

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

# The Church Herald.

The Press  
 E. A. W. King  
 Ulverston  
 Durban  
 P. O.  
 C.M.M.

Vol. 8—No. 21.]

TORONTO, THURSDAY, SEPTEMBER 28, 1871.

[Whole No. 126.]

## Current Notes.

Mr. Russell Gurney has already received 1400 claims by Englishmen on the United States.

Shirley House, Croydon, is being prepared as a residence for the ex-Emperor Napoleon.

The Duke of Edinburgh is, it is said, about to undergo a course of instruction in steam at Portsmouth.

The ex-Empress of the French, when a girl, was at school at Clifton near Bristol; among her school-fellows was a daughter of Dr. Pusey.

A Bill for promoting the voluntary and purchased manumission of slaves, and prospectively abolishing slavery in Brazil, is making successful progress.

The Napoleonic Eagle over the portal of the French Embassy at Berlin, has been covered with a zinc ornament. Not having been removed it may be unveiled again should events serve.

Dr. Russell is not to be the only recipient of honors, as a member of the Press, the Emperor of Germany having conferred on Mr. Robt. Landells, of the *Illustrated London News*, the war medals of 1866 and 1870, for sketches recording scenes in the wars against Austria and France.

It is said that Dr. Dollinger is about to visit England, to seek repose from the agitation consequent on the interest which he has excited by his recent action as regards the declaration of the infallibility of the Pope, and the troublesome attentions to which he has in consequence been subjected.

On and after the 5th October next, the inland postage rates of Great Britain and Ireland will be considerably reduced. At present the charge is 1d. per oz. The new scale is as follows:—For a letter not exceeding 1 oz., 1d.; exceeding 1 oz. but not exceeding 2 oz., 1½d.; exceeding 2 oz. but not exceeding 4 oz., 2d.; and so on up to 12 ounces.

One out of the many interesting results (announced by Professor Duncan) which have accrued to science from the deep-sea dredging by the Porcupine Expedition, is the discovery of a living coral, dredged up off the coast of Portugal, in deep water (690—1090 fathoms). A similar coral was obtained in the deep-sea dredging off the coast of Havana, by Count Pourtales.

Among the many ancient bequests to London churches for the preaching of sermons upon various occasions, not the least curious is that of Thomas Chapman, who, by his will dated March 11, 1615, left a sum of money for a sermon to be preached every year to commemorate the defeat of the Spanish Armada. His directions are still carried out, the sermon being preached at Bow Church, Cheapside, at the beginning of each August.

Whatever results may flow from the alliance of Germany and Austria in the future, there is no immediate prospect of war. Explanations have been exchanged between Berlin and St. Petersburg, and the Czar has professed himself satisfied. Unless any untoward event should precipitate matters, we may confidently expect peace in Europe for at least a year. France is not ready for revenge, and therefore Russia must bide her time. Meanwhile the Imperial family have separated for a season, the Czar going to his summer palace in the Caucasus, the Empress to the Crimea, and the Grand Duke Alexis on his long-promised trip to the United States.

The lower clergy of Hungary refuse to obey the order of the Bishops respecting the publication of the Infallibility dogma, and are manifesting reformation tendencies, the bearing of which cannot be appreciated as yet. This resistance is supported by a secret circular. A great popular meeting was held at Glognitz on the 20th August. Resolutions have been passed to oppose the Ultramontanes in the elections, and condemnatory of the Pope's Infallibility. It is also stated that the Hungarian Minister of Education has forbidden, in the strictest manner, the publication of the Vatican Decrees.

Several of the Generals in the Franco-Prussian war have laid down the sword and taken up the pen. General de Wimpffen has written a history of the battle and capitulation at Sedan; and Gen. Chanzy contributes a portly volume of 650 pages and an atlas of five "tres-grandes" maps on "the second army of the Loire." On the other side Count Von Moltke, the chief of the Prussian army, is superintending the composition of a complete military history of the war, treated scientifically, and illustrated with maps. For the most part it will be written by contemporary French accounts will al-

The death is announced of Sir James the Government Architect of England, aged seventy. Sir James successfully carried out a large number of metropolitan improvements, of which are the laying out and forming of Battersea Parks, the General Record Repository in Fetter Lane, the new west wing of Somerset House, the south wing of Buckingham Palace, and the University of London. He was hon. member of St. Luke's Academy, Rome, and of the Society of Architecture, Amsterdam; received the annual medal of the Royal Institute of British architects 1857, and the gold medal 1865, and was created a Knight in 1870.

American liberality sometimes takes an eccentric turn. According to the *London Builder*, a Mr. Harris Posler of the United States, has made M. Thiers an offer to rebuild the Palace of the Tuileries, at his own cost. So far so good. But there are one or two exceedingly modest conditions annexed:—That one of the wings shall be named after him; that apartments, overlooking the gardens, shall be reserved to him for lifetime, and also a standing invitation to all the ceremonies and fetes given by any Government that may hold the place in succession. The last proviso shows the presence of the great Posler, who is now awaiting a reply. He exhibits plans and estimates, amounting to £310,000.

The prospects of the new dynasty in Spain are brightening day by day. King Amadeus and the Queen have made a triumphant progress through the Provinces, as if to defy the daggers of the International Society. The *Times* correspondent says that they have been received everywhere with unbounded enthusiasm, in spite of the combined efforts of the Carlist, Republican and clerical parties. An experience of seven months has convinced the people that they have at last found an affable, intelligent and virtuous ruler. It is worthy of note also that the earnest efforts of the King to encourage literature have already had a marked effect on the publishing trade—four times as many books now being published as in the time of Isabella.

Louis Joseph Papineau, the great rebel leader of Lower Canada in 1837-8, died on Saturday last, at the age of

82 years. The life-time of the deceased politician thus extended from 1789, or thirty years only after the capture of Quebec, down to the present time. The struggles in which Mr. Papineau engaged are too well known to need recapitulation here. His opinions were strongly democratic, and with an intellect of no mean order, he combined a vigour and energy in action which secured to him widely-extended popularity amongst his compatriots. Unlike many radical politicians, Mr. Papineau remained a *rouge* to the last, and although his latter years were passed in retirement, he occasionally appeared in public to give a somewhat feeble party the prestige of his name.

The investigation into the gigantic frauds committed in the city of New York continues to command general attention. The so-called "ring" of which Mayor Hall, Controller Conolly, Peter B. Sweeney and Tweed were the chiefs, would appear to have quarrelled amongst themselves; although there is nothing certain known upon the subject. The disputes of which the telegraph informs us, are probably part of a deep game the speculators are playing with the public. Meanwhile, the Committee of Seventy is busy in exposing new facts in the history of a system of fraud almost fabulous in extent and audacity. Whether any of the delinquents will be compelled to disgorge their ill-gotten wealth, or even receive the semblance of punishment, is by no means clear. The prospect of reform in municipal government is far from promising; and when we hear honest New-Yorkers expressing the belief that many of those now foremost on the side of integrity would behave as truculently and dishonestly, if in office, the conviction is forced upon us that nothing short of a radical change in the civic organization will permanently arrest prevailing corruption. As long as the mass of New York voters—ignorant, needy and unscrupulous foreigners—are permitted to appoint the city officers, judicial or executive, so long will the game of grab continue to be played there with success.

A very interesting account, in the shape of a government blue-book, has just been given of Mr. J. D. Forsyth's mission to Yarkund. Last year, one Mirza Mohamad Shadee, Envoy from a chieftain known as the Atalik Ghazee, and ruling over Kashgar or Eastern Turkestan, requested the Viceroy of India to permit a British officer to return with him on a friendly visit to the court and capital of his master. Mr. Forsyth, C.B., was consequently sent to Yarkund, not in any political character, but merely to gather information upon the history and condition of Turkestan, and the state and prospects of the trade between that country and India. The double journey of 2,000 miles was accomplished in six months, over the highest tract of country in the world, without the loss of a single follower or a load of baggage. The country is a recently established Mohammedan kingdom, reconquered from the Chinese by one Yahoob Beg. The government appears to be in the main well constituted, and the people prosperous and contented. Yarkund lies due north of Lahore about 500 miles. The principal interest in the work naturally consists in the description of the route through magnificent mountain passes, some of which are from two to four thousand feet higher than the summit of Mont Blanc. Like other places, with which we are better acquainted, Yarkund has its shops, its college, its school, and its galleys "fitted up with pulleys so as to accommodate two criminals at once." The city is scrupulously clean, adorned plentifully with beautiful flower-gardens, and celebrated, it is interesting to know, for the excellence of its white bread.

**Ecclesiastical Intelligence.**

The vacant Prebendal Stall of Marsden, in Chichester Cathedral, has been conferred upon the Rev. C. H. Campion, rector of Westmoston, Sussex.

The proposal has been made of repairing and restoring the ancient church of Bishopsbourne, the church and burial-place of Richard Hooker. The cost is estimated at \$10,000.

The new church of St. John the Baptist, at Lynmouth, North Devon, was opened by license on Sunday, the 27th ult., by the Rev. W. L. Lawson, vicar of the mother parish of Lynton. The architect is Mr. E. H. Dolby, and among the gifts were the bells by Lady Cremorne, the communion plate by Mrs. Barnes, and the altar-cloth by Mr. Gull.

It is believed that the best results will follow the appointment of Dr. Cotterill to the Bishopric of Edinburgh. In a letter acknowledging the greeting in store for him, Dr. Cotterill says that he hopes to co-operate with both the clergy and laity. He is to be succeeded in the Bishopric of Graham's Town by Archdeacon Merriman.

The venerable Dr. Tyng, of New York, has had a fruitful ministry. On Sunday week he completed fifty years of pulpit and pastoral labour. In his semi-centennial sermon, he stated that he had in the half century delivered 10,000 sermons and addresses, had received 3,000 persons by profession into the Church, and had had 25,000 children under his instruction in his Sunday school. Fifty young men had been prepared under his instruction for the ministry. His congregations had contributed over \$3,000,000 for benevolent objects, and had besides raised over \$600,000 for the building of four churches and six chapels—ten places of worship in all. A very pleasant feature of the day was the presence of Dr. Tyng's Sunday schools, numbering, in all, two thousand children and youth.

Special thanksgiving services were held on the 27th of June at St. James' Cathedral and St. Paul's Church, in commemoration of the foundation of the diocese of Melbourne and the twenty-fourth anniversary of the consecration of Dr. Perry, the first Anglican Bishop of Melbourne. At St. James' the sermon was preached by the Dean of Melbourne, who drew a striking contrast between the past and present condition of the diocese. When, four-and-twenty years ago, Dr. Perry was consecrated, there were only three clergymen of the Episcopal denomination officiating in Victoria—one in Melbourne, one in Geelong, and one at Portland. Instead of three clergymen, there are now 120, and in the archdeanery of Melbourne and Geelong alone there are seventy-two churches, and and at least 120 places where congregations assemble.

Nearly a year ago the Right Rev. the Bishop of Brechin laid the foundation stone of a House of Mercy for the Protestant Sisterhood. The chapel was formally consecrated a few weeks ago. A special form of service had been drawn up for the occasion. After the altar had been duly vested, there followed a choral celebration of the Holy Communion, the hymn, "Blessed city, heavenly Salem," being used as an Introit. The Rev. H. Macnamara and the Rev. J. W. Hunter were Gospeler and Epistoler respectively. After the Epistle there took place the examination and Benediction of the Mother Superior, and the delivery to her of the symbols of her office. After the post-Communion she was installed. At the end a *To Deum* was sung, and a substantial breakfast was provided for all the visitors in the refectory of the community. The Sisters have now commenced their work among the poor, who will afford them a wide field for the exercise of their loving labours. Besides district visiting it is their intention to receive poor girls, and train them for domestic service, and also to nurse a small number of women afflicted with incurable diseases.

The chancel of the parish church of Baxterley was reopened on the 21st of August, having been restored and remodelled under the direction of Mr. G. T. Robinson, diocesan architect to the archdeaconry of Coventry. The Bishop of Worcester preached in the morning; the Rev. Charles Marson, vicar of Clevedon, late vicar of Christ Church, Birmingham, in the afternoon. On the evening before there had been a service at 8 p.m. for those engaged in the harvest-field—the Rev. James O.

Tomkins the preacher. The collections, which were towards a fund for the restoration of the nave, amounted to £40. The three lights at the east end of the chancel are filled with painted glass, the work of Edmonston of Manchester, in memory of a daughter of the rector; the subject, the adoration of the Magi, the presentation in the Temple, and the centre light, our Lord blessing little children; above, our Lord in glory with sceptre and orb. The shields of the Crown; Lord Ferrers, of Chartley; Littleton, one of the Justices of the Common Pleas; Hugh Glover, brother of the martyr, and John Boulbee, former lords of the manor of Baxterley; and of Hugh Latimer, Bishop of Worcester, the martyr, are inserted in the window. At the luncheon the Bishop expressed his great pleasure at the thorough manner in which the work of restoration had been executed,—at the cost of the rector,—and his hope that before long he might be present at the reopening services of the nave. This is in a deplorable state of repair, all the more visible now that the chancel is restored. The difficulty will be to raise the funds; the parish itself is not rich—without a resident squire. The fact that Latimer here took refuge when ejected from his diocese will, it is hoped, give a national character to the work.

The R. C. L. Dear, whose death is announced, was a young man of no ordinary promise. He was educated, under Dr. Hessey, at Merchant Taylors' School, which he left in June, 1863, carrying with him three out of the four chief classical prizes of that year, besides the Gilpin prize, any many other marks of distinction. He quitted school as head monitor, and was elected Scholar of St. John's College, Oxford. At the University he carried off a first class in classics at Moderations at Easter, 1865, was posted as second for the Ireland Scholarship in 1867, and in Michaelmas of that year came out in the first class as B.A. Within fourteen days of his appearance of the class list he became Fellow of St. John's, and in the spring of 1868 Craven Scholar. St. John's engaged him as college tutor. He had a number of private pupils, and in the spring of 1869 was appointed Moderator in classical honours. He was a man of great industry and deep learning, a good German scholar, and of most enlightened views as to education, which he pressed with great earnestness. He was ordained a Deacon by the Bishop of Oxford at Christmas, 1870.—*Pall Mall Gazette.*

**Colleges and Schools.**

[We shall feel obliged to College and School authorities for any information of public interest in this department.]

Prof. Sharpo has resigned the chair of Humanity in St. Andrew's University. The Duke of Portland is the patron.

The Bishops of the Church of England are now making appointments of diocesan inspectors of religious instruction under the provisions of the School Act.

Professor Boulger has entered upon the discharge of his duties at the St. John's University, and, the *Reporter* says "has already created a favourable impression upon the students."

Lord Lyttleton stated, at a meeting at Birmingham on the 31st ult., that the Endowed Schools Commission intended in all endowed schools with which they had to deal, to establish, as far as they could, a system of scientific instruction.

Of the 360 collegiate institutes in the United States, eighteen are in New England, and 139 in the north-west; sixty are Methodist, forty-seven Roman Catholic, twenty-eight Presbyterian, nineteen Congregational, and sixteen Episcopal.

The results of the examinations for ladies over eighteen years of age, conducted under the auspices of the University of Cambridge, are singularly unsatisfactory as regards music, only one of the seventy successful candidates having been classed as "distinguished" in that subject.

Mr Rand has been gazetted Chief Superintendent of Education in New Brunswick. The salary is \$1,200 a year, but it is understood that the government have given him \$1,600, thinking that the House will sustain them. We certainly think \$1,600 is low enough pay for a competent man.

The Civil Service Commissioners give notice that members of the military and naval services (whether commissioned or non-commissioned) will, for the purposes of competition for appointments in the Civil Service, be considered to have on leaving their former service the same age as when they entered it.—*Gazette.*

Mr. Lias, lately one of the Vicars, or Minor Canons, at Llandaff, has been elected to professorship at Lampeter. It may not be generally known that he is the author of a clever book which had a large share of success two years ago, *The Vicar and his Curates*, a series of able discussions upon ecclesiastical and theological matters.

The trustees of the Woodstock High School are bestirring themselves to materially improve that institution. An effort is to be made to erect a new building; but, if that be found impracticable, it is proposed to render the existing structure more comfortable, roomy and commodious, and, in various ways, to improve and populapize the institution.

A circular has been issued by the Inspector of Schools for the Eastern Division of Lambton, calling a meeting of the teachers of the Townships of Warwick and Brooke, at Watford school house on Friday, Oct. 6th, at 10 a.m. Subjects for discussion:—1. The method of classification adopted and recommended by the Board of Public Instruction. 2. The best means of interesting parents and guardians in the daily work of the teachers. 3. What should be observed, and what avoided, in the management of a class during recitation. It is hoped there will be a general attendance of all the teachers in these townships, both male and female, and that they will come prepared to make the meeting interesting and profitable. A conversazione will be held in the evening, at which addresses will be delivered.

Forty years ago Harvard University was so completely under the control of the Unitarians that most Trinitarians withheld their sons. Now according to the *Boston Transcript* the record of Harvard give the following figures:—

Unitarian Congregationalists	233
Episcopalians	150
Trinitarian-Congregationalists and Presbyterians	111
Baptists	35
Methodists	18
Universalists	12
New Jerusalem	10
Roman Catholics	7
Other denominations and unascertained	89
<b>Total</b>	<b>608</b>

It thus appears that while the Unitarian is the largest single denomination, probably a majority of the undergraduates are from those denominations which profess the doctrine of the Trinity.

We learn from the *Mercury* that a meeting of the Board of Examiners for the County of Wellington, was held in Guelph on Saturday last, at which the following resolution was carried: Moved by Mr. W. G. Kidd, seconded by Mr. A. D. Fordyce, "That as a resolution was passed by this Board at its last meeting, by which all certificates granted previous to the year 1867 by the late Circuit Boards for this county, and now valid therein, were declared to be so only to the end of the present year; and as it now appears from a communication received from the Chief Superintendent of Education, that said resolution, although legal, has been premature, the Board resolves that it shall not be acted on, and directs notifications of the same to be given to the teachers affected thereby." After the transaction of some other business, the Board adjourned, to meet on the 30th inst.

It is rumoured that the Wardenship of Wadham will very soon become vacant by the resignation of the Rev. Benjamin Parsons Symons, D.D., who was elected in 1831, upon the retirement of Dr. William Tournay, having thus held the office forty years. It is also rumoured that the Rev. John Griffiths, M.A., Honorary Fellow of Wadham, will be the new Warden. Dr. Symons is over eighty years of age. From *Crockford's Clerical Directory* we learn that in 1805 he took his B.A.; 1810, M.A.; 1820, B.D.; 1831, D.D.; Deacon, 1809, by Bishop of Sarum; Priest, 1810, by Bishop of Gloucester; Warden of Wadham, 1831. Formerly, Fellow and Tutor of Wadham, 1811; Select Preacher of University, 1813, 1821, 1831; Public Examiner, 1819—20, 1824—25; City Preacher, St. Martin, Carfax, Oxford, 1820—40; Whitehall Preacher, 1823; Vice-Chancellor of the University of Oxford, 1844—48.—*Standard.*

### THE "OLD CATHOLIC" MOVEMENT IN GERMANY.

"The Old Catholic movement in Germany has at length begun to make the Vatican uneasy," writes a Roman correspondent of the *Vienna Presse*. As I learn from a well-informed quarter, the "Curia" is but indifferently satisfied with the excessive zeal of the German and French bishops, for it looks on the demonstrations they have initiated as premature. The Archbishop of Mayence was summoned to Rome for no other purpose than to furnish confidential and precise information, and to receive suitable instructions regarding the demeanor he is to observe under present circumstances. The summons of Archbishop Kotteler to Rome, which is a new proof of the freedom secured to the Pope in the independent exercise of his spiritual functions, but which had probably more to do with politics than religion, has created an impression in liberal circles that the famous phrase of a justly celebrated statesman, "A free Church in a free State," however well it may sound, is at best only an impossible platitude, so long as the Catholic Church retains its present decidedly antagonistic attitude to the modern civil state. How long Italy can suffer the organs of the Roman Curia to work zealously for the restoration of the "indispensably necessary" temporal power of the Pope—that is, for the destruction of the present government—I must leave to the admirers of the above quoted maxim to determine.

