and stars, the beauty of Niagara does not fade—its grandeur does not wane. Generations droop and breathe their last, but this hoary giant fainteth not, gives no sign of weariness. O Nature, how evanescent is man compared with thee! Still, the scale is on his side. He

has a consciousness that nature has not, and he too will last on in his own manner—on for ever!”

The article closes with the following short passage on Canada and the Canadians :

“No doubt the feeling of the Canadians generally towards the United States is not such as to satisfy Brother Jonathan, but they have no disposition to do him any harm, openly or covertly. As to annexation, it is a very small number of the Canadians who can be said to be in favour of it, and the motive in their case is purely fiscal and commercial. The strong royalist feeling in Upper Canada, and the strong Catholic feeling in the Lower, are elements which would make annexation anything but desirable on either side. Then there is the United States’ debt. New partners in that concern must of course expect to take their share in the existing liabilities. My impression is, that the best thing that could happen to Canada, would be that she should be told that after this day twelve months she will be considered as of age, and must prepare to go alone. The stern self-reliance imposed on the United States by circumstances has done much towards making those States what they are; and the bracing which the Canadians need is that which would come if they were placed on the same footing. Moral influence might still link the mother-country and the colony together, by many kind offices; but would you make Canada strong and prosperous, give her the conviction that her strength and prosperity must come from herself. That the United States could conquer Canada is not to be doubted, and in that fact lies one reason which will render the States indisposed towards such a policy. Neither vanity nor interest would be served by it. The want of British America is not the want of fortifications and of military establishments, but of a more effective system of intercommunication.

“The reception given to my companion and myself by our friends in Canada, was such as we are not likely to forget. It was of a kind which I can hardly think we should have found in any other quarter of the world. It is not the want of good feeling towards Canada that has prompted me to speak as I have done, but the reverse.”

Alas! alas! and do our *friends* in England, in their best mood, thus benevolently bow us out of the Old Homestead? We feel it very hard to appreciate their kindness, when every fibre of our hearts is entwined around that Mother Country from which we are told we ought to be so soon severed.

With this number of the *British Quarterly*, after twenty-one years’ service, Dr. Vaughan retires from the editorship of the *Review*. He is succeeded by Revs. H. Allon and H. R. Reynolds.

THE MEMORIAL HALL, to have been erected in the bi-centenary year, has not been proceeded with, owing to the extreme difficulty of procuring a suitable freehold site in the heart of London, even at an enormous price. At length a plot of ground has been procured in Cannon Street, near St. Paul’s, on which a fitting structure will be erected, fire-proof, to contain the Congregational Library, the offices of the Union and the denominational Societies, with rooms for public meetings, and to serve as a general central repository and house of business for the English Churches of our order.

THE CATHOLIC UNIVERSITY, it is said, is about to become the “Queen’s College, Dublin,” and so to be affiliated with the Queen’s University in Ireland, and to receive a large subsidy from the Government. But it is, of course, to be entirely free from government control! The Presbyterians have a College endowed by a bequest from a Mrs. Magee, and bearing her name, which may claim the same position if not an equal grant. And so, the united education of the unsectarian Queen’s Colleges is in danger of being in part superseded, to the great increase of expense and the perpetuation of religious divisions. Shall Canada go further in the same path?

Official.

MISSIONARY FUNDS WANTED EARLY.

The following Minute, adopted August 15th, on the report of the Rev. J. L. Poore to the Colonial Missionary Committee in London, will be of interest to the friends of our Mission :

The Committee having met to receive the report of Mr. Poore's visits to the Churches and Mission Stations of the B.N.A. Provinces, unanimously adopted the following resolutions :

"That the Committee tenders its cordial thanks to the Secretary for the interesting report of his labours in Canada and the Lower Provinces, and for the efficient manner in which the duties of his important and delicate mission were discharged.

"It records its gratitude to the God of all grace for the safety and health vouchsafed to Mr. Poore during his voyage and travels, and for the favorable reception accorded to him by the Churches and Pastors in the Colonies he visited.

"The Committee also expresses its hope that the new arrangements proposed by this Society, and so cordially entered into and adopted by the B. N. A. Missionary Society, will inaugurate a new era in the history of the Mission, by promoting the more complete independency of the Churches, and by extending the gospel of Christ to remoter districts, into which at present the Missions of this Society have not penetrated."