On the other hand we take the following from the correspondence of the *Guardian* :—

Roman Catholic Bishops are almost more helpless than their clergy in contending against the elaborate system of the Roman Curia. Dr. Dollinger illustrated this by a notable example. Dr. Hefele, Bishop of Rottenburg, is the most learned of the German Bishops, and his repudiation of the Vatican decrees would have been very damaging. He was one of the minority in the Vatican Council, and held out against its decrees for some time after his return to his Diocese. But the Curia put its machinery in motion, and the end was that Dr. Hefele submitted. His submission, indeed, is of a rather equivocal character. He did not sign the joint pastoral of the other German Bishops, but he published a pastoral of his own, in which he declared that the dogma of Papal Infallibility was binding on the faithful. In saying this, however, he put on the dogma an interpretation which is opposed alike to its history and to its grammatical construction. Still his Pastoral enabled the authorities at Rome to count him as an Infallibilist, and that was all they required. Let a man make a show of external submission, and Rome will not pry too curiously into his interior assent. Let him only say that he will accept the Vatican decrees, and he may forthwith explain them all away. But if he refuse to make this outward show of submission, the Roman system possesses means of coercion which are almost irresistible, and this Dr. Hefele found out to his cost. Your readers are probably aware that Roman Catholic Bishops receive from Rome faculties, renewable every five years, which enable them, *inter alia*, to give dispensations for marriage to persons within the third and fourth degrees (dispensations for the first and second degrees the Pope reserves absolutely for himself.) Dr. Hefele's quinquennial faculties had expired soon after his return from the Vatican Council, and on his applying to Rome to have them renewed, he was told that it could not be until he gave in his adhesion to the Vatican decrees. He held out for a time, and the result was that within two months nineteen couples were refused marriage in his Diocese because they were within the forbidden degrees, and the Bishop had no power to dispense them.

But why, it may be asked, should not the Bishop have taken the bull by the horns, and ordered his clergy to marry without the usual dispensation? Because some of his clergy would probably refuse to obey; and even if they did not, the laity would have some scruples in recognizing a marriage celebrated within the forbidden degrees, but without a dispensation. In public estimation, persons so married would be in a worse position than a marriage with a deceased wife's sister is in England. The Roman system was not built in a day. It is the growth of centuries, and has so intertwined itself

with the social and religious life of Roman Catholics that a few men, however able and resolute, are almost powerless against it. So much is this the case, that Dr. Dollinger told me that no Bishop could possibly continue resistance, if the Curia is resolved to use all the means at its disposal.

### THE ATHANASIAN CREED.

The *English Churchman* of the 17th of August denounces with severity the proposal to expurgate the Athanasian creed :—

An unpleasantly suspicious statement is made by a contemporary to the effect that the Bishops have unanimously resolved "to recommend that the Athanasian Creed should be retranslated." We ask with unaffected surprise "Why?" "Who is to do it?" "What is to be done with the new version when it is prepared?" We ask these questions in all sincerity and good faith for the sake of obtaining information. The Athanasian Creed is not the property of some clever commentator or enterprising publisher in Paternoster-row: it is the common property of the whole Catholic Church, and all attempts to touch it should be jealously watched. Thanks to the coldness of some and the timidity of others, we are in danger of seeing this celebrated formulary excluded altogether from our Prayer Book in its present shape. Do any time-servers suppose it would be more palatable to the "Liberalism" of the age if it were to be in part emasculated? Would not orthodox people be justly offended at its being tampered with? Let us one and all beware of sanctioning any plausible arguments for having an expurgated Athanasian Creed. The very notion of such a thing has an ill savor. The temper of the age is such that dogmatic theology is more necessary than ever, milk and water theology, making things pleasant regardless of the price paid, is the very last sort of thing to be tolerated by right-minded Anglicans in A. D. 1871.

### ST. MICHAEL AND ALL-ANGELS' DAY.

Gospel—St. Matthew, xviii.

"A Festival of St. Michael and All Angels, to commemorate the community of service between angels and men, has been observed since the fifth century." The day is usually called "Michaelmas," and is September 29th. We keep it to cause us to consider and bear in mind that the angels, as well as ourselves, are created beings; that they are concerned, in some way, in Christ's mission; that they rejoice over the salvation of men—perhaps watch over us: "For I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven;" that with us

"Angels, and living saints and dead,  
But one communion make."

"There was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." St. Michael was called the guardian of the Jewish Church. The warrant for this belief is the prophet Daniel, in a vision: "Lo, Michael, one of the chief princes, came to help me," and said, "O man greatly beloved, fear not, peace be unto thee; be strong, yea, be strong \* \* \* now will I return to fight with the prince of Persia; and when I am gone forth, lo! the Prince of Grecia shall come; \* \* \* there is none that holdeth with me in these things but Michael, your prince." St. Jude, in his epistle, after telling us almost all the little we know concerning "the angels which kept not their first estate," says that Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." The old rabbins attribute many events to the special intervention of the archangel Michael, as that he appeared to Hagar in the wilderness, to Balaam, to Manoah, to Saul, to Elijah, to Gideon; but we have no warrant in Scripture for more than "an angel of the Lord." He is regarded as the champion of heaven against "Satan, which deceiveth the whole world," but he was overcome forever "by the Blood of the Lamb;" for, though "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," he cannot prevail; through Christ we have renounced the devil and all his works; through Him

we fight and conquer. But the great archangel Michael has no higher place assigned him than those "who humble themselves as a little child"—the same, saith our Lord, "is greatest in the kingdom of heaven." It may be that the souls for whom Christ died, who suffered for Him, may be nearer His love in the heavenly hierarchy, closer to Him in the courts of heaven, than the angels who kept their first estate. The fatted calf was killed for the prodigal son! But the subject is a deep and mysterious one: we know that the angels "are all ministering spirits, sent forth to minister to those who shall be heirs of salvation." They do service in heaven; and by God's appointment on earth. May we be defended and succored on earth by His archangels, and All Angels. Amen.

### CONSECRATION OF A CHURCH ON THE LOWER DANUBE.

The *Levant Herald* announces that his Lordship the Bishop of Gibraltar consecrated the British Protestant church at Salina, under the name of the Church of the Holy Trinity. It is built in the pure Gothic style, and contains one hundred free sittings. It is conveniently situated on the south bank of the port, is enclosed by a wooden railing, and the churchyard is planted with various kinds of trees, which add greatly to the picturesque appearance of the building. This church was erected chiefly by the exertions of Sir Charles Hartley and Lieut.-Colonel Stokes, C.B., British Commissioner: the former of whom, originating idea of having a church at all, was instrumental in procuring the necessary means for its erection, and undertook the general supervision of it during its construction; the latter, besides collecting a considerable sum of money, was the means of obtaining a grant of ground for its site from the Porte, through the instrumentality of Her Majesty's Ambassador at Constantinople. The church is served by the Rev. Claude H. LaMothe, British chaplain on the Lower Danube; a district which includes the towns of Rastchuk, Kustendj, Czernavoda, Ibraila, Galatz, and Salina. At Salina he resides about three or four months in the year, and during his residence the two usual Sunday services are regularly held. During his absence, Mr. Wither, whom the Bishop has authorized to conduct the "services," a resident in Salina, reads the prayers every Sunday morning, and therefore the church is open all the year round, provided the winter cold be not too intense.

### "READY FOR EITHER."

A missionary society is said to have adopted a device, found on an ancient medal, which represents a bullock standing between a plough and an altar, with the inscription, "Ready for either—for toil or for sacrifice." The whole history of Christianity has proved that its great object cannot be secured without both the toil and the sacrifice. Says the Apostle, "I fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." In the agony of the atoning sacrifice, Jesus had no sharers. "Of the people there were none with Him." But He has left, unexhausted, enough of the bitter cup of His previous toils and trials to remind His followers, amid their great work, what salvation cost Him. A readiness for hard work on the one hand, and for sacrifices on the other, can alone evince not only our attachment to His cause, but also our love to Him. O Christian! let the love of Christ constrain you to fidelity to His service. Bring all your talents, your acquisitions, your possessions, your energies, and, binding yourself to the horns of the altar, there stand, ready either for work or for sacrifice. This is the spirit which, under God, will overcome the world. This is the consecration at which Heaven rejoices, and hell trembles. Whether it be labour or suffering, doing or giving, living or dying, to which you are summoned, be ever able to say, "Ready for either."—Witness.

BE CAREFUL.—It was old Izaak Walton who said "Every misery that I miss is a new mercy;" a saying worthy of the profoundest philosopher. It is only too true that misfortune comes to us on wings, but retires with a limping pace; and yet one half of the world are ready to meet calamities half-way, and indirectly to welcome them. There is scarcely an evil in life that we cannot double by pondering upon it; a scratch will thus become a serious wound, and a slight illness even be made to end in death by the brooding apprehensions of the sick; while, on the other hand, a mind accustomed to look on the bright side of all things, will repel the mildew and dampness of care by its genial sunshine. A cheerful heart paints the world as it sees it, like a sunny landscape; the morbid mind depicts it like a sterile wilderness.

MARRIED.—MOSS-SULLIVAN.—At St. Luke's Church, on the 26th inst., by the Rev. H. Scadding, D.D., assisted by the Rev. J. Langtry, Incumbent, CHARLES MOSS, barrister, to EMILY, second daughter of the late Mr. Justice Sullivan.

## Poetry.

## THANKSGIVING HYMN.

FOR PRESERVATION FROM PERILS ON THE SEA.

[We insert the following lines, if for no other reason, in consideration of the circumstances under which they were composed. The writer, a resident of New York, informs us that while at sea, on a summer trip to St. John's, Nfld., his family at home used for him the hymn No. 222 (Hymns, Ancient and Modern) "For those in peril on the sea." One of the gentleman's daughters, believing praise for mercies received to be as certainly a Christian duty as supplication for mercies desired, requested him to supply a deficiency in the hymn-book by composing a suitable thanksgiving to be used in view of danger past. Hence the following stanzas, composed, as will be seen, in the same measure as the hymn already referred to.]

O God, who heard'st our prayer to Thee,  
"For those in peril on the sea,"  
And who didst bid the restless wave,  
And to our friends protection gave:  
To Thee alone we give the praise,  
And all our shouts of joy upraise.

And here with us, on bonded knee,  
These friends unite in praising Thee,  
They've seen Thy power o'er wind and wave,  
They know that Thou alone canst save.  
And now their voices loud they raise  
And sing, with us, glad hymns of praise

Whore'er they go, O may they ne'er  
Forget, O Lord, Thy loving care,  
Which, on the foaming billows bright,  
Protected them by day and night  
And may they yield their hearts to Thee  
Who sav'st alike on land and sea. Amen.

A. E. O.

## GO, DREAM NO MORE.

PAMELLA S. VINING.

Go, dream no more of a sun-bright sky  
With never a cloud to dim!  
Thou hast seen the storm in its robes of night,  
Thou hast felt the rush of the whirlwind's might,  
Thou hast shrunk from the lightning's arrowy flight,  
When the Spirit of Storms went by!

Go, dream no more of a crystal sea  
Where never a tempest sweeps!  
For thy riven bark on a surf-beat shore,—  
Where the wild wind shrieks and the billows roar—  
A shattered wreck to be launched no more,  
Will mock at thy dream and thine!

Go, dream no more of a fadeless flower  
With never a cankering blight!  
For the queenliest rose in thy garden-hed,  
The pride of the moro, ere the noon is fed,  
With the worm at its heart, withers cold and dead  
In the Spotler's fearful power!

Go, dream no more! for the cloud will rise,  
And the tempest will sweep the sea;  
Yet grieve not thou, for beyond the strife,  
The storm, and the gloom with which earth is rife,  
Gleams out the light of immortal life,  
And the glow of unchanging skies!

At a recent meeting of the British Association at Edinburgh, a paper was read giving a history of the photographic post during the siege of Paris. It will be remembered that despatches to persons within the walls were reduced to microscopic proportions by means of photography, so that a large number could be sent by a single bird. These photographic despatches were rolled up in quills, and fastened to the tails of carrier pigeons. Every film reproduced sixteen folio pages of printed matter, and contained an average of three thousand despatches. The lightness of the materials enabled the French Government to put upon one pigeon eighteen films, or fifty-four thousand despatches, weighing altogether less than one gramme, or fifteen and a half grains. The whole of the official and private despatches carried by pigeons during the investment of Paris, numbered about one hundred and fifteen thousand, weighing in all about two grammes, or thirty-one grains; only one pigeon, therefore, would have been needed to carry these despatches. If the number of copies made were taken into account, it was stated that two million five hundred thousand despatches were sent in all.

Friendship is more firmly secured by lenity towards failing than by attachment to excellencies. The former is valued as a kindness which cannot be claimed, while the latter is exacted as payment of debt to merit.

## THE COMMISSION AGENT.

The commission agent is an old, familiar friend in every large town. Few men have more elastic characters. He is an ubiquitous genius, and may be seen pacing the rialto in thought and care, or met in the thoroughfare, eager and active, amidst the counting-houses of the city, keen and shrewd, at the junction corners warbling and anxious, in the hotels lively and gossiping, and, in the taverns, muddled and dissipating. You will find him in the rooms of the fashionable and the haunts of the vulgar—amidst the wealthy and among the poor. The agency business being a sort of refuge for the destitute respectable, its ranks are recruited and enlarged without bounds, by a motley crew of beings of every grade of mercantile experience, and its tendency to charitably shroud the poor genteel out-cast, the refined educated pauper, the reduced intelli-gent clerk, from the contumely of the world, by its patronising name, has the effect of bringing within its circle strange men, who, as commission agents, strut abroad with assumed dignity and natural insolence, to prey upon a too confiding public. As the vague answer, "in an office," is a safe reply to an unpleasant and inconvenient inquiry touching a person's social position, so "He's a commission agent," is an announcement which is intended to convey the unassailable fact of a man's decided means and respectability of position.

The representative commission agent is a man of much ability, patience, industry and activity. He is quick-witted, sharp-spoken, shrewd and gentlemanly. Independent of authority, he is wayward in his habits, uniformly irregular in his movements, his tendencies are cosmopolitan, his principles undefined. There is, sometimes, a levity in his manner which circumstances do not justify, and often a gravity of speech with which his heart does not accord. Still, whenever business is anything at all lively, the commission agent usually proves himself able to take advantage of the times, and moves inquiringly about the busy marts of the city, one of the useful spokes in the wheel of our commercial fortune.

The sole agent for a very marketable article has an ordinary existence, and, being well-known, calls for little remark. But the poor fellow who has "picked up" sundry commissions in the patent line, under the conviction that, if one fails another may succeed, has invariably a chequered, harassing time of it—a weary life. This is more especially the case when the agent is quite inexperienced in the agency business, besides being ignorant, as a matter of course, of the respective matters he has taken in hand to "work up." A new patent gas-burner, a unique invention, cheap as dirt, warranted to save 50 per cent. of your gas without reducing the light, must take well with an economising and discriminating public; a new patent composition for painting boilers, guaranteed to arrest the heat and save the consumption of coals one-half, is sure of a ready sale among the interested thousands; and the last and best patent animal food, invented with the view of keeping cattle and horses in fine condition upon a fourth of the usual allowance, certainly cannot fail to command a tremendous patronage. So it happens that, with such brilliant agencies as these, and others of equal promise and character, many anxious, earnest, and needy men essay to create an income and a position. The effort is in vain. Possessed of none of the necessary qualifications of the canvasser, which can rarely be acquired, the sensitive, sanguine agent tramps and wanders amid the surging crowd, glancing nervously about the likely places for the exercise of his energy, peering timidly into hopeful-looking places, and, by acute recollections of home and poverty, norving himself for the effort, spurring his rebellious heart to the repugnant task, which, however, upon the least rebuff sinks in despair, and the unfortunate agent shrinks away, abashed and sorrowful, into the heedless throng.

Access is so readily gained to the agency business—a boyless, furnitureless room and a patent connection sufficing—that characterless men seek, by its means, the opportunity of regaining an honourable position, penniless spendthrifts the means of acquiring a good income, unfortunate fathers a chance of feeding their children and keeping the wolf from the door—all sadly doomed to disappointment.

There is the cunning, unprincipled agent, who lives by his wits—a sort of commercial man on town. He is always dressed in proper style, never remarkable for superfluous disturbances, uniformly steady, and affable or contemptuous as occasion requires. His acknowledged agency may be a life and fire affair, but he relies principally upon hand-to-mouth transactions, picked up here and there during the day or week, from which he screws an honorarium for his trouble. He is not by any means fastidious or particular in respect to negotiations. All he looks for is the turn up of a respectable commission. He will take your life on account of the best office, and always supplement the offer with an intimation (confidentially conveyed to a score or two) that he has a few good things in hand which are exceptional in their advantages. He is never without having a special knowledge of the immediate existence of a sample of this or a remnant of that, which is confined

to himself under peculiar circumstances, but respecting which he has no objection to treat with a friend. Although he is familiar with a large number of people, he has still an unceasing desire to become acquainted with a new face, especially if a blank one. As an agent, in many things, he is peculiarly adapted to improve the information of innocent strangers, whom he can introduce into the mysteries of commercial matters with an intimacy and confidence peculiar to himself. And thus it is that this agent lives by his wits in our city.

Then there is the plodding, assiduous, crafty agent, who, having made a connection of some sort, thinks he sees his way to something better, but, devoid of integrity and the necessary sterling qualities, almost always flounders in the attempt.

The kind, agreeable agent, of the happy sort, is pretty numerous, and is a pleasant companion. He plays billiards and enjoys the game. He seems to do business without much effort, and is generally found a good-tempered, easy-going fellow.—*Liberal Review.*

One of the progressive industries of the time is the manufacture of articles of clothing and household use from paper. In China and Japan paper clothing has long been worn by the inhabitants, and so cheaply can it be produced that a serviceable paper coat costs only ten cents, while a whole suit of the same material is limited to twenty-five cents. Heretofore, paper has been worked up among civilized nations into collars, cuffs, frills and similar minor articles; but by a recent English invention, a really serviceable paper fabric has been prepared, from which table-cloths, napkins, handkerchiefs, pantaloons, curtains, shirts, petticoats, and other articles of dress, together with imitation blankets and bed furniture, lace and fringe, imitation leather, etc., can be made very cheaply. The substances used in preparing this fabric are both vegetable and animal, and comprise a mixture of wool, silk, flax, jute, hemp and cotton. Reduced to a fine pulp and bleached, and then felted by means of machinery, the material thus obtained produces a fabric of wonderful flexibility and strength, which can be sewed together, and with as strong a seam and as well as any cloth. The articles made from this mixture are said not only to be very serviceable, but to so resemble cloth, linen, or cotton, as to defy the closest scrutiny.

BE A MAN.—Foolish spending is the father of poverty. Do not be ashamed of hard work. Work for the best salary or wages you can get, but work for half price rather than be idle. Be your own master, and do not let society or fashion swallow up your individuality—hat, coat, and boots. Do not eat eat up or wear out all that you can earn. Compel your selfish body to spare something for profits saved. Be stingy to your own appetite, but merciful to others, and ask no help for yourself. See that you are not proud—or let your pride be of the right kind. Be too proud to give up without conquering every difficulty; too proud to wear a coat that you cannot afford to buy, too proud to be in company that you cannot keep up with in expenses; too proud to lie or steal, or cheat; too proud to be stingy.

## HINTS ON HOUSEKEEPING.

POTATO POUltICE.—Perhaps it is not generally known how much pleasanter and more agreeable, as well as efficacious, is a poultice made of potatoes than one made of bread. It keeps longer, can be reheated several times and does not wet the clothing. Peel, boil and mash the potatoes; enclose in a muslin bag, and apply to the affected part. To boil them in hot water has a very soothing effect, and enhances their virtue. A poultice made of boiled beans is by some thought to be better than potatoes, but both are worthy of a trial.

ICE.—The curative and relieving powers of ice are found more valuable year after year. Small pieces of ice swallowed whole will often check acute stomach inflammations, and will prevent nausea, if heat is applied outside at the same time. Founded ice applied to the spine is said to cure sea-sickness. A bit of ice will help diphtheria and all other throat complaints. To become delightfully cool in summer, apply ice, wrapped in paper, to the back of the head for one moment.

STINGS OF INSECTS.—A remedy for the stings of wasps, bees, &c., that often proves effectual, is simply to hold a chest key or any hollow key over the place stung, press it hard into the flesh a minute or so, and when taken off the poison will be on the surface of the flesh and do no harm. A thimble with a tight top will do, but not quite so well.

CARROWAY SEEDS, finely pounded, with a small proportion of ginger and salt, spread upon bread and butter and eaten every day, especially early in the morning, and before going to bed, are successfully used in Germany as a remedy against hysterics.

TO MAKE stale bread fresh, put the loaf into a clean tin, and cover closely to exclude all water, and set into a steamer or kettle of boiling water for half an hour; then remove from the tin, and it will look like fresh bread, and be really almost equal to a new loaf.

## Correspondence.

[In this department large allowance will be made for expression of opinion within the liberty of the Church, provided it be done with ability and propriety. But the Editors must be allowed to use their discretion as to inserting or declining communications. They also wish it to be distinctly understood that they are not responsible for the opinions of their correspondents. Anonymous communications will receive no attention.]

## "SALARIES OF MISSIONARIES."

(To the Editor Church Herald.)

Sir,—I notice a letter in your issue of the 14th, headed as above. Farming, and having lived among farmers for several years, I ought to know something of their prospects, on which I venture a few remarks. Allowing that farms produce 600 bushels of wheat, &c., which is taking a very high average, what then? This year's yield is just about what was expected, or would pay, prior to 1869, and will not by a long way make up for the shortcoming of the last three years; it had just come to this, that another harvest like the last would have swamped many who have only their farms to depend upon. Wheat culture having for many years turned out unprofitably, farmers were induced to turn their attention to the raising of cattle, and what is the consequence? This year the hay crop is very short, and turnips in many places a failure, whilst the drought has so scorched up the pastures, that for some weeks in certain cases the cattle have been fed on hay that will take \$20 per ton to replace, and with a very small amount of dairy produce to pay for it; many of the best wells having given out, the cattle at a great expense had to be driven a long way to water. Added to this, there are several farms where the late fires have destroyed every vestige of sward grass; fences are burnt up, leaving the fields an open common; cedar swamps are for the most part consumed, and rails have already risen considerably in price. It is scarcely possible to realize our losses by these conflagrations, which have spread in all directions. The very watch which had to be kept at all hours for several days during the busy season was no small cost; and in spite of all that could be done, there was much hay consumed in the fields, and there are those who have to lament the loss of barns with their contents. The pretty blocks of hardwood scattered here and there, left on the various farms to supply fuel, tell their sad tale in blackened trunks and scorched leaves. In the bush itself the fire has gone so deep in the black muck that the late rains do not say its progress, as it silently works its way, destroying the roots of the trees, and it is only in the silent night, when you are disturbed by the crash of falling trees, that you realize how surely the destroyer is working, and that many kinds of valuable timber are lost to us. To this sad category I have to add that the potato crop is anything but a promising one.

Under these circumstances, I fear it will be some time before the profits of farming will enable us to add field to field, build brick houses, or treat our girls to a piano. Woo's me, and alas! the interest of money is still kept up, and farmers are borrowers of large sums. Does this speak of prosperous times? I trust that those who, taking advantage of their neighbours' necessities (I know of one case where a poor man not knowing much about business, was persuaded to pay 12 per cent. and give a mortgage), have got high interest for their money, will give heed to the advice given in the letter I have alluded to, and which, by the way, some among us consider to be tendered in rather an authoritative manner, considering that farmers are not school boys, and are capable of judging for themselves. Trusting that better times are in store.

I am, Sir, your obed<sup>t</sup> serv<sup>t</sup>,  
VILLICUS GEORGINIENSIS.  
Georgina, 12th Sept., 1871.

## TO THE CLERGY AND LAITY OF THE ARCH-DEACONRY OF NIAGARA.

BROTHERN,—At the recent session of the Provincial Synod I was precluded, by the agreement entered into by both Houses to take up nothing but what was absolutely necessary to be taken up (an agreement entered into in consequence of the inability of the Provincial Synod to admit the Bishop and Lay Delegates from Nova Scotia to the Provincial Synod), from moving the adoption of the memorial addressed to the Provincial Synod by the Synod of the Diocese of Toronto on the all-important subject of Lay Readers. I am thankful to be able to say that it was, however, by no means overlooked, but, with the unanimous consent and approval of the Lower House, became part of clause 2 of Canon No. — adopted by that House, and afterwards approved of by the House of Bishops, in these words: "No person shall perform the office of Lay Reader except he shall hold the Bishop's license." These words are of a negative character; but our House did not view the subject in that light, but as the Canon of which they form a part was in that form they had to be so also. On the contrary, no other subject brought before the House seemed to meet with such universal approval as it did. Everyone who mentioned it spoke of it as essential to the progress of the Church; not a single person raised his voice against it. This plan having, therefore, obtained the approval of the very highest authority in the Canadian Church, it now devolves upon our clergy and laity to carry it out into practical use. Let the clergy, in every parish and mission where they can be profitably employed, search out from amongst the people men of good repute, sufficient ability, and unquestioned piety—men well acquainted with their Bibles, their Prayer-Books, whom our kind Bishop may license for this important work. Let our people pray earnestly to Almighty God that he will be pleased to fill the hearts of many amongst them "with the Holy Ghost and wisdom," with the will to be useful in this good work and labour of love. Let the mission of Uxbridge and Reach, where the zealous and judicious missionary afforded to his people in 39 Sundays no less than 135 services, 117 himself and 78 by aid of two Lay Readers, be an encouragement to them. The worthy missionary informs

me that he fully expects to have eight services in his mission each Sunday by the aid of Lay Readers.

This seems to be the only way in which we can meet the wants of our people with Sunday service; and I do hope that, as in the mission of Uxbridge and Reach, so everywhere else our people will encourage these zealous Lay Readers (who give their services gratuitously) by attending largely on their services. Let me, before concluding this address, state for the information of all that the terms of the resolution, which I carried unanimously in the Synod of Toronto, viz: that these Lay Readers should be recommended by the missionary or incumbent to the Bishop for license, be under his entire control and direction; should be removable at his request; and should be acknowledged as co-workers by the Bishop or by some official of the Diocese deputed by his Lordship to perform that work. If our clergy will strive to find the right men—if our people will pray, especially, for this class of workers, if they will encourage them in their work, we may hope for God's blessing on this class of labourers in his vineyard. Commending these remarks to your prayerful consideration and wise action,

I am, brethren,

Yours very faithfully,

T. B. FULLER,

Archdeacon of Niagara.

THE RECTORY, ST. GEORGE'S,  
Toronto, 22nd Sept., 1871.

## ARE YOU A MEMBER OF THE CHURCH OF ENGLAND?

(To the Editor Church Herald.)

DEAR SIR,—It is said that when a celebrated Frenchman was dining with Lord Palmerston, the former, wishing to be very complimentary, said, "If I were not a Frenchman I should wish to be an Englishman," the latter very promptly replied, "And if I were not an Englishman I should wish to be one." And occasionally you will hear some Dissenters of the better kind, when wishing to express their preference for the Church of England to that of any other except the one to which they belong, say, "Well, if I were not a Methodist," and another, "If I were not a Presbyterian," I would be a Churchman, or a Church of England man." In reply the writer would say, if I were not a member of the Church of England I should desire above all things to be one, since it unquestionably answers more truly than does any other Church upon earth to that described by the Apostle as "A glorious Church, not having spot or wrinkle, or any such thing." But the question at the head of this communication is proposed to me, and I would ask myself, "Am I indeed a member of the Church of England?" After a careful examination of the Articles, creeds, and form of prayer of the Church of England, after comparing them with the truths of God's infallible word, and after a strict self-inquiry into heart, conscience, faith and practice, the answer is, I am aiming to be a faithful and consistent member of the Church of Christ as represented in the Bible, and as copied by the Church of England. But are you members of that Church? Have you been received into her communion by Holy Baptism? Have you been confirmed therein by her Bishops? Do you regularly receive the Sacrament of the Lord's Supper from her duly authorized and recognized ministers? Do you heartily believe in her Articles and creeds, and manifest your faith therein by a corresponding holy and godly life? And do you conform to her formularies, liturgy, and mode of government? It must be remembered that the Church of England is an Episcopal Church, and the jurisdiction, authority and government of Bishops of Divine appointment, and consequently all true members of the Church of England are Episcopalians. They not only formally belong to an Episcopal Church, but strictly adhere and submit to Episcopal government and discipline. This point must be distinctly understood when considering the question, "Are you a member of the Church of England?" There are many in the different Dioceses of the Dominion who profess to belong to the Church of England, and who would be sorry not to be regarded as members of that Church, who nevertheless refuse to submit to the discipline of their Bishops, and disregard their decisions with reference to doctrines and practice. The Church Herald some time ago copied a long article from one of the Brantford papers, complaining bitterly of the want of power in the Church to remove ministers unacceptable to the congregations, and describing in eloquent language the immense injury the Church was sustaining by the absence of this power; or if possessed in the Church, by the want of the exercise of such power by the Bishops. It is evident that whilst the author of that article endeavoured to write of cases generally, a special case was intimated. It was that of a minister who has spent upwards of forty years in his parish, who is yet vigorous, who is perfectly correct in doctrine and practice, who, it is generally allowed, preaches excellent sermons, and who is deserving of great esteem, but whom many wish to be removed because they think him too slow for their notions and for the times. The Bishop cannot or will not remove him, and the non-content goes over to other churches or denominations, which, it is supposed, have the power to make and appoint ministers to suit individual tastes, as the tailor makes his coats. Take another case, the locality of which is not a mile from the church alluded to in the Brantford paper. The clergyman in this case was considered by his Diocesan, too fast, and for conduct of that character suspended. Many of the congregation disapproved of this exercise of Episcopal authority; they supported the prohibited clergyman and built him a church, and have thus practically gone over to dissent; and yet they would fain be regarded and treated by the Diocesan Synod as Episcopalians and members of the Church of England. If a congregation supports a prohibited clergyman; if a people disregard Episcopal authority; if, instead of submitting thereto, they expect the Bishop to confirm their notions and fancies, they are justly entitled to be considered as Congregationalists; but they have not the slightest claim to be regarded as Episcopalians and members of the Church of England.

EPISCOPALIAN.

To things which you bear with impatience you should accustom yourself, and by habit you will bear them well.

## VENEERING.

Veneering is a great art. It makes things "go so much farther," and there is nothing an economist likes so much as to make things hold out. Our ancestors were so foolish as to build solid mahogany tables, bureaux, and sideboards. We know better. We have found out that a piece of wood a sixteenth of an inch thick will transform the commonest wood into mahogany or rosewood. And so the honest old tables and sideboards have given place to sleek veneered ones, which look just as well.

A monument should be built to the man who discovered this wonderful art. For its applications are so numerous. The crockery men sell imitation china; they have learned the art of veneering. The rogue veneers himself with the dress and manners of a gentleman. The cook veneers her dishes. The shabby broker veneers his credit by keeping up appearances. The parson, alas! sometimes veneers his sermon with thin layers of learning. The doctor veneers his conversation with sounding phrases. The politician veneers his thieving by thin patriotism. The fortune-hunter veneers his cupidity with professions of love. What a wonderful art it is! How bad we should feel if the veneering were taken off, and all our purposes, acquisitions, and pretensions appeared the naked pine and poplar that they are!

But when it comes to education, we wish veneering had never been invented. And now that George and Maria are about to begin school, let us enter our protest against the veneering establishments. There are schools for boys and hundreds of schools for girls where the whole business transacted is the putting on of a thin layer of outward appearance. Every thing is taught from a compend. History is boiled down to a strong decoction of facts and dates, and Ann Matilda is required to swallow it. "There were five thousand on one side, commanded by General Brown. There were seven thousand on the other, commanded by Gen. Smith. Gen. Smith was surprised on Sunday morning, and driven back with a loss of five hundred men and three pieces of artillery." This Ann Matilda, and Ann Matilda's parents, and Ann Matilda's friends, fondly believe is history. It is paid for as history, labelled history, and must be history. But whatever there is of philosophy, of poetry, of culture, of mental discipline in history, is gone. This dissipated extract has no nourishment whatever. Of the peculiarities of race, of the domestic life, of the underlying causes of history, Ann Matilda learns nothing. She has swallowed a register, a gazette, but not a history. But she has passed her examination and "graduated." Her education is all right. It has the seal of the proper authorities on it, and she can go in peace.

English literature is worse taught than history. It is a thing that can not be learned from a compend. The very essence of the highest culture for people who speak the English language is in English literature. But no one can learn English literature at second-hand. A good, thorough knowledge of the authors themselves in their works is the only road to this culture. And all short-cuts are only delusions.

The great mistake in the education of girls, and for that matter of boys, is that they master nothing. A little here and a little there is the plan. The object seems to be to enable the pupil to give a long catalogue of things studied. And for this charlatanism the parents who demand it are chiefly responsible. There are schools which are thorough. It is not for us to point them out, but for parents to be sure that they are not caught with the chaff of an empty pretence. In education, veneering will peel off.

The population of seventeen of the largest towns in England, according to the census of 1871, is as follows:—London, 3,361,894; Liverpool, 493,356; Manchester, 355,665; Birmingham, 343,696; Leeds, 259,201; Sheffield, 239,947; Bristol, 182,524; Bradford, 145,827; Newcastle, 123,170; Salford, 124,805; Hull, 121,598; Portsmouth, 112,354; Sunderland, 98,335; Leicester, 95,084; Nottingham, 86,608; Norwich, 80,390; and Wolverhampton, 68,379—making a total of 6,188,223 against 5,296,411 in 1861 and 4,454,140 in 1851. The population in London in 1871 as given above, is 3,351,864 against 2,808,989 in 1861, and 2,362,236 in 1851. The aggregate population of the sixteen largest towns next to London is 2,936,429 in 1871, against 2,495,495 in 1861, and 2,091,904 in 1851.

We learn that the proprietors of the Silver Islet mine in Lake Superior have been successful in finding upon the mainland opposite the island the same vein of ore which has proved so astonishingly rich in their present mine. It was discovered, as we are told, at a depth of sixty feet below the surface. From Silver Islet, ore to the value of \$800,000 has been taken in about ten months, and the vein seems to grow richer the deeper it is worked. There is no telling what stores of mineral wealth are laid up in the rocks and mountains around Lake Superior,

## Diocesan Intelligence.

## TORONTO.

## ACKNOWLEDGMENT.

The Secretary of the Free and Open Church Association acknowledges the receipt of one dollar from "Barric."

## THE LATE REV. MR. HILTON,

The Rev. S. Givins respectfully reminds those disposed to contribute to the fund for the benefit of the late Rev. J. Hilton's family that the books will be closed on the 15th prox.

## KING.

A correspondent writes to inform us that it was intended the congregation of "All Saints," in the King mission, should have been represented in the address presented to the Rev. J. H. McCollum, reported in our last week's paper. Doubtless through inadvertence, the address was forwarded to us without the signatures of the "All Saints" churchwardens.

## NORTHUMBERLAND.

RURI-DECANAL SUNDAY SCHOOL ASSOCIATION FOR THE DEANERY OF NORTHUMBERLAND.

The R.-D. S. S. Association, for the Deanery of Northumberland, was organized at the quarterly meeting of the Chapter, held in St. Mark's Church, Otonabee, on Wednesday the 14th day of June, 1871.

## CONSTITUTION.

1. The R.-D. S. S. Association shall consist of a President, two Vice-Presidents, Secretary-Treasurer, and a Committee, consisting of three members, whose duty it shall be to manage the business of the Association in the intervals between the meetings.

2. The object of the Association is the promotion of interest in the work of Sunday Schools, and the collection and diffusion of information on all subjects connected therewith.

3. The meetings of the Association shall be held simultaneously with the meetings of the R.-D. Chapter.

The following officers were elected for the ensuing twelve months:

Rev. J. Wilson, R. D., President; Rev. V. Clementi and P. M. Grover, Esq., Vice-Presidents; the Secretary-Treasurer of the Chapter, Sec-Treasurer. Rev. J. W. Beach, Rev. W. Stennett, and A. H. Campbell, Esq., Committee. J. S. Baker, Secretary-Treasurer.

## ANCASTER.

The Harvest Home Festival was held at Ancaster on Thursday last, and proved eminently successful. Divine service was held in St. John's Church at 1 p.m. The church was tastefully decorated for the occasion. All the cereals, fruits and flowers of the season, with appropriate and elegantly executed texts and emblems, were harmoniously arranged to produce an exceedingly pleasing effect. On illuminated scrolls, bordered with leaves and flowers, were emblazoned such passages of Scripture as these:—"The earth is the Lord's and the fulness thereof." "Bring unto the Lord the first fruits of your harvest." The beautiful font, recently presented to the church, was filled with water, in which large lilies were floating; and long vines of ivy were gracefully suspended about it. The reading desk and pulpit, standing, one at each corner of the church, were tastefully wreathed with grain, into which were interwoven leaves, fruits and flowers. The entire church was adorned with equal profusion throughout. We regret that we cannot find room for a full description of the decorations, but the following picture of the chancel we gave from the *Spectator*:—"The communion railing was covered with wreathing, while the holy table itself was worthy of all the admiration it received. In front of it were large sheaves of wheat, oats, and barley, and upon it was a cluster or pyramid of fruit most artistically arranged, which should be seen to be appreciated. This consisted of all the appropriate fruits that could be collected, melons, apples, pears, crabs, corn, peaches, grapes, &c., &c., brought together in rich profusion, and arranged in the most perfect manner. On either side was a large and

elegant bouquet, while the ledge of the window at the back was covered with moss, having small clusters of fruit." The service was in keeping with the general appearance of the church. A large number of clergymen were present in surplices and robes, most of whom took part in the service. The hymns and lessons were appropriate; and a very suitable and eloquent sermon was preached by the Rev. Dr. McMurray, of Niagara, from Acts xiv. 17. A procession of the Sunday School followed, and the festival was rendered complete by an evening entertainment in the Grove, which was illuminated by Chinese lanterns and bonfires. The sending up of a balloon, a display of fireworks, and a torch-light procession, formed the amusements of the evening. About nine o'clock the Rev. T. S. Cartwright made a short speech, announcing as the result the handsome sum of between four and five hundred dollars towards the fund of the church. The festival altogether was one of the most pleasing and successful ever held in western Canada.

## ONTARIO.

## HILLIER.

Rev. Charles Mockridge, M. A., has, we learn, been appointed to the Rectory of Hillier.

## MADOC.

Rev. G. J. Low, of Delta, has been appointed to the Incumbency of Madoc.

## PEMBROKE.

Rev. Mr. Nesbit, M. A., has been offered, and has accepted, the incumbency of Pembroke. This is a rising town, and will form an important field of clerical work.