As General Secretary Treasurer, I feel some anxiety in regard to the next two quarters' payments. I have already drawn and expended three-fourths of the Society's grant of £500 sterling; the last fourth will be drawn at the end of December; but it will not nearly pay one half the sums then due to the Missionary Pastors. The balance must be supplied by collections before January 1, and the whole of the April payments will have to be provided in the same way. This is mentioned in order to stimulate the Committees and the Churches to liberality and promptitude of action. The harvest has been most bountiful, prices are high, and there is an exhaustive demand for whatever the earth has produced, so that contributions may in most instances be doubled in amount, if only there be a willing mind. *Promptitude*, moreover, is in these circumstances very important. Not only do we now *close our accounts on the 1st of April*, but a considerable sum must be in my hands by the 1st of January, or I shall not have wherewith to remit to the brethren at that date.

According to the new arrangement, I suppose it will be proper to have the December reports as well as the April ones sent to the District Secretaries, as they will henceforth prepare the reports of their districts to be inserted in the general annual report of the Society. Would it not be well that each District Secretary should prepare his annual report prior to the annual meeting, and himself read it there? It would give variety and interest to the reporting part of the annual business. Each report might contain suggestions for the future, as well as a narrative of the past.

I learn that, because of the contemplated removal of Mr. Barker to Nova Scotia, the Middle District Committee have appointed, until the next annual meeting of the Society, the Rev. Joseph Unsworth, Georgetown, C. W., Secretary for that District, to whom therefore communications are to be henceforward addressed.

Montreal, October 16, 1865.

HENRY WILKES.

CONGREGATIONAL COLLEGE TREASURERSHIP.

Notice is hereby given, that in consequence of the resignation of Mr. T. M. Taylor, the office of Treasurer of the College is now filled by Mr. J. P. Clark, of Montreal, by the appointment of the Board of Directors. It is, therefore, requested that all contributions to the funds of the College be remitted to Mr. Clark, by whom they will be duly acknowledged.

GEORGE CORNISH, M.A.,

Montreal, September 23, 1865.

Secretary.

THE THREE REPORTS.

The College Report has been distributed among the Churches. The Missionary Report will probably be ready about the time that this notice will reach its readers. The Union Minutes will be published only with the two former. This triple edition, 500 copies, is meant for the Pastors, the Deacons, the Delegates to the late Union Meeting, and (as far as it will go) those other active and liberal members of the churches who take most interest in the affairs of the body. *Those who are to receive copies of the three together should not receive the College and Missionary Reports separately.* The reports of 1865 are of more than ordinary interest and value, as they contain accounts of recent changes in the College and Mission. They should be preserved.

CHANGES OF POST OFFICE ADDRESS.

The following Ministers have at this date other P. O. addresses than those given in the Minutes of the Union for this year :

Rev. W. H. Allworth,	changed from	Markham to Paris, C. W.
Rev. E. Barker,	“	Newmarket to Pictou, N. S.
Rev. J. Brown,	“	Caledon to Owen Sound, C. W.
Rev. C. Duff,	“	Meaford to Speedside, C. W.
Rev. J. G. Sanderson,	“	Barrie to Rugby, C. W.

COLLECTION FOR THE FRENCH CANADIAN MISSION.

The Congregational Union in June last, warmly commended the French Canadian Missionary Society, to the attention of the churches. For twenty-five years it has carried on its difficult work of evangelisation amongst the million of French Canadian Roman Catholics, residing in the lower part of the Province. Three ordained pastors and sixteen missionaries and colporteurs are at work in connection with the Society. Six organised churches exist, having a membership of about 200, forming centres of light and influence amidst the surrounding darkness. There are besides, 18 stations, at which divine service is regularly held, with an aggregate attendance of about 1,200 persons, and 300 children are under Sabbath School instruction.

In the schools at Pointe Aux Trembles, nearly 100 children are annually educated, all French Canadians, and the majority of them Roman Catholics.