## TYENDINGAGA.

In the parish of Tyendingaga, the handsome stone church erected in Indian Wood during the incumbency of the Rev. S. Givins, is being restored and improved by the present incumbent, the Rev. T. Stanton.

## SELBY.

The Rev. J. J. Bogert, rector of Napaneo, has nearly completed the new brick church at the village of Selby. This will probably form the nucleus of a new incumbency. It will be under the charge of the Rev. D. Bogert.

## TAMWORTH.

The Rev. J. Nimmo, of Tamworth, is making praiseworthy exertions to clear the large debt on the church in that village. He has realised over four hundred dollars by a single "mammoth picnic" this fall.

## CLARK'S MILLS.

The parish church at Clark's Mills is undergoing some much needed and important improvements. The spire and belfry have been tinned, and a handsome metal gilt cross placed over it. The roof of the church is being entirely renewed and painted. It is intended to color and renew the whole interior and exterior of this church. We are also pleased to learn that a stained glass window for the east end has been promised by Henry Bishop Mulvany, Esq., brother of the incumbent, who lately visited Canada.

## HAWKESBURY.

The Rev. P. Crawford, who has been incumbent of Hillier for the past year, has received the appointment of Hawkesbury in the eastern part of the diocese. The rev. gentleman, as well as his young wife, gained the good will of all classes of the parishioners during their stay at Hillier, and we have no doubt will be equally appreciated by the Church people of Hawkesbury. Hillier is a "Rectory" endowed to the amount of about £90 per annum, but Hawkesbury is an older and more wealthy parish.

## KINGSTON.

A considerable number of the Kingston and other Ontario clergy were present at the meeting of the Provincial Synod.

In consequence of the return of the Rev. W. Wilson from the seaside, the Rev. S. Pices has concluded his temporary duty at St. George's Cathedral.

A native Indian clergyman from Western Canada, the Rev. — Jacob, lately preached in St. Paul's Church, Kingston. The sermon was earnest and forcible; and his appeal for aid towards his mission was generously responded to, as well by the St. Paul's congregation as that of St. George's Church, where the Rev. missionary also preached.

The monthly meeting of the clergy of Kingston and its neighborhood was held on September 4th, at the house of Mr. Mucceston, Kingston. Present: the Dean of Ontario, the Revs. W. Wilson, J. A. Mulock, Thos. Bousfield, R. Short, Thos. Parnell, and C. Pelham Mulvany.

A handsome new altar cloth of crimson velvet, with gold bullion fringe, has been placed in St. George's Cathedral, Kingston.

We are pleased to be able to record the return to the Communion of the Church of England, of one who had been for some time a pervert to Romanism. This happy result took place in the parish, and through the instruction of the Rev. Massey Baker, incumbent of Hillier.

## HURON.

## APPOINTMENTS.

The Bishop has made the following appointments. The Rev. T. L. Ball, to the incumbency of Norwich; the Rev. A. E. Miller, to the incumbency of Dunwich, P. O., Tyretonnel; the Rev. J. W. O. Smith, to the incumbency of Strathroy; the Rev. E. Softley, to the incumbency of Millbank.

## PARIS.

The *Paris Star* says: We have pleasure in being able to state that the Rev. Dr. Townley arrived home from Europe by the afternoon train of yesterday. The doctor's health has been much improved by his four months' trip. A number of his parishioners were present at the station to meet him on his arrival, and cordially welcomed him home.

## REVIVING THE SEE OF CLOGHER.

The Earl of Erne has promised £10,000 to the fund for the restoration of the Bishopric of Clogher, in the event of £15,000 being subscribed within twelve months. The Countess has subscribed £200 to the same fund. This liberality on the part of the Earl will go far to ensure the resuscitation of this ancient See, to which the Messrs. Porter (father and son) have subscribed £5000 each.—*Irish Times*.

The Church of Rome is not too proud to accept its miracles even through the Communists. The corpses of the Jesuits Olivaint, Decondray, Cambert, Clerc, and De Bengy, shot by the Communists, have lately been transferred from Pere-la-Chaise to the Jesuits' church in the Rue de Sevres, and were there placed in a special vault accessible to the public. No sooner were they settled in their places than they began to perform miracles. A young girl, incurably lamed in one leg, smitten with a variety of other horrible diseases besides, and long given up by all the doctors, prayed to Father Olivaint. She then, probably, "in consequence of information received," had herself conveyed to the tomb of the martyr. One touch sufficed; she threw away her crutch, and all her other ailments were gone in the same moment. She walked home all by herself, and made her cure known. From that day forward she is to be seen daily praying at the healing shrine, and is ready to confound any sceptic by any amount of written testimonials as to her cure. Nor were the other fathers idle. Father Decondray as well as Father Clerc are reported to have manifested equally vondrous signs, though there is some little obscurity yet regarding the persons healed by them. As might have been expected, people already begin to throng to the church in quest of health, and as soon as the chapel specially to be erected for these fathers is ready it will become a regular place of pilgrimage. A father of the Jesuits' College is commissioned with taking special note of all the wonders performed, in order that the proposal for their beatification may be sent soon and in due form to the Vatican.—*Fall Mall Gazette*.

## Church Music.

The Bishop of Carlisle, in an address which he delivered the other day at the opening of a new church at Windermere, said the service of the Church is essentially a musical one, and he urged the importance of making her services in this way attractive. "Do not," he said, "let us allow all the fascinations of song to be monopolised by the world, the flesh, and the devil. I recommend nothing beyond the bounds of good taste and sound judgment. But I do believe that of all the compulsions that can be brought to bear upon those who are inclined to make excuses, the compulsion of a musical hearty service is among the most successful." This question of music is one which is engaging a good deal of attention at present.

We understand the annual appropriation for the musical services at Christ Church, Fifth Avenue, has recently been raised to \$12,000 per annum—a sum, we believe, far in excess of that of any other parish (not even excepting wealthy old Trinity) in this country. Besides a double quartette of professionals in the gallery, there are some thirty or more men and boys in the chancel. Notwithstanding all the resources of the highest musical art are thus pressed into the service, the rector, the Rev. Dr. Ewer, never fails to impress upon his congregation the duty of joining their voices to those who are paid to sing, and not without effect. The excessive ritualism which, a while ago, made this church much talked about, we may add, has been materially toned down—so much so, indeed, that even the most prejudiced Low Churchman—so it is said—can worship there now without having his sensibilities ruffled in the least.—*New York Express.*

On Wednesday, the 30th August, a choral festival was held in the magnificent old church of *East Meon*. The occasion was the inauguration of a new organ, recently erected through the exertions of the daughters of the Vicar. The sermon was preached by the Ven. Archdeacon Utterton, after which \$10 was collected towards defraying the debt still due on the organ. By the permission of the Dean and Chapter of Winchester the choir of the cathedral lent their services, Dr. Arnold himself presiding at the organ. The service was Cooke's in C. The anthem, "The Lord is my shepherd," Psalm xxiii., was a fine composition of Dr. Arnold's. Dr. Arnold played during the service an *andante* in G, by Dr. Wesley, an *adagio* in B flat, by Spohr, and the St. Ann's fugue, by Bach. The hymn, which was well joined in by the congregation, was Heber's well-known hymn, "Holy, holy, holy, Lord God Almighty." This church was reopened about twelve months since, after a complete restoration at a cost of £4,000. The tower is one of the finest specimens of Norman architecture, surpassing, thinks our correspondent, that of Winchester Cathedral, which in great measure corresponds with it. The whole church is full of antiquarian interest. The font (a model of which is in South Kensington Museum) is said to be older than the church itself, and is formed from a block of black marble, having described on it in bas-relief the creation of Adam and Eve, the eating of the forbidden fruit, the expulsion from Paradise, concluding with the angel teaching Adam to dig and Eve to spin.

At the meeting of the church choirs of the North Devon Choral Union, held at Ilfracombe, Cancn Kingsley, who was present, having been called on by the Vicar to return thanks for the Bishop and clergy, adverting to the Choral Festival, congratulated the members on the improvement of feeling which such meetings created, in two points—first, it showed that English people were awakening to the importance of worship as distinct from either preaching or prayer:—

Both the two last were good and indispensable; but worship the very heathens had felt was a third matter just as necessary; and if any did not quite understand him, he begged them to think over the word "worship" in the light which their own singing and choral services would throw on it. Next he congratulated the audience on the increased attention to art in England during the last twenty-five years, especially in that art which was most open to all classes—namely, music. To be a poet, painter, or sculptor, required very special good fortune and good training. But to be a musician was open to all who had a natural musical taste. In that art at least the "rich and poor should meet together," and feel that "God was the maker of them all," when they found the same musical capabilities, the same power

of enjoying and of identifying oneself with the works of the highest musical geniuses, bestowed alike on peasant and on peer. He attributed the modern musical movement, both secular and sacred, principally to the genius of one man, an old friend of his, who had never met with the recognition which he deserved—*he meant John F. J. Canon Kingsley*, in conclusion, said that such meetings as the present could not but do good; moral and artistic, to all concerned in them, if they would only keep in mind (as he was sure all his audience did) that they met together in church to worship God, and not to try who could make most noise.

## ARCHÆOLOGISTS AT PLAY.

There are few occasions on which knowledge does her caps and bells with more charming effect than at the Archæological meeting. The age of antiquaries has utterly passed away, and Mr. Oldbuck of Monkbarrow would stare with amazement at the festive and genial race who have supplanted the Groses and Kitsons of bygone days in their zeal for old nicknackets. The modern archæologist wears his knowledge as lightly as a flower, and discusses Roman camps or mediæval brasses with the gaiety of a hoyden of eighteen. The quiet antiquarian gatherings whose beaver-eyed old eccentricities wrangled over a mutilated inscription and a bottle of port have expanded into "learned societies," with queens for their nursing-mothers and peers for their committee-men. Archæological meetings have become to a host of idlers the chief junketings of the early vacation. Not the least part of their fun is the elaborate solemnity with which they are got up. Central Committees in London correspond for a twelvemonth with local Committees in the country on the prospects of the coming gathering. The country is stirred up to excitement, for it is found impossible to visit churches or read papers without the patronage of the lord-lieutenant. The bishop is caught to preach an inaugural sermon on the duty of cultivating a knowledge of the past. The member for the county hurries down from the last division to turn an adroit compliment to "our old stones and our old institutions." Mayor and aldermen bustle out in a great glory of maces to welcome the Society to their ancient and venerable borough. Announcements flit about with a solemn array of "sections" and "papers" and "presidents" and "vice-presidents," and a list of "patrons" which comprises all the big people in the neighbourhood. It is not easy for the uninitiated to guess how dukes and marquises are to contribute to the study of archæology; what gradually breaks on one is the discovery how necessary dukes and marquises are to the entertainment of archæologists. The real business of the meeting so solemnly "inaugurated" by prelates and lords-lieutenant is found to be junketing. A few benighted antiquaries read their papers, but after a morning or two nobody takes much notice of the "sections." The secretaries cut short impertinent discussions by their announcement of the excursion. The streets are crowded with drags, flies, and every conveyance the town can supply, and the gay train files along the roads, ostensibly to some minster or "tump," but really to the nearest squire's hall. There is a hurried run over the ruins, and a very leisurely feed at the squire's expense, a charming drive home, and another dinner at the cost of the Corporation. The next day brings its visit to the cathedral, and a flutter of delight at the well-arranged battle-royal between the local architect and the architectural critic from London. The battle-royal closes in excellent time for luncheon at the Deanery, for a stroll in the bishop's gardens, and for a conversation at night. Another morning brings its outing to the abbey ruin and the al-fresco picnic which has been provided by the noble president. The picnic brings the lady archæologist to the front. Generally she is young and fresh from her season in town, curious to know what a "moulding" means, and eager to learn which are "the most learned guys" present. The "guys" yield to her spell, and gather round her with information and champagne, while she pumps and quizzes them. Her archæological knowledge is not of a very serious description, but she has her ticket, and picks her chicken bones with an air of scientific decorum. She always will visit the foundations. She is quite sure she shall find some poor nun's bones in the cellars. She wants to see where that dear Queen Mary was imprisoned. She thinks it must have

been delightful to live in the days when knights rode about in armour. Panting archæologists toil after her in vain, as she skips over the ruins and peeps over battlements and draws her head back again with a pretty little cry of "Should I not make a charming gurgyle!" Her oldest sister is astonished at her levity. Her seasons are over, and she is undecided between archæology and tracts. She actually listens to the old gentleman who probes about donjons and portcullises, and makes continual entries in her little morocco note-book. She doubts about the age of the clerestory windows, and is critical upon masonry. She fingers the tapestry at the manor, and pronounces it Flemish with an air of authority. It is a little relief when she succumbs to human weakness, and picks her chicken bones like the rest of mankind. But even the champagne is exhausted at last, not a single manor has been left unravaged, and with mutual felicitations the archæologists vanish away. The country somehow is not as grateful for their presence as it ought to be. The lord-lieutenant and the bishop suspect they have been taken in. The squire grumbles at the cost of their luncheons. The mayor thinks the information the town has acquired hardly commensurate with the expenses of his dinner. Nobody, in fact, remembers to have learnt much from this visit of the learned Society, save the art of turning archæology into junketing. Only woman retains an agreeable memory of her flirtations with the "guys," and of the charms of a picnic which was less commonplace than picnics generally are. Local grumbling of this sort is lost, we need hardly say, on the archæologists themselves. Their visit has been an unquestionable success. The Society has netted a fair sum of money. Its members have enjoyed a number of charming holidays, have hobnobbed with a number of great people, and been honored by a number of fascinating young ladies. Nothing could have been more delightful, and the Council proceeds calmly to organize next year's meeting at the opposite end of Great Britain, and to plunge into correspondence with fresh local Committees.—*Saturday Review.*

A powerful organization is growing into shape in England under the name and style of the 'Church Defence Institution.' Mr. Miall's motion in Parliament for disestablishment of the Church of England, the spirited debate thereon, its temporary defeat, and the active steps that have since been taken by those who favour that movement to influence public opinion respecting it, have shown the great necessity that exists for union and co-operation amongst Churchmen for purposes of Church Defence and Church Reform. The Archbishop of Canterbury has accepted the office of President, and among the Vice-Presidents are the Bishops of London, Winchester, St. David's, Llandaff, Worcester, Gloucester and Bristol, Ely, Rochester, Hereford, Lincoln, St. Asaph, Chester, and Carlisle. A strong Executive Committee has been named, and liberal sums have been paid into the treasury. These are the first fruits of a movement having for its object the continued recognition of Christianity by the people of England in their national character.

In connection with the Church Defence Institution, and, we believe, under its auspices, a member of Parliament named Peck has offered prizes of £400, £200, and £100 respectively, for original treatises on the maintenance of the Church of England as an Established Church. The judges appointed by Mr. Peck to decide on the merit of the treatise are the Marquis of Salisbury, the Rev. Dr. Hesse, late of Merchant Taylors', and the Rev. Dr. Vaughan, Master of the Temple. The following are the points which are to be taken up:—1. A clear explanation of the position which the Church of England has occupied in relation to the State both before and since the Reformation, especially the latter. 2. The views upon this subject which have from time to time been held, both in the Church and among Nonconformists. 3. The advantages which have resulted from the union of Church and State—(1) Religious; (2) Social; (3) Political. 4. If there have been any disadvantages, the way in which they have been counterbalanced. 5. A refutation of the most prominent arguments which have been advanced in recent discussions against the continuance of the union. 6. A sketch of the probable results of any severance of the union. This argument to be illustrated from the special habits of thought and feeling prevalent in England, and the actual experience of other countries.



## The Church Herald.

1871-72.

PUBLISHED EVERY THURSDAY.—TWO DOLLARS PER ANNUM.

A Compendium of Literary and Ecclesiastical Topics of the Day.

### THE EDITORIAL DEPARTMENT

Contains articles from the pens of our ablest writers, on leading Ecclesiastical and general questions.

### THE RELIGIOUS DEPARTMENT

Contains a Weekly Account of Church Progress at Home and Abroad, and of Ecclesiastical Events occurring in the Dominion and throughout the United States; Missionary Intelligence, &amp;c., &amp;c.

### THE LITERARY DEPARTMENT

Contains Original Essays—Historical, Biographical, and Descriptive—Sketches of Travel and Adventure; Entertaining Tales, and Selections from the standard writers of the present and the past.

✉ The Editor respectfully invites the co-operation of Churchmen throughout the Dominion. They may render valuable assistance by forwarding concise reports of matters relating to the Church, which may take place in their respective localities.

✉ Our Correspondence Columns are open to all matters affecting the Church, and the opportunity thus afforded for men to meet on fair and neutral ground, will, it is hoped, be productive of lasting good. Preference will be given to letters signed by their authors.

N.B.—The large and influential class among which THE HERALD circulates renders it a desirable medium for advertisers. The rates of advertising are—

Single insertion (or less than one month)..... 10c per line each insertion.  
Clerical and Scholastic advertisements..... 5c per line.

✉ Special Rates for Quarterly, Half-yearly and Yearly advertisements.

CHURCH PRINTING COMPANY'S OFFICES,  
Corner Bay and Melinda Streets, Toronto, Ont.

### THE CHURCH HERALD.

The recent alteration in the form of our journal gives us an opportunity of briefly stating to our readers the principles on which the CHURCH HERALD is conducted, and the grounds on which it claims support.

It aims at being a good weekly newspaper for Churchmen, and for all Christians friendly to the Church of England. Like its English counterpart, the *Guardian*, it gives the first place in its intelligence to that which immediately concerns the Church. But, like the *Guardian*, it does not confine itself to ecclesiastical news or to ecclesiastical questions: it embraces all important news; and deals with all the interesting questions of the day.

It will endeavour to regard all questions from a Christian point of view, and to discuss them in a Christian spirit. By so doing, its managers believe it will render more real service to the Church and to religion than by assuming a distinctly clerical attitude, or by mingling in doctrinal controversy. Doctrinal controversy will be avoided as far as possible; the conviction of the managers being that it cannot be profitably carried on in the columns of a journal.

The HERALD is not the organ of any party in the Church. It aims at representing and promoting the interests of the Church as a whole, and at preserving unity rather than inflaming discord. All controversies of a personal character will be sedulously avoided.

Our Correspondence Column will be freely opened, without distinction of parties, to all writers whose communications are of present interest, and who observe the rules of Christian courtesy and charity.

Literary and Educational intelligence will be collected with care, and hold a prominent place in our columns. Persons connected with Colleges and Schools are especially invited to aid us by furnishing news of their institutions.

The HERALD stands entirely aloof from party politics. It will touch such subjects, if at all, only in the interest of the Church, or in that of public morality, taken in the broadest sense.

By a steady adherence to these principles, and by a constant endeavour to maintain a high standard in all departments of our journal, we hope to produce a newspaper useful to the Church and acceptable to Christian readers.

### TO CORRESPONDENTS.

MIRIAM.—Many thanks for your letter, but as we not long since gave a very full account of the institution therein described, we must decline its publication.

"A DEACON'S" letter on the Tranton conversion is deferred for the present.

### Calendar.

Sept. 29.—St. Michael, and All Angels.  
Oct. 1.—The Se.enteenth Sunday after Trinity.  
Oct. 8.—The Eighteenth Sunday after Trinity.  
Oct. 15.—The Nineteenth Sunday after Trinity.  
Oct. 18.—(Wednesday). Saint Luke the Evangelist.  
Oct. 22.—The Twentieth Sunday after Trinity.  
Oct. 28.—(Saturday): Saint Simon and Saint Jude.  
Oct. 29.—The Twenty-first Sunday after Trinity.

## The Church Herald.

TORONTO, THURSDAY, SEPTEMBER 28, 1871.

### CHURCH SERVICE IN THE CATHEDRAL OF TORONTO.

We published in our last number a letter from a correspondent, advocating in a good spirit and, as we thought, with great force, the introduction of choral service into the Cathedral Church of Toronto, so that it might be—what the cathedrals in the mother country are—the centre and pattern of the worthy performance of divine service in the diocese. Nothing, at first sight, can appear more suitable to the requirements of our mixed nature than the devout employment of all the resources of art, architectural and musical, to lend beauty to our churches and solemnity to our worship. That even the most spiritual of mankind are greatly affected by impressions received through the senses is too much a matter of every day and universal experience to need any illustration. And on the other hand, art has always attained her highest perfection, as well as her greatest purity, in ministering to the service of religion. This is true even of heathen art, the best of which in all ages and countries, from the temples of Egypt to the Parthenon of Athens, and from the Parthenon of Athens to the Mosque of Cordova, has been religious. Far more is it true of the architecture, the music, and the painting of Christendom.

But when we plead for a recognition of this power of art in elevating the spirit above the grosser things of sense, and placing it, as it were, on the first step of the ladder which leads from earth to heaven—when we propose, or second those who are proposing, to lend greater warmth and beauty to our church services—we are met by objections which unfortunately cannot be treated as irrational or unfounded. Church art has unfortunately become identified with doctrines and movements from which it is perfectly separable, but which seem to have made it their own. In the ritual of the Church of Rome, the centre of the whole, the object up to which every part of the service and every gesture of those who perform the service lead, is Transubstantiation. The same must be said of the Ritualism which has been introduced into a few churches of our own communion, by an extreme party which is constantly throwing off converts to Rome: for when the Host is adored, distinctions between the doctrine implied in the adoration and that of the Church of Rome, though they may seem real to those who employ them, are in truth verbal, and nothing more. Hence any changes in the service which seem in the least to point in a Ritualistic direction, are naturally objects of suspicion to Protestant congregations. And this feeling must be respected. We have not the slightest wish to say one harsh word respecting the conscientious convictions of any Christian, or of any school of Christians. We know too well how much good there is in all, how much evil there is in all, and how great, in this age of controversy and perplexity, is the liability to error to which all alike are exposed. We know too well how inevitable it was that in the great awakening of religious life after the torpor of the last century, infinite diversities of opinion and sentiment should arise. We know too well that the revival of religious life is cheaply purchased even at the expense of these diversities. We shall therefore always be the advocates of reasonable comprehensiveness, provided there be no want of frankness in the avowal of opinions or objects, no attempt to train the church furtively on towards an unavowed revolution, in a word—no Jesuitism. But it is ob-

vious that Transubstantiation, whether under its own name or under an *alias*, whether professed in the plain language of the Church of Rome or tacitly indicated by the adoration of the Host, is a tenet which those who do not believe in it cannot possibly tolerate as a part of their own worship. To tolerate it as a part of your own worship when you do not deliberately believe in it, is not only to accept, against your conscience, the whole circle of Romish doctrines of which Transubstantiation is the centre, but actually to be a wilful accomplice in the periodical performance of a false miracle. It is difficult to conceive a form of apostasy more offensive to the God of Truth, or more destructive of spiritual life in him who is guilty of it.

Members of our church are therefore well warranted in repelling any alterations of ritual, on whatever pretence they may be made, which point to Transubstantiation, or which tend to the suicidal self-exaltation of the clergy. Suicidal we call it, because a glance round the countries in which Romish priestcraft has prevailed will show that, disastrous as the effects have been on the Christianity, the morality, the material prosperity of all these nations, the heaviest strokes of retribution have ultimately fallen upon the clergy themselves, and that the deepest anti-clerical feeling is found in the lands once under the sway of that typical embodiment of priestly ambition as well as of fanatical cruelty, the Inquisition. Good taste will also combine with genuine piety in repelling any fripperies of ecclesiastical millinery and upholstery, any puerile reproductions of mediæval ceremonials and costume from the solemn service of God. But, with these qualifications, there seems to be no good reason why beauty and melody, with all their powers, should not be cordially enlisted as auxiliaries in the worship of Him who created them, and who, it may be supposed, did not create them in vain, or merely to feed the bodily sense and add to the allurements of the house of worldly pleasure. A great change has passed in this respect over the circumstances of the Church since the period of the Reformation. At the period of the Reformation, spiritual life had almost been quenched by the formalism heaped around it by the Roman system. A natural, and for the time, most salutary reaction against formalism set in. Even the iconoclastic excesses, the traces of which in the cathedral windows and the ecclesiastical monuments of England now excite in us such bitter regret, were excusable, perhaps more than excusable, at the time they were committed. It was the spirit rending the grave clothes with which superstition had bound it, careless of their costliness and their exquisite embroidery, so long as by casting them off it could recover life and freedom. It was natural and congenial to the Church at that time to worship in the most unadorned edifice or on the open hillside, and to adopt a purely spiritual form of worship. But that crisis over, and the special enthusiasm of that time having subsided, the ordinary conditions of religious life returned, and the ordinary needs of humanity resumed their sway. The revolt against formalism, remaining stereotyped when the object of the revolt had been achieved, itself degenerated into a formalism, and a formalism of a very dreary and oppressive kind. Even those Protestant Churches which were founded, so to speak, on iconoclasm, and which long made absence of architectural ornament and nakedness of ritual almost as much a part of their faith as the Church of Rome makes tapers and processions a part of hers, have begun to feel that they cannot permanently reject with impunity the help of beauty and melody in the uplifting of the heart to God. Congregationalists now build fine Gothic churches, and Presbyterians have adopted the organ, and are beginning to avow the necessity of beauty and dignity of language

embodied in a permanent liturgy. The popular tendency therefore points in the same direction with reason and the history of the Church. Such is our general view of the question, in pursuance of which we beg leave to commend the suggestion of our correspondent to the clergy of our Cathedral, not as blaming them for the course adopted hitherto and for which we willingly assume that there have been sufficient reasons, but considering the suggestion well worthy of their attention for the future.

### THE PROVINCIAL SYNOD.

The session of the Provincial Synod has been prematurely closed in order to show as strongly as possible the unwillingness which exists to transact important business until the provision made for the admission of the Nova Scotia Delegates has been complied with and duly certified. Ample evidence was adduced that the law had been complied with; but the certificate thereof under the Seal of the Diocesan Synod was pronounced to be insufficient. The Provincial Synod was therefore prorogued until opportunity shall have been afforded for correcting the error. Some few matters were, however, brought forward, and some incidents occurred to which we wish to call attention.

The election of Metropolitan by the House of Bishops, while Montreal is to elect its own Diocesan, seems to be the only practical solution of the difficulties that develop themselves in no scant measure in the late election of the Metropolitan—an event which unmistakably added one more indication that the popular election of a Bishop is unsuited to the state of society and the progress of moral culture in this Dominion; and that it is calculated, more than anything else, to reduce the influence of the Episcopate to a minimum.

On the subject of the intrusion of one clergyman into the parish of another, we would suggest that the practice of the mother country in some newly formed parishes would be the only proper and legitimate course here. In these places—Wolverhampton, Diocese of Lichfield, for instance—a clergyman does not perform any public service in a neighbouring parish without the consent of its incumbent; but he may nevertheless visit pastorally those who attend his own church wherever they may reside, and perform privately any ministerial duty he may think fit. In this way the parochial system is sufficiently preserved, confusion is avoided, each clergyman has his proper sphere of duty, and the people avail themselves of the ministrations of the clergyman they prefer.

"The Committee on restraining marriages of consanguinity reported that in their opinion there was sufficient restraining influence for clergymen in the Table in their Book of Common Prayer." But we most respectfully submit we are not aware that there is a Table of Consanguinity in the Book of Common Prayer. We have seen such a Table bound up with that Book, which is as much in it as Sternhold & Hopkins' Version of the Psalms, and no more. It has such authority as the Canons of 1603 can give it; and these are not binding in Canada. The Committee surely would not place marriage with a deceased wife's sister in the same category as marriage with a grandmother? The English Bishops in 1825 certainly did not do so, or they would not have consented to legalize all previous marriages of the former kind on condition that such marriages should in future be void.

We express no opinion at present on the constitution of Diocesan and Provincial Synods, on their utility, or on the Scriptural and Primitive authority that may be supposed to exist for such

Institutions. But one circumstance strikes us most forcibly in reference to their practical working, at they are now found, and that is the frequent clashing of the orders, Clerical and Lay; so much so, indeed, as very seriously in some cases to obstruct the healthy action of the Church, and impede the settlement of important questions. Mutual forbearance, a yielding sometimes to one side, sometimes to the other, is essential to any practical benefit which can be expected to result from a collection of materials so thoroughly heterogeneous as the assembly which has just been prorogued in Montreal. Surely there are questions of administration, pecuniary and other similar matters, in which the Clergy might give way to the Laity, who may be expected to be more versed in these entanglements, while in Theological questions and matters relating to the direct exercise of the functions of the ministry, in which the experience of the Clergy, the studies of their profession, or the authority belonging to their office, may have rendered them more competent to decide, it would neither be unnatural nor unreasonable to expect the Laity to give way. By the adoption of a course of this kind, which more gentlemanly feeling and Christian courtesy alone would dictate, greater harmony would prevail, the one desire of advancing the interests of the whole Church would be clearly manifested, and the meeting of our Synods present fewer incidents for the secular press to gloat over, and for the world to despise.

We notice, too, another feature not of the most satisfactory character in the proceedings of this Synod; and that is the extreme sensitiveness of some of the members of the Lower House with regard to *Privilege*. The Bishops who can adduce Scriptural authority—if that is to be worth anything—for the oversight of the Church, are not to be allowed to give advice to their flocks, of which the Lower House must form a part, without an intimation being given that they are guilty of a breach of privilege. As if the letters patent from the Crown of England are to exercise an authority over the Church of Canada superior to the Divine Scriptures and the Primitive models we have of the organization of the Church! Let us beware, in our zeal for Church expansion according to the most approved modern political and municipal models, lest we forget that the Church is a Divine Institution, and that therefore her officers have a commission which man never gave, and which therefore man can never take away.

The mistake in the document drawn up with the Seal of the Synod of Nova Scotia, and intended to certify that it had conformed to the requirements of the Act, was most lamentable. Surely some means could have been extemporized to remedy the error for the present, so that the proceedings of the Provincial Synod would not have been invalidated. Had that body, as constituted without the representatives from Nova Scotia, bound itself to ratify the decisions of the Synod which should include those representatives, a simple vote at the conclusion made by the legally constituted Synod, ratifying the enactments which had been made, would have satisfied all the requirements of the Synod Act, and would have given general satisfaction.

The Peabody trustees have just opened a fresh block of lodging-houses in Blackfriars-road named Peabody-square. The buildings, which have been unoccupied by the Duke de Broglie and others interested in the question of working men's residences, are far in advance of the previous efforts of the trustees, and the only adverse criticism upon them that we have seen is due to the conversion of the sitting-room window-seat into a coal bunk.

### OBITUARY.

#### HIS LORDSHIP THE BISHOP OF HURON.

We deeply regret to announce that his Lordship the Bishop of Huron departed this life, at the Seque House, Westminster, on Thursday evening last. By his death our church has lost an able, zealous, and pious father, and the western peninsula one of its earliest and most active pioneers.

The Right Reverend Benjamin Cronyn, D.D., was the son of Thomas Cronyn, Esq., of Kilkenny, and was born there in the year 1802. The deceased prelate received his early education in his native town and is said to have shown, while yet a boy, a marked predilection for the office and work of the ministry. At the age of fifteen he was entered a student of Trinity College, the Alma Mater also, we believe, of his Lordship the Bishop of Ontario. Dr. Cronyn graduated as B.A. in 1822, being divinity prizeman, and as M.A. in 1824, with the Regius professor's prize in divinity. In 1826 he was ordained deacon by the Bishop of Raphoe, and having gone over to England, officiated for some months of that year in the Diocese of Chester. In 1825, on his return to Ireland, he received priest's orders from the Archbishop of Tuam, and became the Archbishop's curate in the county of Longford.

Bishop Cronyn was destined, however, for a wider sphere of labour and usefulness. In the year 1832 a number of Irish gentlemen, retired officers and others who had settled in the London District, anxiously desired the services of some young and able minister of the Church at home. The curate of Longford at once responded to the call, and established himself as a missionary priest in the Township of Adelaide. He purchased some land there, with the intention of making his home in the country, but was soon after called to London—then a little village of between one and two hundred inhabitants—and became the rector of the church established there. It was the year after the cholera when Bishop Cronyn commenced his forty-six years of labour in Western Canada. He was not the man to spare health, or even life, in the service of his Master, nor did he confine himself within the limits of his own immediate charge. He had taken upon him the mantle of the missionary, and there, through a wild and sparsely settled country, he laboured far and wide in the ministrations of the Church. His earnest zeal in the pastoral office will not soon be forgotten in the west, and his memory will always be cherished with the deepest veneration and respect. The edifice originally used by the church in London no longer exists. It was succeeded by St. Paul's Church, destroyed by fire in 1844, and replaced on the same site in 1847 by the existing cathedral church of St. Paul.

In 1857, on the division of the Diocese of Toronto, Dr. Cronyn was elected first Bishop of Huron. He was consecrated in Westminster Abbey by the Archbishop of Canterbury in October of the same year. Soon after, the Bishop established Huron College, with the valuable assistance of Dean Hellmuth. At the earnest request of the vestry, his Lordship continued rector of the congregation he had established so many years before, and only relinquished his charge, from failing health, in 1866. A few months since, similar reasons prompted the appointment of a Coadjutor Bishop of Norfolk, in the person of Dean Hellmuth.

It is not improbable that the late Bishop shortened his days by the indefatigable labour of so many years. His zeal and earnestness naturally led him to firm and uncompromising opinions on doctrine and practice. He was too serious in spirit to be luke-warm, when his convictions were strong and undoubting. A correspondent calls an impressive

scene of some years since, when his Lordship, after reading from the chance! Bishop Colenso's excommunication, preached from the text, "If he will not hear the Church, let him be to thee as a heathen and a publican." His energy, however, did not expend itself merely in polemics, Bishop Cronyn was eminently a practical man, and devoted himself personally and pecuniarily in the cause of charity, of education, and of social progress. One of those early servants of the Canadian church who are rapidly disappearing from among us, he has entered into his rest—a faithful steward, whose works, we hope and believe, will follow him into the presence of his Lord and Saviour.

#### NEED OF A "BOOK OF COMMON PRAISE."

It is with more satisfaction than surprise that we hear a rumor that the governing body of the S.P.C.K. has come to the conclusion that its existing Hymn Book, including the appendix, does not come up to the standard which English Churchmen are entitled to insist upon; and that a new general collection, on a much more comprehensive scale is both needed and likely to appear. At the same time that we say this, we would add the expression of a hope that, whilst no time may be unnecessarily lost, so no undue speed may be resorted to. The hymn book question is attracting attention in all directions; notably Convocation is taking it up, and now is the time for doing the work well. For Convocation to prepare a volume which should receive the especial imprimatur of the whole of the English Bishops, and for the S.P.C.K. to publish it, would be a division of duty which could not fail to be fraught with the best results. Before offering any further observations on the subject generally, which indeed is of such magnitude as to deserve several weeks' consecutive treatment, it might be well to consider as it were this preamble: "Is a new hymn book wanted?" Whilst the answer must assuredly be in the negative as to any more local and minor compilations, it must as certainly be in the affirmative as regards one general book for the whole Anglican Church. We have a "Book of Common Prayer." Can any valid reason be advanced why we should not have a "Book of Common Praise?" Indeed, should not the matter be presented in the inverted way: thus, "Is not the Church under a strong obligation no longer to delay providing her members with such a publication?" Nothing of the kind at present exists; *Hymns Ancient and Modern* in no degree come up to the literary requirements of the age, whilst doctrinally it is a medley of the most grotesque kind. And much that is strictly orthodox, it is disfigured by a leaven of heterodoxy utterly at variance with the spirit of the Anglican Church. But this collection is moreover very poor, viewed merely from the standpoint of literature. It contains an amount of vapid rubbish unmatched in any one of the twenty more ambitious Hymnals issued during the last dozen years. The collections of Mercer, Sir R. Palmer, Bishop Wordsworth, Alford, Hopkins, E. G. Monk, the Dublin Society, and Mr. E. Bickersteth, are all severally put together with more literary discrimination than *H.A.M.*, and the remark is especially true of the last named work, otherwise known as the *Hymnal Companion to the Prayer Book*. With these facts before us, one is justified in believing that the Hymn Book of the English Church has yet to appear, whilst that it should appear under auspices of Convocation generally, and of the bench of Bishops in particular, is a postulate which all loyal Anglican Churchmen ought freely to subscribe to. We shall probably advert to this subject again, because it deserves all possible consideration at the hands of Churchmen.—*English Churchman*.

The following anecdote was told with great glee at a dinner, by William IV., then Duke of Clarence—"I was riding in the Park the other day, on the road between Teddington and Hampton-wick, when I was overtaken by a butcher's boy, on horseback, with a tray of meat under his arm. 'Nice pony that of yours, old gentleman,' said he. 'Pretty fair,' was my reply. 'None's a good un too,' rejoined he, 'and I'll trot you to Hampton-wick for a pot of beer.' I declined the match; and the butcher's boy, as he stuck his single spur into his horse's side, exclaimed, with a look of contempt, 'I thought you were only a muff!'"

## EPISODES IN AN OBSCURE LIFE.

### BEING EXPERIENCES IN THE TOWER HAMLETS.

BY A CURATE.

#### XI.—BESSIE'S PARISH.

'The wildest colts make the best horses,' said Themistocles, 'if they only be properly broken in,' and wild little Creases, very soon after she had been lured into it, became one of the best scholars in our Sunday-school. A good many of the children, like Bessie, went to no other school, and therefore we had a great deal of a-b, ab, b-a, ba work to get through—most necessary under the circumstances, but rather distasteful to both teachers and taught. Bessie, however, revelled in the dry, rhyming columns, and sang their changes backwards and forwards as merrily as if they had been a peal of bells, as soon as she had learnt her letters. 'You look out, Fred—I'm a-ketchin' of ye up fast,' she exclaimed proudly to her young friend and fellow-pupil, the bird-seller's *protégé*, when she was promoted to words of one syllable in sentences. And although Fred, thanks to his mother's care, read remarkably well for a child of his age, Bessie's was no vain boast. It was not long before she was Fred's class-fellow. She threw her whole heart into what she was about. So long as she supposed that 'learning the markets' was all that she needed to learn she devoted herself entirely to that study; but now that she had arrived at the conclusion that there were other things in the world worth learning, she learnt those other things with an equal ardour. Whatever she took in hand, she pulled at with a will, as the sea-phrase goes. As soon as she had picked up our chants and psalm tunes, her voice, not only in the school-room, but in the church *a.s.o.*, rose above all others—sweetly shrill. We were in the habit of singing the Old Version Psalm, in which these lines occur:—

"And on the wings of cherubim  
Right royally He rides."

The tune had something of the irresistible motion of a march in it, and that and the alliterative music of the latter line, between them, quite carried Bessie away. For some seconds after the rest of the congregation had finished the verse, her 'ri i—i—i—ides' could be heard ringing up in the rafters.