Between twelve and fifteen hundred copies of the Scriptures are circulated, besides tracts and books, amongst the inhabitants of the French parishes, on the north shore of the St. Lawrence. Every effort is made by the agents of

the Society, to spread the knowledge of the Gospel. These efforts God has largely owned and blessed. The journals of the missionaries contain many incidents shewing plainly a gradual but obvious awakening of mind to the things of the Gospel amongst these people, so long shrouded in the darkness of superstition.

The field occupied by the Society, never presented a more hopeful and encouraging aspect, than at present. The operations of the Society could be widely and successfully extended *if its funds would warrant*. God has indeed poured out His blessing so largely that there is not room in the Treasury of the Society to receive it.

Last year its total income was \$13,160. Of this sum \$5,381 were contributed by Great Britain, and \$8,289 by Canada. The educational department alone costs \$4,000. The Society is in arrears to the Treasurer about \$3,000. This seriously impedes its progress. Will not Congregational churches do their part not only to aid in balancing the funds of the Society, but so to replenish the Treasury that it can undertake larger things in its special work amongst these million souls of our fellow subjects?

God has blessed the Province with a bountiful harvest this year; will not a portion of it be devoted to redeem a portion of its inhabitants from the terrible errors and delusions of a false and soul-destroying superstition? The future welfare of the country depends largely upon the evangelisation of the French Canadian people.

As the Union named no day for the collection, allow me to suggest the third Sabbath in November.

ALEX. MACDONALD,

Secretary F. C. M. S.

CENTRAL ASSOCIATION REVIEW CLUB.

During the recent meeting of the Central Association, the Review Club met and transacted business. Absent or intending members are requested to note the following items.

1. Subscriptions (\$2) for 1866 must be sent to the undersigned by 1st December next. All present members may renew, but the number will be reduced as soon as possible to eight, and new members will be received on the principle of preference being given to those whose residences most favour promptness of circulation.

2. The periodicals to be ordered for 1866, are, the *Patriot* (for procuring which a new arrangement has been made from 1st inst.), the *British Quarterly*, the *Bibliotheca Sacra*, and the *Eclectic Review* (English).

3. The reviews for 1865 were sold, realising \$270.

4. A uniform order of circulation for all periodicals for next year, will be made known after 1st December. *The present order will remain in force for all publications bearing the date of 1865.*

5. As the members of the club have not yet attained perfection in the matters of punctual circulation and careful preservation, they are respectfully reminded of the following rules and suggestions.

(1). The fine for detaining a Review is 25c. per week or fraction of a week.

(2). The *Patriot* must be mailed in *two days* from receipt; the *Eclectic* in a *week*; all others in *two weeks*.

(3). A full record should be kept of the days of receipt and dispatch of every number,—for the justification of the punctual, the detection and punishment of the negligent, and the discovery of any post-office remissness. The more the proper order has been violated, the more needful is this record.

(4). If a member receive a Review after the proper time, he will do a good service to all who follow him, by reading and forwarding it to the next without keeping it for the full period to which he is entitled.

(5). In the case of absence from home, arrangements should be made for the punctual transmission of the property of the Club, read or unread.

(6). Each periodical should be wrapped in strong paper, wider than the enclosure but open at one end. The address should never be on the printed cover.

F. H. MARLING,

Secretary.

Toronto, October 10th, 1865.

News of the Churches.

REV. E. BARKER—REV. T. S. ELLERBY—REV. J. WHEELER—REV. W. H. ALLWORTH—
WESTERN ASSOCIATION—CENTRAL ASSOCIATION—GARAFRAXA—BROME—OSPREY—
FACTS FROM CENSUS—F. C. M. SOCIETY—AMERICAN BOARD.

Rev. Enoch Barker, having resigned the charge of the church at Newmarket, and accepted an invitation from Pictou, Nova Scotia, removed thither at the end of October. Pictou is an old town, having been settled for fully seventy years, chiefly by Scotch families, and now contains about 3,000 inhabitants. It is the centre of a good farming country, and is the shipping port for the coal mines of New Glasgow, ten miles off, with which it will be connected by railway next year, and thus with the railways connecting Halifax and St. John, New Brunswick, with the New England roads. It has an excellent harbour, lying on the north shore of Nova Scotia, east of the isthmus connecting that Province with New Brunswick. There is at present no Congregational Church-organisation, but a good congregation owning an excellent frame building, which seats 450 persons, and the people intend to provide the minister's salary without missionary aid after the present year. There are in the town, one Episcopalian, one Catholic, one Baptist, and three Presbyterian churches. We trust our brother will be successful in his isolated charge. His removal is the *third* from the Middle District in one month!