The variety of characters over whom our Blessed Lord exercised, so to speak, a magnetic influence during his life on earth is one of the most striking facts in his earthly history. The doctors in the Temple and the Baptist in the desert, Peter and Pilate, Mary of Magdala, and Joseph of Arimathea—those who agreed in scarcely anything else agreed in recognising in their various ways the divinely exceptional personality of Christ. And throughout all the centuries during which Christ's life has been read, that marvellously many-sided influence has continued to act. Every one who reads this must be able to count up people by the score who have scarcely anything in common except a reverential love of Jesus of Nazareth. Social circumstances, dispositions, tastes, modes of thought, may seem to have dug impassable gulfs between the sharers of that love, but that makes them feel akin. It was curiously interesting to note the gradual way in which the character of Christ exercised its attraction on the little London street girl. At first she greatly preferred the Old Testament to the New. There was 'a deal more fun an' fightin' in it, she said. The story of Sampson and the foxes greatly took her fancy. 'Worm't that a knowin' game' was her admiring comment on it. The trick by which Michael saved her husband's life was another exploit which made Bessie chuckle in a very infectiously indecorous manner; and she gloated over accounts of pitched battles and sieges, &c. &c. Owing to the bellicosity which her street-life had bred in her, the gentle forgiveness of the Saviour was to her at starting a disagreeable puzzle. She liked him for 'goin' about docterin' poor folks, an' givin' 'em bread an' fish when they were hungry,' but, according to her original notions of nobility of character, it was cowardly not to resent an injury or 'take hour own part,' and therefore the teaching of the Sermon on the Mount perplexed her sorely, and she was utterly at a loss to understand why Peter was told to put back his sword into his sheath. 'He'd ha' fought, anyhow, if he'd been let, though they did all on 'em cut away arterwards,' remarked Bessie, trying in vain to make her newly-acquired belief that all which Jesus did must be right, tally with her old faith in the manliness of fighting. The first time she read the fifth of St. Matthew, she had a stiff argument with her teacher over 'Whoever shall smite thee on thy right cheek, turn to him the other also.'

'It can't mean that, I know,' exclaimed Bessie, decidedly. 'Do it, teacher?'

'It means what it says: it's in the Bible, and that's enough,' answered the teacher.

An unsympathetic, official authority of this kind, as a settler, or rather silencer, of moral difficulties does not, however, satisfy children, any more than it satisfies adults. It is far more likely to weaken the weight of the appealed-to authority in the estimation of those who are morally muddled. Bessie was not to be so put down. I have no doubt that she half became a little infidel—fancied that, after all, the Bible could not be true, if it taught things like that.

'But, teacher,' she persisted, 'if anybody was to fetch ye a clout a-one side o' yer face, would you let 'em give ye a clout a-t'other? Ketch me a-bein' sich a soft. I'd do all I know to give it to 'em back agin.'

But, as the months went by, Bessie's character underwent a very striking change. She was as self-reliant a little body as ever, but self (with half-grudged sacrifice to Granny) was no longer the centre of her little system of the universe. One Sunday morning, when she had been at the Sunday school about two years, and I had happened to look in just as the children were filing off for morning service, Bessie stepped out of the rank, and walked up to me with great aplomb, and yet manifestly in great distress. She waited until she had seen the backs of the last scholar and teacher, and then explained her trouble. (In spite of her readiness in reading, and the near approach to correctness which the purifying and enriching influence of music gave her 'vocalisation' when she sang, Bessie's spoken English, down to the last day I saw her, was very nearly as heteroeopic and syntax defying as on the morning we spent together on the Monument.) 'If you please' sir,' she said, 'I want to do some good to somebody, but I don't know how. He was al'ays a-go'in' about doin' some good to some body, but I don't do no good to nobody, though I goes about pretty much. I'm workin' walnuts now, and how's ye to do any good to anybody out o' them? 'Cept ye give 'em away, an' then how's Granny to live—let alone me?'

'Don't despise the walnuts, Bessie,' I answered, 'if they help you to earn an honest living. Whilst you are getting that you are doing your duty so far—just as much as when you come to church all day long, and leave other people to work for them and their wives and children, that would be laziness, and not religion. Besides, Bessie, 'doing good' doesn't mean giving only. That is one way, and a very good way when people give away what they really have a right to give, and take care that the people who have no right to get it don't get it. But there are scores of ways in which you can do good, though you haven't a penny to spare. If you only want to find them out, you're sure to find them out. Just look about you when you get back to Granny's. Charity begins at home, you know. It isn't going good to make a great fuss about people out of doors, and then go home and sulk or be lazy. I don't mean you, Bessie. I don't think you sulk, and I'm sure you are not lazy. But if you look about perhaps you'll find that there is something you could do to make Granny more comfortable or happier in her mind, and when you have tried to do that, there are the other people in the Rents—the children and the grown-up people, too. You might do something for them. But I cannot talk to you any longer now. I ought to have been in the vestry five minutes ago. Some day this week I will come to the Rents, and we will consult together then.'

When I called at Mrs. Jude's I found that Bessie had very speedily acted on my hints. The floor had been scrubbed; the mantle-piece was no longer furred with dust. A little bunch of wall-flowers stood on it in an old medicine-bottle. The scanty crockery of the establishment was all clean, and arranged along the mantel-shelf. The window had been cleaned, too, and the few articles of furniture tidied up in some way. The battered flat candle-stick had been rubbed until it shone like polished silver. Bessie, who was sitting at her grandmother's knee with a book on her lap, glanced proudly at this last proof of her industry, as it gleamed in the evening sunlight, flanked on both sides with the clean crockery.

'Why, Mrs. Jude,' I exclaimed, 'you look quite smart. The old woman was evidently pleased with the altered appearance of her abode, but, of course, she could not refrain from grumbling. 'Humph!' she answered, 'I don't know what's come to the gal. She come home from school last Sunday, an' says she, 'Granny how can I make ye comfort'bler an' happier in your mind?' 'Well,' says I, 'I should be comfort'bler if I'd things a bit more like what they used to was afore your father treated me so had, an' left me with a great gal like you on my 'ands.' 'How was that?' says she. So I told her about the nice furnitur' I used to have—real mahogany, sir—an' sich like. 'Can't we do summat with what we've got, Granny?' says she. 'Stuff an' nonsense, child,' say I, 'in a mucky hol like this.' 'Well, Granny,' says she, 'I'll do what I can if you'll tell me how.' An' so she went on botherin' till somehow, between us, we have made the place look a bit more Christian-like, I won't deny. But Bessie must needs clean the window, though I told her not, an' so there we've got another broken pane, as if we hadn't got enough afore. Spendin' her money, too, on them flowers for the mangle-shelf!'

'They didn't cost nuffink, Granny,' Bessie objected. 'Jim Greenham give 'em to me.'

'An' if ye can git flowers give to ye, why didn't ye never bring me none afore?'

'Why, Granny, I used to think they'd choke like in here,' answered I; 'but now I'll bring ye some whenever I git the chance. I do like flowers. They make ye feel somehow, when ye smell 'em, an' they look at ye, as if ye could be good somewheres or other. An' there's about flowers in the Testament, Granny—in the very chapter I was a-readin' when you come up, sir.'

'I didn't hear about no flowers,' growled Mrs. Jude.

'Becos, ye see, I was on'y jist a-comin' to it. Here 'tis, Granny—' Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these.'

'Well, sir, I don't deny that that do sound pretty,' said Mrs. Jude, in a condescending tone—as if she thought that courtesy compelled her to compliment the New Testament in the presence of a clergyman. 'But what I should like to know is how we're to follow what she was a-readin' jist

afore—about not takin' no thought for your wittles and your clothes. I'd heard it many a time afore you read it, Bessie, but it was your readin' of it that brought it to my mind. We ain't fowls as lies in the air, or flowers as grows in a garding.'

'You'd look comikle a flyin' in the air or a-growin' in a garding,' Granny, who had not lost her liking for looking at the ludicrous side of things. The old woman's temper was ruffled by her grand daughter's irreverent conceit, and she paid very divided attention to the explanation I tried to give her of her difficulty. So I contented myself with reading the whole of the latter part of the chapter to her, that it might teach its own lesson—a plan which I have often found to be efficacious under similar circumstances. Except in so far as it removes difficulties caused by differences of time and place, or gives a passing hint that enables one's hearers to make a personal use of circumstances that seem at first things that can have nothing to do with them, the less exposition is mixed up with the reading of the Scriptures in the houses of the poor the better, I think. The mere reading of a chapter may, I know, be made as mechanical an operation as the twirling of a 'praying cylinder,' on the part both of the reader and the hearer; but when the reading is not a perfunctory performance of official duty, the words have often a marvellous power of explaining themselves for purposes of identification. Mrs. Jude echoed the last sentence of the chapter, and gave also, without knowing it, Jeremy Taylor's comment on the text. 'Sufficient unto the day is the evil thereof,' she said. 'Ah, that it be. I'm tired to the very tips o' my finger nails. You never knew what it was to ache all over in your lines an' every one o' your joints—you never stood at a wash tub, sir—so it's easy talkin'.' But I won't deny that I can't rest my legs to-night by thinkin' how tired they'll be to-morrow an' day after. I mayn't be alive to-morrow. I can't last long, slavin' as I do, an' then, when you've lost me, you'll know how good I've been to you, Bessie. But I won't deny, sir, that you must ha' took pains w' her readin', an' I've no objection to her readin' to me again. Now we've done up the place a bit, you can sit down in a bit o' comfort, an' it's a beautiful book to listen to, I won't deny; though it do make ye feel that ye ought to be somehow as ye ain't. But there's mys'ries none of us knows the rights of, wise as we may think ourselves, I guess.'

In spite of the parting shot at myself, I could see that Bessie had made a very good beginning on Granny. The clearing up of their room—although Bessie had been the chief agent in the joint-stock operation of which Mrs. Jude (except in the case of the broken window) claimed the chief credit—led to greater personal cleanliness and tidiness in both. The reading of the Bible at home led to Mrs. Jude's being prevailed upon to go to church again, although her church-going was only very slightly profitable to her in a pecuniary point of view.

She never became what is called 'a cheerful Christian,' but I believe that, in a genuine sense, she did at last become a Christian. She learnt to feel the saving power of the divinity manifested in Christ—to know that she ought, at any rate, to think little of herself, and to strive hard, and to pray hard, for the curbing of her unchristian temper, and the cultivation of a more christian character.

Bessie's missionary work amongst her neighbours was not quite so judiciously begun. The brave little body went about reproving sin of all kinds like a little Nathan, with a considerable infusion of the small Pharisee, and the sinners would not 'stand her cheek.' Bessie was very proud at first of the persecution she had provoked, but when she found that no good came of it, she adopted a quieter tone. When I think that any one is actuated by a good motive—which can have been given only by 'the good God (to use what is a pleonasm in English), I am very reluctant to interfere with the modes of action to which that motive urges, simply because they do not tally with my own idiosyncrasy. But I suggested to Bessie that only the Sinless Man had a right to speak to sinning men and women as if He did not share their sinfulness, and that that was a stand-point which He did not take. Bessie's quiet work succeeded far better than her Boanerges business. She became more carefully anxious than she had been before to make her conduct harmonize in little things—which, as a rule, because they are always turning up for notice, are really great things—with the principles she professed. She conquered the prejudices entertained against her by the young folks of the Rents very speedily. As soon as she 'larked' with them, in an innocent way, again, she was so good a hand at larking that she secured us sundry even of the least likely of her boy and girl neighbours as pupils for our Sunday-school. She used to introduce the half-scared, half-saucy, shock-headed tatterdemalions with 'Here's another, sir'—much as if she had lugged in a ragged, restive colt from the marshes by the burr-buttoned mane.

That she ever did much amongst the adults of the Rents, I cannot say, but she did something. After a time they ceased to snub her and swear at her. They even recovered a good deal of the kindly feeling they had entertained towards her before she had taken to being 'a saint.' With a difference, however. They felt that that she was no longer 'their sort,' and though they could not help owing to themselves that it was she who had risen by the change, the necessity of being obliged to make such a confession even to themselves somewhat chilled their friendly feeling for little Bessie. She proved herself such a willing, helpful little body, however, in the way of fetching water, running to the chandler's, nursing babies that must otherwise have been tossed about in the Rents' gutter very much like its cabbage-stalks, at odd times of her very scanty leisure, that

\* Sufficient, but not intolerable. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be, and what will never be, our load will be as intolerable as it is unreasonable."

two or three of the Rents' women who had very large families, came to the church now and then out of gratitude to her. It was partly genuine gratitude, looking back upon the past. Bessie had helped them, and so they wanted to please her by going to a place to which she said they ought to go. But it was partly also, I must own, the prospective gratitude which cynical cleverness has defined. 'I was at church yesterday afternoon, so you'll come an' nuss my Johnny, won't ye, Bessie?' is a specimen of the appeals that were often made to my little lay assistant. She was greatly amused when I called the Rents her 'parish.' 'Anyhow,' she said, slyly, 'there's people in ter Rents that'll let me talk to 'em, as wouldn't let a parson inside their places—let alone a missioner. Why, big Sam's wife—he's the fightin' sweep, you know, sir—pitched a missioner into the dust-cart, an' she said she'd serve you jist the same; but I said she shouldn't—not if I was by to help ye.'

One of Bessie's parishioners was of a very different type from any I have as yet referred to: an old apple-woman who 'pitched' just outside the mouth of the Rents. Bessie ran evening errands for her, and sometimes kept her stall for her: when the old woman wanted to go home for a little time. When rheumatism laid the poor old body up, Bessie looked in before she started on her rounds, to light her old friend's fire for her, and make her as comfortable as she could for the day. As soon as weary little Bessie got back from her rounds, she looked in again on Mrs. Reynolds—thereby making Mrs. Jude feel very jealous, in spite of her hard struggles to think that it was all right that Bessie should do so when she knew (as was always the case when she did it) that her granny was not 'ailing more than ordinary.' Mrs. Reynolds was a widow, without a soul in the world to care for her but Bessie; and she doated on Bessie accordingly. She was a very simple-minded woman, strictly honest, and willing to 'do anybody a good turn,' in her little way; but so far as any definite belief about God's government of the world was concerned, her mind was a blank sheet when Bessie first took her in charge. Her heart, nevertheless, was itself consciously thirsting for something that would make life a more satisfying thing than merely giving fair ha'porths of apples in a muddy street. However fair she might make them, she did not feel comfortable when she got home at night. She wanted something to make her feel at peace, though what it was she could not tell. She found out soon after Bessie had begun to read the New Testament to her. 'Lor, sir,' said the old woman, to me once, 'that little gal's been next door to a hangel o' light to me. Afore she come an' read to me, I knew I wasn't as good as might be, but I comforted myself w' thinkin' I was as good as my neighbours. But there she read about him as called hisself the chiefest o' sinners, arter all he'd done—an' what I had done like him? I was awful scared at first, but then she'd read to me about Jesus, too, an' she talked to me about Jesus in a surprisin' manner for a little gal like her. So now I try to do the best I can, and I jist trust to Jesus for the rest.'

Systematic theologians might, perhaps, object to this creed of Mrs. Reynolds', but under the circumstances I did not see that I could improve upon it by shaping it into more regular form.

#### THE NOVEL-READING DISEASE.

Physicians are familiar with a complaint which, although sufficiently specific, has yet no name of its own. The patient suffers from an alarming and morbid thirst, and consumes a perfectly fabulous amount of fluid, almost always of an unwholesome nature. Tea in a highly dilute shape, *cau sucree*, raspberry vinegar and water, soda water, or some other abominable mess, is taken by the gallon, and the craving is stimulated by indulgence. Wholesome food is refused; no exercise is taken, and the patient finally sinks into a flabby and sickly condition, which nothing but severe and determined treatment will shake off. This dropsical habit of body finds its exact analogue in the species of mental dropsy which is produced by over-indulgence in three-volumed novels. This terrible complaint is one of the worst evils which modern civilization has brought with it. Its progress is gradual, very insidious, and almost imperceptible. At first, all that is noticed is that the sufferer is apt to be found bent over a novel—unnatural hours—as, say, in the early morning, or in the middle of a beautiful summer's afternoon. Soon, however, the disease becomes more pronounced, and in its worst stages novels are got through at the rate of three or four, or even five, a week, or at an average, in a severe and chronic case, of some two hundred and fifty or three hundred a year. At first some discrimination is exercised, and one writer is, perhaps, preferred to another—Mr. Trollope, say, to Mrs. Ross Church, or "Ouida" to the author of "Guy Livingstone." Very soon, however, the taste becomes deadened and blunted, and all power of distinction and appreciation is lost. In this stage the unhappy patient can no more go without her novel than can a confirmed dipsomaniac without his dram. The smaller circulating libraries, which lend out very second-hand novels indeed at a penny a volume, are put under contribution, and any amount of garbage is swallowed wholesale. Quality is held absolutely of no importance, and quantity is everything. The very process of reading becomes more or less mechanical, and seems to afford a species of mechanical pleasure, or satisfaction, a novel of the feeblest possible type being read as religiously from cover to cover, and yielding apparently as much enjoyment as if it were a second "Romola." It is no uncommon thing for a young lady, in whom the com-

plaint has assumed a chronic form, to have read the whole of Scott, the whole of Thackeray, the whole of Dickens, the whole of Trollope, the whole of Annie Thomas, the whole of Mrs. Ross Church, the whole of Miss Braddon, the whole of Lawrence, and, into the bargain, some four or five hundred other novels by less famous hands. When the disease is thus confirmed, the dropsical habit of mind becomes apparent. The conversation of the patient becomes flabby and limp. Her interest in all ordinary subjects—except, perhaps, the latest fashions, or the more scandalous portion of the evidence in the Tichborne case, or the marriage of the Princess Beatrice—sinks feebly in the socket, and finally dies out. The last stage—that of absolute imbecility—is now, unless very powerful remedies are exhibited, a mere matter of time.

So much for the symptoms or diagnosis of the disease. Its prognosis depends greatly upon the natural constitution of the patient; but is, as a rule, unfavourable. Even where vigorous treatment has been adopted, and has apparently effected a radical cure, there is always danger of a serious relapse. And even if the cure be permanent, the patient is none the less permanently enfeebled, and will always remain incapable of any severe or protracted mental exertion. It is, indeed, upon the whole, unwise to encourage delusive hopes of a complete cure. The disease is as obscure as insidious, and as little capable of control as is softening of the brain itself; and it is doubtful whether we ever do more than for a while to arrest its course. What is most sad, is the self-deception of the patient herself, which is very analogous to that of the habitual drunkard. She is, as a rule, perfectly convinced that her evil habit is under her own control; that she could, if she chose, begin to-morrow, and never open a novel again. She is, indeed, fruitful in such good resolutions; but, if any attempt is made to secure total abstinence even for a day, she will resort to subterfuges as pitiful as those to which a dipsomaniac will have recourse if deprived of his accustomed dram, and will tell any falsehood, or use any evasion, rather than struggle with the cravings of her diseased appetite. In such hopeless cases, even the most judicious firmness is of very little avail.

It is curious and interesting to observe that as this comparatively new female disease has grown more virulent and intense, the old disease of scandal-talkirg has become comparatively rare. It is, of course, physically difficult to talk scandal and to read a novel at one and same time. Our grandmothers used to devote three or four hours every day to discussing the virtues and vices of absent friends over a dish of tea. Our sisters loiter in American chairs, and listlessly turn over a third volume; and the concentrated and slightly venomous interest which used to be excited by the peccadilloes of some half-dozen neighbours is now languidly diffused over the doings of some four or five hundred washy creations of a washy imagination. It is, of course, possible, nay, even probable, that, were novel-reading sternly repressed, scandal and gossip would revive. Were it not for this consideration, it is an open question whether the novel traffic ought not to be dealt with as stringently as Mr. Bruce proposes to do with the liquor traffic; whether it would not be well to enable the rate-payers of a district to limit the number of circulating libraries, or even to close them altogether; and to place the "habitual" novel-reader under some such paternal restraint as that to which Dr. Dalrymple wishes to subject an "habitual drunkard."

It is too clear, unfortunately, why it is that so many women thus waste their time and rot their minds. They read novels, exactly as some young men smoke and drink bitter beer, for sheer want of something to do. What a woman needs is an education which shall enable her to read and follow the Parliamentary debates instead of the police and divorce reports; and, when women are thus educated, then feeble novels and feeble novelists will vex our souls no longer to the horrible extent to which they irritate us at present. Of such an education we may say that it is *ouk ostrakou peristrophe alla psuches peragogé*, nor is it to be got in books, unless, indeed, books can give sound, healthy common-sense, and wholesome interest in common subjects. But men can give it by making the women of their family their companions; and that they should neglect to give it, shows, after all, how inveterately deep-seated is the extraordinary notion that the intellectual difference between men and women is one of kind and not of degree.—*Examiner*.

An old negro in the West Indies was very anxious to learn to read the Bible. He lived a long way from the missionary's house, and yet he would come to learn a lesson whenever he had time. It was such hard work, and he made such little progress, that the missionary got tired, and told him one day that he had better give it up. "No, massa," said he, with great earnestness, "no nigger gives it up till me die." And pointing with his finger to the beautiful words which he had just spelled out in John iii., 16, "God so loved the world," etc., he said with tears in his eyes, "It's worth all de trouble, massa, to read dat one verse!"

**TRAVELLER'S GUIDE.**

**DEPARTURE OF TRAINS FROM TORONTO.**

GRAND TRUNK EAST.					
DEPART	A. M.	A. M.	P. M.	P. M.	P. M.
ARRIVE	5.37	5.52	12.07	6.22	7.10
	9.07	10.37	5.07	9.22	9.25
GRAND TRUNK WEST.					
DEPART	A. M.	A. M.	P. M.	P. M.	P. M.
ARRIVE	7.30	11.45	3.45	5.30	11.00
	6.00	10.05	12.50	1.05	9.00
GREAT WESTERN.					
DEPART	A. M.	A. M.	P. M.	P. M.	P. M.
ARRIVE	7.00	11.50	4.00	5.30	8.00
	9.20	11.00	1.15	5.30	9.20
NORTHERN.					
DEPART	A. M.				P. M.
ARRIVE	7.00				4.00
	10.35				9.10
TORONTO AND NIPISSING.					
DEPART	A. M.				P. M.
ARRIVE	7.45				3.30
	10.45				6.20
TORONTO, GREY AND BRUCE.					
DEPART	A. M.				P. M.
ARRIVE	7.45				4.15
	8.50				3.10

**Commercial Intelligence.**

CHURCH HERALD OFFICE,  
Wednesday, September 27th, 1871.

**THE PRODUCE MARKET.**—Since our last report the markets have been steady, a firmer feeling and considerable more activity being also observable. There has been an advance of from 1d. to 3d. per cental in wheat in the English market, and a continued strength of prices in Montreal and the west, and the American markets are one or two cents higher on wheat. We cannot report any material change here unless it be in the slightly improved value of extras, which are now held at an advance of 5c to 10c per bbl. Wheat may be quoted firm, but with buyers unwilling to concede to higher prices. Barley was, if anything, less active, but without quotable change. Flour, the market was more active and slightly firmer than as last reported. Oats—few offering, and as dealers' stocks are running out, prices are firm. Peas—no lots offering, and very light receipts on the street, where the price is unchanged.

- Flour—No. 1. \$5 75; spring extra \$5 40 to \$5 60.
- Wheat—Soules', \$1 23 to \$1 29½; Treadwell, \$1 23 to \$1 27; Dehl, \$1 27 to \$1 29½; Spring, \$1 16 to \$1 17.
- Barley—No. 1. 61c. to 65c.
- Peas—61 to 66c.
- Oats—36 to 50c.
- Butter—20 to 23c by the basket.
- Eggs—Small fresh lots worth 12½c. to 14c.
- Hay—\$16 to \$17 00.
- Straw—\$10 to \$14.
- Sheepskins—60c. for green.
- Lambskins—Also bring 80c.
- Calfskins—12c.

Notices of Births, Deaths, and Marriages are charged FIFTY CENTS for each insertion.

**Married.**

**ROSE-ALLEN**—At Georgina, on the 19th inst., by the Rev. Canon Ritchie, George W. Rose to Rebecca Jane Allen.  
**ABBEY-DOBSON**—On the 19th inst., at St. Paul's Church, Toronto, Mr. David Abbey to Mary Ann Dobson, both of Toronto.  
**WALSH-BALL**—On the 19th inst., at St. Paul's Church, Toronto, Mr. William Walsh to Mary Jane Ball, both of Toronto.  
**McLEAN-ANDERSON**—On the 9th inst., at St. Paul's Church, Toronto, by the Rev. S. Givins, R.D. Donald McLean, Esq., M.D., of Kingston, to Ann Frazer, eldest daughter of Wier Anderson, Esquire, of Rosedale, Commissioner of the Trust & Loan Co.  
**FOSTER-MORRIS**—On the 20th inst., at Trinity College Chapel, by the Rev. Professor Ambery, M.A., assisted by the Rev. J. C. Gibson, B.A., incumbent of St. Ann's, Charles Colley Foster, Esq., son of the late Colley Foster, Esq., Barrister, and grandson of the late Col. Colley Lyons Lucas Foster, Assistant Adjutant-General of Upper Canada, to Elizabeth Jane, second daughter of the late Robert Morris, Esq., of Liverpool.

**Died.**

**GRAND**—On September 27th, at 29 Gloucester street, James Grand, Esq., architect, formerly of the Royal Engineers Department, aged 52 years.  
**McDONALD**—On Monday, 25th September, 1871, Jane Morrow McDonald, daughter (only surviving child), of D. Mitchell McDonald, barrister-at-law, of Toronto, aged 9 months and 27 days.  
**HIGGINS**—On Sunday morning, Sept. 24th, at his late residence, Kingston Road, William Higgins, aged 77 years, and for 50 years Chief Constable of the County of York, and one of the old York Pioneers.  
**BEAVEN**—On the 14th inst., in Toronto, in the 76th year of her age, Elizabeth Speed Beaven, oldest daughter of the late John Speed Frewd, Esq., of Crocombe House, Somersetshire, England, and wife of Rev. James Beaven, D.D., Professor of Metaphysics and Ethics, University College, Toronto, and sometime Vicar of Welford, Northumberland, England.

**Special Notices.**

**PARSON'S PURGATIVE PILLS**—Best family physic; Sheridan's Condition Powders, for horses.

**CANADIANS** are recommended, upon visiting New York, to go to St. Cloud Hotel, which is kept on the European plan—thus enabling a guest to live at the rate of \$1 50 per day to \$10, as may best suit his convenience.

The space in THE CHURCH HERALD which has lately been occupied with questions for Sunday School Teachers, being required for more important matter, we beg to mention, for the information of any who may have made use of those questions, that they may be found in a little periodical entitled "Our Sunday School," which is issued weekly by the Rev. H. Holland, St. Catharines Ont., at the following rates: Six copies to one address for thirteen weeks, 50c; thirteen copies, \$1; twenty-five copies \$1 75, fifty copies, \$3 25; any larger number at the same rate half a cent each; always in advance.  
 Letters containing money should always be Registered.

**ST. CLOUD HOTEL** is situated at the corner of Broadway and 42nd Street. It is the only First-Class Hotel up town, and near Hudson River, Harlem and Boston Railroads; being only four blocks distant from 42nd Street Depot. Several lines of Horse Cars run by the Hotel day and night, between City Hall and Central Park. House New—Rooms Large—Elegantly Furnished and Perfectly Ventilated, and every room supplied with Hot and Cold Water. For the convenience of guests, a patent "Attwood Elevator" is at their service at all hours; thus obviating the necessity of walking up and down stairs.  
 69-3m RAND BROS.

**INFORMATION FOR THE BUSINESS ASPIRANT.**

**HOW TO BECOME A RAPID AND CORRECT CALCULATOR**—Attend our classes in Commercial and Exchange Calculations, and learn the philosophic system of rapid figuring.

**HOW TO OBTAIN A RAPID AND BEAUTIFUL STYLE OF BUSINESS WRITING**—Attend the Writing Lectures and Classes in the Spencerian Writing Department of our Business College.

**HOW TO LEARN TO WRITE A GOOD BUSINESS LETTER**—Attend our Lectures on Business Correspondence.

**HOW TO ACQUIRE A KNOWLEDGE OF THE LAWS OF TRADE AND COMMERCE**—Attend the Lectures of W. A. Foster on Commercial Law and all connecting subjects, delivered once a week during the winter, and fortnightly the remainder of the year.

**HOW TO MAKE MONEY**—Attend our Business College, and thoroughly qualify yourself to keep the books, do the correspondence, conduct and manage the business of a Merchant, Banker, Manufacturer or Artisan, and with industry, perseverance, fidelity and honesty, you will as surely succeed in making money, name and fame, as that cause produces effect.

For Terms, address—

**ODELL & TROUT,**

126-cow

Toronto.

**Business Cards.**

**MARRIAGE LICENSES.**

**OGLE R. GOWAN,**  
 ISSUER OF MARRIAGE LICENSES, CITY HALL Buildings, Market Square, or 41 Nassau street, Toronto. 125-1y.

**MR. H. C. COLLINS,**  
 TEACHER OF THE ORGAN, PIANO AND MELODEON, SOLO & CHORAL SINGING AND HARMONY,  
 Terms on application. Residence,—No. 11, Wood Street, Toronto. 125-4f.

**HENRY LANGLEY, ARCHITECT,** (late Gun-dry & Langley.)  
 Corner of King and Jordan Streets, Toronto.

**JAMES GRAND,**  
 ARCHITECT & CIVIL ENGINEER,  
 11, Masonic Hall, Toronto. 113-1y.

**WINDEYER & MALSBURG, ARCHITECTS**  
 Civil Engineers and Surveyors, Masonic Buildings Toronto, Ontario. 113-1y

**MARRIAGE LICENSES.**  
**W. M. MILLER,**  
 ISSUER. OFFICE, NO. 73 COLBORNE STREET  
 Residence, south-east corner of Peter and Adelaide Sta. Toronto, 119-1y.

**OFFICIAL**

**CAP AND ROBE**

WAREHOUSE,  
 65 KING STREET EAST, TORONTO.

The Subscriber has on hand a large Stock of

**COLLEGE CAPS AND GOWNS,**

SUITABLE FOR MATRICULANTS OF

Every College in the Province.

**GEO. HARCOURT,**

OFFICIAL CAP AND ROBE MAKER.

126-2

**DOMINION BANK.**

Notice is hereby given that a Dividend at the rate of Eight per Cent. per Annum upon the paid up Capital Stock of this institution has been this day declared, and that the same will be payable at the Banking house in this city, on and after Wednesday, the first day of November next.

The Dividend will be calculated from the date of the organization of the Bank, viz: the 10th day of January last, and upon subsequent payments from their dates.

The Transfer Books will be closed from the 16th to the 31st October next, both days inclusive.

By order of the Board.

**R. H. BETHUNE,**

Cashier.

Toronto, 8th Sept., 1871.

126-5

**NEW ENGRAVING ESTABLISHMENT.**

**T. IRELAND,**

GENERAL ENGRAVER,

NO. 8 KING STREET EAST,

(Opposite Lash & Co., Jewellers, &c., &c.)

WEDDING, VISITING, INVITATION AND PROFESSIONAL CARDS Engraved and Printed in the Finest Style. CRESTS and MONOGRAMS, Plain and Colours, Neatly Executed.

SEALS, DOOR and COFFIN PLATES, &c., &c., Promptly Executed.

Orders respectfully solicited. Offices upstairs. 126-13

**Canadian Biography.**

THE LAST

**THREE BISHOPS**

APPOINTED BY THE CROWN,

FOR THE

**ANGLICAN CHURCH IN CANADA;**

BY FENNINGS TAYLOR.

Deputy Clerk, and Clerk Assistant of the Senate of Canada, Author of "Sketches of British Americans," "The Life and Death of the Hon. T. D'Arcy McGee," &c., &c.

THE RIGHT REV. FRANCIS FULFORD, D.D.

THE RIGHT REV. GEORGE JENOSAPHAT MOUNTAIN, D.D., D.C.L.

THE HON. AND RIGHT REV. JOHN STRACHAN, D.D., LL.D.

PRICE \$1.50.

All that is picturesque in the origin and life of the three men, whose departure during the last half dozen years has closed the connection between the Crown and the Anglican Church in Canada, Mr. Taylor has gathered together concisely, and Mr. Lovell has given them them to the public in a style never excelled in Canadian book-making, or we might almost say anywhere. The frontispiece is an exquisite steel engraving, containing the likenesses of the three departed fathers of the Church.—*Montreal Daily Witness.*

**JOHN LOVELL,**

Publisher.

**Professional Cards.**

**J. MORRISON, M.D., M.A.,** Physician, Surgeon, Medical Electrician, &c., devotes Special Attention to the treatment of Chronic and Nervous Diseases. Professional calls promptly attended. 330 Yonge St. 113-ly

**D. THOMPSON,** Druggist and Homoeopathic Pharmacist, 336 Yonge Street, Toronto. N.B.—All the Principal Homoeopathic Medicines kept in stock. Medicines sent to any part of the country securely packed. 115-ly.

**W. C. ADAMS, M.D., L.D.S.,** Surgeon Dentist, 95 King Street East, Toronto, makes a speciality of his profession. 79-ly

**J. W. ELLIOT, DENTIST,** 43 and 45 King Street West, over E. Hooper & Co.'s Drug Store, Toronto. REFERENCES—The Rt. Rev. the Lord Bishop of Toronto, the Rt. Rev. the Lord Bishop of Huron, the Rt. Rev. the Lord Bishop of Ontario. 78-ly

**MR. CALLENDER, DENTIST.** OFFICE—Corner of King and Jordan Sts., Toronto. Mr. C. makes the preservation of the Natural Teeth a speciality. 81-ly

**M. E. SNIDER, Dentist.** Office—No. 81 King Street east, Toronto. REFERENCES—Dr. Richardson, Dr. John Hall, Dr. Ross, Dr. Rowell, Dr. Newcombe, Dr. Diamond, John Macdonald, Esq., M.P.P. 83-ly.

**W. D. MCGLOCHLON,** Dealer in fine Gold and Silver Watches, Jewelry, Silver and Electro-Plated Ware, Fancy Goods, Fine Cutlery, &c., 77 Dundas Street, London, Ont. Watches, Clocks and Jewelry of every description carefully repaired and warranted.

**Miscellaneous.**

**BELL FOUNDRY.**

The subscriber is prepared to furnish wholesale and retail any number of

**STEEL AMALGAM BELLS.**

These bells are warranted for one year, and cost only one-third the price of ordinary bells. They have been tested for some years. One thousand six hundred now in use. References furnished.

76-ly L. JONES, Markham P. O., Ont.

**PRINTING PRESS FOR SALE.** Suitable for an amateur. Type and material complete. Prints sheet 10x8 inches. Nearly new. BOX 1476, Toronto.

**J. YOUNG'S COFFIN WAREROOMS,** 351 Yonge Street, Toronto.

Funeral furnishings of the best kind, and at various prices, including Coffins, Shrouds, Crape, Gloves, &c., always on hand. Everything in connection with funerals attended to without further trouble on the part of the Friends of the Deceased. Hearses of the latest American pattern: Also a small Hearse exclusively for children's funerals. Carriages supplied when required.

N. B.—Agent for Fisk's Patent Metallic Burial Cases. J. YOUNG, late from G. Armstrong's Undertaking Establishment, Montreal. 101-ly.

**Boots and Shoes.**

**A. BLACHFORD**

HAS RECEIVED HIS

SUMMER STOCK OF BOOTS AND SHOES,

WHICH HE IS SELLING

AT VERY LOW PRICES,

AT

107 KING STREET EAST.

**Wholesale Dry Goods.**

**MOFFATT BROS. & CO.**

HAVE RECEIVED THE BULK OF THEIR

**FALL IMPORTATIONS.**

COMPLETE ASSORTMENT WILL BE

Ready for Inspection on 1st Sept.

36 YONGE STREET.

Dundas Yarn, Now Brunswick Yarn, 123-4t. Dundas Bags, Canadian Twoods, at mill prices.

**Wines, &c.**

**QUETTON ST. GEORGE & CO.,**

Have now received the last of their

**SPRING IMPORTATIONS FROM FRANCE AND SPAIN,**

CONSISTING CHIEFLY OF

Clarets and other Light Wines, Champagnes, Rous-sillions, Sherries, Alicante, Brandies, &c.

**FROM GERMANY,**

Sparkling Hook and Moselle, Rhine Wines from Eltville, &c. From Sicily, Marsala.

NOS. 30, 34, 36 & 38 KING STREET EAST, TORONTO.

**Sewing Machines.**

THE

**GARDNER SEWING MACHINE,**

MANUFACTURED BY

THE GARDNER SEWING MACHINE CO., HAMILTON, ONT.,

Is acknowledged to be the best made, the simplest, strongest and most durable of any machine manufactured in Canada, while for beauty of finish and good workmanship, it is not excelled on this continent. It has no gear of any kind, all the complicated shuttle and feed movements being avoided; it is adjustable throughout, and embodies all the latest and most useful improvements. For light manufacturing and general family purposes it has no rival. This verdict, we feel confident, will be endorsed by any first-class operator who will thoroughly examine and try it. Please call and examine at saleroom, 189 Yonge St., Toronto, Ont.

ROBERT BRUCE.

N.B.—A very Liberal Discount to Clergymen.



**WHEELER & WILSON'S**

SEWING

**MACHINES**

SILENT & SWIFT.

TWO-THIRDS LESS PIECES AND FRICTION THAN ANY OTHER FIRST-CLASS MACHINE.

OVER 560,000 NOW IN USE.

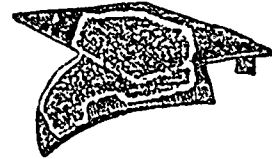
Good reliable, active agents wanted on salary or commission.

Send for Catalogue, post free.

G. A. WALTON,

112-26t. 35 KING STREET WEST, TORONTO.

**Merchant Tailors.**



Registered Trade Mark.

TRINITY COLLEGE GOWNS, UNIVERSITY GOWNS, M.A. & B.A. GOWNS, BARRISTERS' GOWNS, ACADEMICAL CAPS, New Styles.

**B. & M. SAUNDERS** CAP AND ROBE MAKERS, ROMAIN BUILDINGS.

August 31, 1871. TORONTO. 99-1y.

**J. BRIMER, MERCHANT TAILOR,** 171 Yonge Street,

A SPLENDID ASSORTMENT OF FIRST CLASS GOODS ALWAYS ON HAND. 114-6m.

**Dry Goods.**

**JOHN CATTO & CO.,**

Have now on hand a full stock of

**HOUSE FURNISHINGS,**

In great variety and extra value,

COMPRISE

Cotton Sheetings and Pillow Casings (all widths), Linen Table Damask, by the yard and in Cloths from two to six yards long; Damask Slip Cloths, Tray Cloths, Table Napkins, and White Bed Quilts.

Lace Curtains at \$1.00, \$1.25, \$1.50, \$2.00, \$2.50, \$3.00, \$4.00, and \$5.00 per pair. Leno Curtains—beautiful goods—at \$2.00, \$3.00, \$4.00, \$5.00, and \$6.00 per pair.

111-1y. 69 KING ST., opposite Toronto Street.

To the Readers of the Church Herald, FROM THE

GOLDEN



GRIFFIN.

**HUGHES COMPANY,**

Respectfully CALL ATTENTION to their FALL IMPORTATIONS OF

**DRY GOODS**

CONSISTING OF THE

LATEST STYLES IN THE FOLLOWING FABRICS:

New Black Gros Grain and Imperial SILKS, New IRISH POPLINS, SATINS, &c., New CASHMERE DRESSES, Plain and Fancy, New SHEETINGS, PILLOW COTTONS, &c., New BLANKETS, FLANNELS, &c., New CARPETS, HEARTH RUGS, FLOOR OIL CLOTHS, &c., New MANTLES, MILLINERY, &c.,

DRESS MAKING BY A FIRST-CLASS ARTISTE.