On the 27th September, Rev. T. S. Ellerby handed in to the church meeting in Zion Chapel, Toronto, his resignation of the pastoral office, which he had held for nearly ten years. The resignation was accepted on the 11th October. While taking this step, the members of the church took occasion to express their regret that circumstances should have moved their pastor to resign, and recorded their sincere desire and hope that Providence might bless and prosper him wherever he should cast his lot. Mr. Ellerby will continue to occupy the pulpit regularly until the end of the calendar year, but may leave at any time between that date and the 1st of April, 1866.

Rev. J. Wheeler, who has been laid aside by sickness for some months, and was not expected to resume his labours, has so far recovered as to be able to occupy his pulpit again. "Thanksgivings will be given by many on this behalf."

On Tuesday, the 10th October, Rev. W. II. Allworth had a surprise visit from many of his affectionate flock at Stouffville, in anticipation of his speedy removal from among them. After enjoying a social season together, they all sat down to a well spread table, provided by the visitors themselves. On bidding farewell to the pastor's family, they left behind them each some token of esteem, amounting to over forty dollars. It is worth recording that in a pastorate of nearly five years, no circumstance of unpleasantness has ever occurred between the flock and minister. It was fitting that a relation so pleasant should terminate with a substantial token of unbroken affection.—*Economist*.

The annual meeting of the Western Association was held at Southwold on Tuesday and Wednesday, October 10th and 11th. The number of members present was not remarkably large, especially of those from whom "exercises" were expected. Both the "primary" and the "secondary" preacher sent a plea of *alibi*; and the Association had to assent to a verdict of "not guilty," with a "recommendation" of the primary to certain foreign churches. Fortunately we were able to lay hands on the brother from Norwichville, who, not having got in every sense rid of the doctrine of "justification by works," has "ever ready" for a motto; and he gave us an excellent, earnest and impressive discourse, from Psalm cxix, 80: "Let my heart be sound in thy statutes, that I may not be ashamed." Nor had he to deliver it to an audience composed principally of empty pews.

The prayer meeting on Wednesday morning was well attended; and in the evening a full house listened to good and animated addresses from Rev. J. Wood, of Brantford; Rev. Joseph Silcox, the father and first pastor of the church, who had accepted an invitation to meet with the Association; Rev. J. A. R. Dickson, of London; and Rev. S. Snider, of Norwichville. Rev. D. McCallum, of Warwick, was the chairman. If any of the churches within the Association set no high value on their right to Association meetings, we would be glad to have them pass it to us!

The next meeting is to be held at Warwick; and the following are the parts assigned:—Preacher, Rev. B. W. Day, primary; Rev. J. A. R. Dickson, secondary; written sermon, Rev. J. A. R. Dickson; review, Rev. D. McCallum; exposition, Rev. J. M. Smith; essay on "Popular Preaching," Rev. W. II. Allworth; plans, Revs. W. Hay and J. Wood; general text, Luke, x. 21. Rev. J. A. R. Dickson was appointed secretary-treasurer of the Association.

The Southwold church, thinking it best and right to have a hymn-book that all in the congregation can buy; preferring what poets wrote to what editors have marred; free as the angels that kept their first estate—at least as nearly as the imperfection of human nature will allow—from leanings and longings towards Republicanism, and therefore desirous of "promoting in all possible ways its recognized union with the churches of the mother country," has adopted the "New Congregational" in preference to the "Sabbath" Hymn Book. Let all patriotic, wise and good Canadian Congregational churches do likewise!—J. M. SMITH, *Secretary, pro tem*.

The Central Association met in Zion Chapel, Toronto, October 3rd. Present, Rev. Messrs. Reikie, Unsworth, Marling, R. Hay, J. Brown, and Sanderson; Mr. Joseph Barber, from Georgetown; Mr. II. Hewlett, from Bond Street Church Toronto. Mr. Unsworth, in default of the appointed exercises, read an Essay on Sabbath Schools. Rev. R. Hay preached on Wednesday evening. Winter meeting to be held at Georgetown.

We are pleased to learn that the services of Rev. Robert Brown in the "Green Settlement," Garafraxa, have been so successful, that, after six months labour, a movement has been begun for erecting a cedar-log chapel, 24 × 28 feet. A site has been given at a place where four roads meet. The timbers were cut on Saturday, 14th ult., and the building raised on the following Monday. Good progress was also made with a subscription-list for finishing the work.

The church at Brome, C. E., built in 1842, having suffered much by the decay which twenty-three years bring, has lately been thoroughly repaired, and made one of the neatest and most comfortable churches in the eastern townships.

On the exterior, a new roof, steeple and blinds have been put, and all neatly painted. The walls, being of stone, were in as good a state of preservation as when built. In the interior, a thorough change has been made. Its former style of architecture was ancient and inconvenient. The walls have been nicely papered, a new desk and new pews put in, and the floor carpeted.

The expense of these repairs has been met by the members of the church, aided by friends in Montreal, who kindly gave eighty-five dollars, and the Hon. A. B. Foster and Christopher Dunkin, Esq., M.P.P., who made liberal contributions, while the friends of other denominations have lent a helping hand in the good work.

The re-opening services took place on Tuesday the 19th September. The Rev. Dr. Wilkes, of Montreal, preached a most interesting and instructive sermon, from Rev. i., 12 and 13, to a large and attentive audience. The Rev. J. A. Farrar, pastor of the church, and the Rev. Messrs. Scales and Maiben, also took part in the services. A collection was taken up which amounted to twenty-four dollars.

We understand that at the principal station, occupied by Rev. John McLean, at McIntyre's Corners, Osprey, a new cedar-log chapel is being erected, which is expected to be ready for use this winter. The members of the church and congregation having been favored with good crops this season, have been able to subscribe for this purpose and for the support of the minister, who also preaches in Nottawasaga and Proton, and is encouraged in his work.

We glean the following interesting details from an examination of the last statistical returns to the Union:

The earliest church-formation ascertained (Philipsburg, C. E.) is dated 1826; two others were organized in 1829; between 1830 and 1840, twenty-three; between 1840 and 1850, twenty-seven; between 1850 and 1860, nineteen; and between 1860 and 1865, thirteen. The dates of several organizations are not given. Ten are reported as having been "reorganized."

The greatest number of *changes in the pastorate* is 9, in a church formed in 1832. Four have had 8 ministers; one, 7; two, 6; ten, 5; nine, 4; eight, 3; nineteen, 2; twenty-seven retain their first pastor. The minister first ordained is Rev. D. Dunkerley, in 1823; the next, Rev. J. Forsyth (by the Methodists), in 1826; the next, the Rev. A. J. Parker, in 1829. Twelve have been in the ministry for over a quarter of a century. The longest Canadian pastorate still retained is that of Rev. A. J. Parker, commencing in 1829; the next is that of Dr. Wilkes, dating from 1836; then follow Revs. D. Dunkerley and E. J. Sherrill, in 1837; Rev. J. Wheeler, in 1845; and Revs. W. Hay and K. M. Fenwick, in 1847. All other pastoral connections date since 1850. It should be remembered that as these returns are from *churches*, they do not include the names of such fathers in the ministry as Rev. Dr. Lillie and Rev. W. Clarke, who are not at present in the pastoral office.

One of these pastors reports 9 regular *stations*; another, 7; another, 6; three have 5; four have 4; nine have 3; and fifteen have 2.

The highest number of *adherents* returned is 1100 from one congregation. No other gives as many as 500. Two have over 400; six between 300 and 400; while seventeen have less than 100.

With the exception of one congregation of 800, there is no return of a higher number than 300 "average attendance at principal station." In seven instances there are 200 and upwards, in twenty-nine under 100. Yet six ministers are preaching to as many as 300 hearers (including other stations), and fifteen to between 200 and 300.

The Rev. J. T. Byrne, travelling agent of the French Canadian Missionary Society, has gone to Britain, to present the claims of the Society on British Christians. The Rev. W. Clarke takes his place in Canada, west of Cobourg; and the Rev. Alexander McDonald, late of Stanstead, who has been appointed Secretary of the Society, and whose headquarters will be at Montreal, will in addition act as agent for Canada, east of Cobourg. A communication from him was received just too late for insertion last month, but we insert it in the present number.

The American Board met in Chicago on the 3rd ult. The usual features that mark these assemblages, and make them occasions so much to be remembered, characterised the meeting of 1865,—viz., an attendance numbered by thousands, an animating sermon, earnest devotional meetings, and the presence of honoured missionaries from far-distant lands. The Prudential Committee were able to report, once more, that the year's operations had closed without debt, notwithstanding the war and the price of exchange. It was mentioned that Canada had sent in \$2,870. A thoughtful, devout and earnest survey of the demands of the field, and of the obligations of Christian America, now at peace, to do its utmost to possess it for Christ, was the special feature of the meeting. The result was the resolve to meet the demands of the time and the work. Much stress was rightly laid upon the fact, that while young men were forthcoming by thousands to fight their country's battles, there never were so few offering themselves for the Foreign Missionary work. "They have but two candidates for the ministry, now under appointment remaining in this country; and they are sorry to say that they have no special encouragement from those who are pursuing their theological studies at the present time."

Poetry.

BELOW AND ABOVE.

[From "Elim, or Hymns of Holy Refreshment." Edited by Rev. Dr. Huntington.]

Down below the wild November whistling
 Through the beech's dome of burning red,
 And the Autumn sprinkling penitential
 Dust and ashes on the chestnut's head.

Down below a pall of airy purple,
 Darkly hanging from the mountain-side,
 And the sunset from his eyebrow staring
 O'er the long roll of the leaden tide.

Up above the Tree with leaf unfading,
 By the everlasting river's brink,
 And the Sea of glass, beyond whose margin
 Never yet the sun was known to sink.

Down below the white wings of the sea-bird,
 Dashed across the furrows dark with mould,
 Flitting like the memories of our childhood
 Through the trees now waxen pale and old.

Down below imaginations quivering
 Through our human spirits like the wind,
 Thoughts that toss like leaves about the woodland,
 Hopes like sea-birds flashed across the mind.

Up above the host no man can number,
 In white robes, a palm in every hand,
 Each some work sublime forever working,
 In the spacious tracts of that great Land.

Up above the thoughts that know not anguish,
 Tender care, sweet love for us below,
 Noble pity free from anxious terror,
 Larger love without a touch of woe.

Down below a sad, mysterious music,
 Wailing through the woods and on the shore,
 Burdened with a grand, majestic secret
 That keeps sweeping from us evermore.

Up above a music that entwineth,
 With eternal threads of golden sound,
 The great poem of this strange existence,
 All whose wondrous meaning hath been found.

Down below the Church to whose poor window
 Glory by the autumnal trees is lent,
 And a knot of worshippers in mourning,
 Missing some one at the Sacrament.

Up above the burst of Hallelujah,
 And (without the sacramental mist
 Wrapt around us like a sunlit halo)
 The great vision of the face of Christ.

Down below cold sunlight on the tombstones,
 And the green, wet turf with faded flowers,
 Winter roses, once like young hopes burning,
 Now beneath the ivy dripped with showers:

And the new-made grave within the churchyard,
 And the white cap on that young face pale,
 And the watcher ever as it dusketh
 Rocking to and fro with that long wail.

Up above a crowned and happy spirit,
 Like an infant in the eternal years,
 Who shall grow in love and light forever,
 Ordered in his place among his peers.

Oh the sobbing of the winds of autumn,
 Oh the sunset streak of stormy gold,
 Oh the poor heart thinking in the churchyard,
 "Night is coming, and the grave is cold."

Oh the pale and plashed and sodden roses,
 Oh, the desolate heart that grave above,
 Oh the white cap shaken as it darkens
 Round that shrine of memory and love.

Oh the rest forever, and the rapture!
 Oh the Hand that wipes the tears away!
 Oh the golden homes beyond the sunset,
 And the hope that watches o'er the clay!