**Custom Tailoring Department:**

Unequaled for Style and Material. Fit Guaranteed. Six First-class Cutters constantly employed.

**BOYS' CLOTHING**

IN GREAT VARIETY—VERY CHEAP.

No Second Price.

**HUGHES COMPANY,**

128, 130 & 132 KING ST. EAST. 125-20

## Hotels.

## VICTORIA HALL.

The undersigned takes pleasure in notifying the public that this is the only

## FIRST-CLASS HOTEL

AT

## NIAGARA FALLS, ONTARIO,

Which keeps open the year round. It is situated within two minutes' walk of the Clifton House Station, and commands a full view of

THE FALLS, RAPIDS AND RIVER.

It is furnished with all the modern improvements, and has ample accommodation for about One Hundred Guests. Board two dollars per day.

103-tf.

E. REDPATH, Proprietor.

## Musical.

## HEINTZMAN &amp; CO.,

## Agraffe-Bar Piano-Fortes,

FIRST PRIZE AND DIPLOMAS

At Kingston Exhibition, 1867; Hamilton, 1868; and at Toronto, 1870.

## THREE FIRST PRIZES AND DIPLOMA.

First Prize for Square.

First Prize for Cottage or Upright.

First Prize for Best Piano of any kind.

H. & Co. respectfully invite intending purchasers to visit their

FACTORY AND WAREROOMS:

115 &amp; 117 KING STREET WEST, TORONTO.

## T. F. ROOME'S

## CHURCH ORGAN FACTORY,

458 YONGE STREET, TORONTO.

ORGANS TUNED AND REPAIRED.

LIST OF PRICES ON APPLICATION.

77-1y

## W. BELL &amp; CO.,

MELODEON AND ORGAN MANUFACTURERS  
GUELPH, ONT.,

As usual ahead of all competition at the late Provincial Exhibition. First Prizes awarded to our Instruments at Ontario Provincial Exhibitions for 1868 and 1869; also, at the late Provincial Fair at Montreal, September, 1870. At Ontario Provincial Exhibition in Toronto, October, 1870, we received First Prize and Diploma for best Harmonium or Large Cabinet Organ, said Diploma being the only one granted during the last seven years. We also got the First Prize for the best Melodeon.

These facts need no comment. Every instrument warranted for five years.

For Illustrated Catalogue, address

77-1y

W. BELL &amp; CO., Guelph.

## NEW YORK AND BOSTON

## Piano-Forte Company's Warerooms,

234 NOTRE DAME STREET, MONTREAL,

(UP STAIRS).

ALWAYS ON HAND,

A LARGE ASSORTMENT OF

## Pianos and Parlor &amp; Vestry Organs.

Pianos or Organs for Hire, or Exchange for New Instruments.

N.B.—Repairs promptly attended to and well done.

THOMAS A. HAINES,

115-1y

Manager.

## BRAUTIGAM.

## SQUARE AND UPRIGHT PIANOFORTES

These Pianos are pronounced the best by all who use them.

PRICES MODERATE.

701 BROADWAY, NEW YORK.

67-15m

## Education.

## HIGHER EDUCATION.

## HELLMUTH COLLEGE.

BOARD AND TUITION PER ANNUM, \$226.

## HELLMUTH LADIES' COLLEGE.

Inaugurated by H. R. H. Prince Arthur.

BOARD AND TUITION PER ANNUM, \$236.

PRESIDENT—The Very Rev. I. Hellmuth, D.D., Dean of Huron.

For particulars apply to Major Evans, London, Canada West. 70-1y

TRINITY COLLEGE SCHOOL,  
PORT HOPE.

VISITOR—The Lord Bishop of Toronto.

HEAD MASTER—The Rev. C. J. S. Bethune, M.A.

TERMS—Board and Tuition, including Classics, Mathematics, Divinity, English, French, Physical Science, Book-keeping, Drawing, &amp;c., \$200 per annum.

The School will reopen in the new Building, on

WEDNESDAY, SEPTEMBER 20th.

For further information apply to the Hon. Secy.

101-6m.

## VICTORIA SEMINARY.

## A Boarding School for Girls,

LINDSAY, ONT.

PRINCIPAL—Mrs. Smithett; Music and English, Miss Smithett; Languages and Mathematics, Miss S. E. G. Smithett.

TERMS—For all the studies and including all expenses \$200 per annum.

SCHOOL OPENS SEPTEMBER 18, 1871.

For particulars and circulars address care of the Rev. W. T. Smithett, M.A., Lindsay. 120-3m

BISHOP'S COLLEGE SCHOOL,  
LENNOXVILLE, CANADA.

VISITORS—The Most Rev. the Metropolitan, the Right Rev. the Lord Bishop of Quebec.

RECTORS—The Rev. C. Badgley, M.A., Queen's College Oxford.

The school will re-open for Michaelmas Term on Saturday 9th September.

TERMS—Board and Tuition (inclusive) \$200 per annum. No extras.

For Prospectus or information apply to the Rev. the Rector. E. CHAPMAN,

Registrar, &amp;c.

119-6t

## HAMPTON SCHOOL.

SELECT SCHOOL FOR BOYS UNDER FOURTEEN

ELMSLEY BLOCK, ST. JOSEPH STREET,

(One block from Yonge Street cars).

VISITOR:—THE LORD BISHOP OF TORONTO.

HEAD-MASTER:—HON. E. H. SPRING RICE.

WILL OPEN SEPTEMBER 14, 1871.

SCHOOL TERMS:

The school year will be divided into three terms of about thirteen weeks each—Michaelmas Term, September 14 to December 17. Lent Term, January 2 to March 31. Trinity Term, April 3rd to July 3rd.

Fees—\$15 Per Term, Payable in Advance.

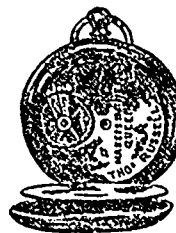
118-2m.

## PRIVATE TUITION.

Situation wanted as Visiting Governess in schools or families (or pupils received at her own residence) by a lady educated on the Continent of Europe, and who has had considerable experience in the tuition of English, French and German. Terms can be ascertained at Messrs. Nordheimers', or by addressing V. D., Box 81, Toronto P.O. 121-13t.

A YOUNG LADY desires a situation as Private Governess in a good family. She can undertake the higher branches of English, with good French, Drawing, German, Vocal and Instrumental Music. A liberal salary required. References kindly allowed to Rev. J. Langtry, Rev. W. S. Darling, and to Professors attending the Church School, Toronto. Address L. R., Niagara P. O.

## Jewellery, &amp;c.



W. E. CORNELL, dealer in FINE GOLD and SILVER RUSSELL WATCHES, Gold Jewellery, Diamonds, &c., 83 King Street East, Toronto. N.B.—A special discount of 15 per cent. to Clergymen. 109.

J. SEGSWORTH,  
WATCHMAKER & JEWELLER,

Has received a large variety of new styles in

COLOURED AND BRIGHT GOLD JEWELRY  
WATCHES, CHAINS, AND RINGS.

Which he is prepared to sell at very low prices. An inspection of his Stock is invited.

113 YONGE STREET, TORONTO.

102-1y.

## L. SILVERMAN,

246 Notre Dame Street, Montreal,

Importer of

## GOLD AND SILVER WATCHES, JEWELRY, &amp;C.

Particular attention called to the very large stock of the above, newly imported.

Country Merchants and Clergy visiting Montreal will do well to give me a call.

L. SILVERMAN,  
102-1y. 246 Notre Dame Street, Montreal.

## Miscellaneous.

## CHINA HALL.

## SIGN OF THE "BIG JUG," (REGISTERED)

71 and 73 King Street East, Toronto.

CHINA TEA SETS,

CHINA BREAKFAST SETS,

DINNER SETS,

DESSERT SETS,

TOILET SETS,

FANCY JUGS,

FANCY TEAPOTS,

BOHEMIAN VASES,

PARIAN ORNAMENTS,

FLOWER STANDS AND SHADES.

ALSO THE NEW IRISH BELLEEKED WARE

GLOVER HARRISON, Impor-ter.

115-6m.

## JAMES BROWN &amp; BRO.,

219 St. James Street, Montreal,

Importers of

HOUSE FURNISHING, HARDWARE, TABLE  
AND POCKET CUTLERY.Clothes Wringers Iron Bedsteads,  
Mangles, Patent Step Ladders,

Mincing Machines, Apple-parers,

Fluting Machines, Corn Poppers,

Knife Cleaners, Bird Cages,

Crumb Brushes, Trays and Filters,

Ice Cream Freezers, Refrigerators. 101-1y

## OWEN M'GARVEY,

Manufacturer and Wholesale and Retail Dealer in  
Plain and Fancy

## FURNITURE.

7, 9 &amp; 11 ST. JOSEPH STREET, MONTREAL

Chairs and Furniture made in the Knock-down for shipping. All goods delivered on board Cars or Boats, free of charge.

TERMS—Under \$100, cash; from \$100 to \$1,000, 3 to months by furnishing satisfactory notes. 101-6m.

**Groceries.**

**GREAT SPECIAL SALE**

OF THE FINEST

**BLACK AND GREEN TEAS,**

IN PACKAGES,

NOW GOING ON AT THE

**VICTORIA TEA WAREHOUSE,**

Sign of the Queen,

93 KING STREET, TORONTO.

Over 1,800 Packages put up in 5 lb. and 10 lb. Canisters, and also in original Packages of 20 lb., 40 lb. and 60 lb. each; the best selection ever offered in this market, and selling at prices that defy all competition.

**GREEN TEAS.**

- No. 1, 5 lb. canisters, Fine Nankin Young Hyson \$2 25, usually sold at 60c per lb.
- No. 2, 5 lb. canisters, Superior Moyune Young Hyson, \$2 50, usually sold at 70c per lb.
- No. 3, 5 lb. canisters, Extra Moyune Young Hyson, \$3, usually sold at 80c per lb.
- No. 4, 5 lb. canisters, Extra Super fine Young Hyson, \$3 50, usually sold at 90c per lb.
- No. 5, 5 lb. canisters, Extra Superior Young Hyson, \$4, usually sold at \$1 per lb.
- No. 6, 5 lb. canisters, Finest Moyune Young Hyson, \$4 50, very rare.
- No. 7, 5 lb. canisters, First Picking of the Season, \$5, not sold elsewhere.
- No. 8, 5 lb. canisters, Extra Fine Gunpowder, \$4 50, very choice.
- No. 9, 5 lb. canisters, Extra Curious Gunpowder, \$5, not to be had elsewhere.
- No. 10, 5 lb. canisters, Fine Hyson, \$2 50, usually sold at 70c per lb.
- No. 11, 5 lb. canisters, Extra Fine Moyune, \$3, usually sold at 80c per lb.
- No. 12, 5 lb. canisters, Fine Imperial, \$2 50, usually sold at 70c per lb.
- No. 13, 5 lb. canisters, Fine Uncoloured Japan, \$3, usually sold at 70c per lb.
- No. 14, 5 lb. canisters, Uncoloured Japan, finest imported, \$4, usually sold at 90c per lb.

**BLACK AND MIXED TEAS.**

- No. 15, 5 lb. canisters, Good Breakfast Souchong, \$2 50, usually sold at 70c per lb.
- No. 16, 5 lb. canisters, Superior Breakfast Congou, \$3, usually sold at 80c per lb.
- No. 17, 5 lb. canisters, Extra Breakfast Congou, \$3 50, usually sold at 90c per lb.
- No. 18, 5 lb. canisters, Choice Morning Congou, \$4, usually sold at \$1 per lb.
- No. 19, 5 lb. canisters, Finest Lapsang Souchong, \$4, usually sold at \$1 per lb.
- No. 20, 5 lb. canisters, Fine Oolong, \$3, usually sold at 80c per lb.
- No. 21, 5 lb. canisters, Extra Fine Oolong, \$4, usually sold at \$1 per lb.
- No. 22, 5 lb. canisters, Fine Mandarin Mixture, \$3, not to be had elsewhere.
- No. 23, 5 lb. canisters, Extra Fine Mandarin Mixture, \$4, not to be had elsewhere.
- No. 24, 5 lb. canisters, Finest Kaisow Congou, Prince of Teas, \$4 50, not to be had elsewhere.
- No. 25, 5 lb. canisters, Fine Houquas Mixture, \$2 50, not to be had elsewhere.
- No. 26, 5 lb. canisters, Superior Houquas Mixture, \$3, not to be had elsewhere.
- No. 27, 5 lb. canisters, Extra Superior Houquas Mixture, \$4, not to be had elsewhere.
- No. 28, 5 lb. canisters, Choice upon Choice Houquas Mixture, \$4 50, not to be had elsewhere.

The Subscriber, in calling the attention of the public to the above List of Teas, would respectfully state that this is a genuine Sale, at *Greatly Reduced Prices*, and no deception. He is determined not to be undersold by any person, persons, or pretended "Tea Companies." His experience of over twenty-five years in the purchase of Tea, at the large cargo sales and otherwise, and his superior judgment and skill being generally admitted, are a sufficient guarantee to the discerning public that he can give them far better value for their money than they can obtain elsewhere.

Be not deceived, call and examine for yourselves, and give a fair trial.

**EDWARD LAWSON,**

Pioneer Grocer and Tea Dealer, 93 King Street, Toronto

Orders by Mail promptly attended to. Parties ordering Tea will please be particular to specify the number as above.

N. B.—Fifty Cases White Crystal Sugar just received, superior to any refined sugar for preserving purposes, at only 10c per lb. 73-ly.

**Groceries.**

"ALBERT HOUSE,"

218 YONGE STREET, TORONTO.

**ROBT. LAWSON & CO.**

Respectfully intimate that their stock at the above establishment is at all times well assorted, large, and of the best quality. Persons living in the country sending us an order for an assortment of groceries amounting to \$20 and over will have the freight paid to any Railroad Station in Ontario. Two or more families can club together and have goods sent to one address. Monthly or quarterly accounts opened with responsible persons, and when promptly paid no extra charge is made.

NOTE THE ADDRESS:

**ROBERT LAWSON & CO.,**  
218 YONGE STREET, TORONTO.

P. S.—During the Fall months we will be prepared to purchase any quantity of choice Dairy Butter. 73-ly

*Hornibrook & LePan,*

(Successors to Thomas Griffith)

**GROCERS, WINE AND SPIRIT MERCHANTS,**

167 YONGE STREET, TORONTO.

(Purveyors to His Lordship the Bishop of Toronto),

Would respectfully call attention to their large and well assorted stock of FINE TEAS AND GENERAL GROCERIES, WINES, &c. Our Teas have been selected by us in the best markets, are guaranteed to give, "as they always have done," entire satisfaction. H. & L. offer special inducements to the Clergy and Lay Delegates attending Synod, to purchase the best Teas at the lowest prices that can be had of any house in the trade.

**HORNIBROOK & LEPAN, 167 Yonge St.**

77-ly (2 doors north of Globe Hotel).

**Fine Arts.**

**CANADA**

**STAINED GLASS WORKS,**

ESTABLISHED 1856.

The Windows for Toronto University, Government Building, at Ottawa, Lieut. Governor's Residence, Toronto, and most of the principal Churches, Schools and Private Residences in Ontario, &c., have been

SUPPLIED FROM ABOVE ESTABLISHMENT.

Parties Requiring Stained, Enamelled or Embossed Glass, for Churches, Schools or Private Residences,

By communicating with the subscriber, can be furnished with Designs and Estimates at prices which defy competition.

**JOSEPH MCCAUSLAND, Proprietor.**

93-ly. 8 King St. West, Toronto.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



**ONTARIO**

Stained

**GLASS WORKS.**

I am now prepared to furnish Stained Glass in any quantity for

**CHURCHES, DWELLINGS, PUBLIC BUILDINGS, &c., &c.**

In the Antique or Modern Style of work. Also,

**MEMORIAL WINDOWS,**

Etched and Embossed Glass, Figured Enamel, and all plain colours, at Prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.

**R. LEWIS, London, Ont.**

**Bookbinding.**

**A. DREDGE & CO.**

ARE PREPARED TO

FILL ALL ORDERS FOR BOOK-BINDING AT THE LOWEST POSSIBLE RATES.

Orders from the Country Particularly Attended to 112-13c

**Amusements.**

NO HOME WITHOUT AMUSEMENT.



WE MANUFACTURE

ALL SIZES OF BILLIARD TABLES WITH

**Phelan's Patent Cushions,**

And keep constantly on hand a large Stock of Billiard Balls, Cloths, Cues, Cue Tips, &c., &c.

**RILEY & MAY,**

113-ly 82 York Street, Toronto.

**Books.**

**THE EPISCOPAL CONVENTION.**

An article of the first importance on the Convention, by one of the most distinguished clergymen of the Church, in the October number of

"OLD AND NEW."

George Macdonald's New Story, "THE VICAR'S DAUGHTER," published exclusively, by special arrangement, in OLD AND NEW, begins in this number. *New subscribers* for 1872, will receive the last three months of 1871, FREE. Terms \$4 per year. Single numbers 35c. (mailed postpaid.) For sale by all Book and News Dealers, **ROBERTS BROTHERS, Publishers, 143 Washington street, Boston, Mass.**

**"MARRIAGE WITH DECEASED WIFE'S SISTER."**

A BIBLE ARGUMENT LONG OBSCURED.

By a Clergyman.

REVIEWED, and the Writer's Misquotations and Misrepresentations Corrected.

A limited number can be had at the principal Stationers in Toronto. Price 10 cents. The first edition being disposed of at once.

The subject is treated in a manner never before employed in Canada, and furnishes unanswerable arguments against the Pamphlet which called out the Review.

**ONTARIO DIOCESAN DEPOSITORY**

Rev. T. Bousfield, Manager,

KINGSTON, ONTARIO,

Established for the sale of

**BIBLES, PRAYER BOOKS, AND BOOKS**

Suitable for Sunday Schools and Parish Libraries.

Orders promptly attended to. The Clergy and Laity of other Dioceses dealt with on equally favourable terms. Terms cash.

**TRY THEM:**

A. S. IRVING'S

**25 CENT BOX ENVELOPES,**

(Containing 100 Extra Superfine Envelopes,)

AND

**25 CENT PACKET NOTE-PAPER,**

(Containing 4 Quires Extra Superfine Note-Paper, Plain or Ruled.)

THE BEST VALUE IN CANADA.

A. S. IRVING,  
Bookseller and Stationer,  
35 King St. West, Toronto

1871.



**Books.**

**CANADIAN COPYRIGHT EDITION,  
JUST PUBLISHED:**

The Revised Edition of

**KING ARTHUR,**

a Poem by Lord Lytton. Crown 8vo., 450 pp., with Frontispiece. Cloth, \$1 50. Cloth, gilt edges, \$1 75.  
"If any poem should live by fine passages, this should do so."—*London Spectator*.

**AUTOGRAPH ILLUSTRATED EDITION.**

Now to hand, a few copies of this work, prepared for Lord Lytton's many admirers in the British Colonies, containing a line from the poem, and his Lordship's autograph, (not lithographed but written with his own hand) illustrated by Edward Hughes, Clarke Stanton, Charles Groome and others. Full bound in Morocco, \$6.

To be had of all Booksellers.

**HUNTER, ROSE & Co.,**

124-32. Printers and Publishers.

**NEW BOOKS.**

- Pioneers and Founders, or Recent Workers in the Mission Field, by Miss Yonge. . . . . 1 25
- Musings over "The Christian Year" and "Lyra Innocentium," by Miss Yonge. . . . . 1 75
- Temple's (Bishop of Exeter) Rugby School, Sermons 1858-60. . . . . 1 25
- My First Year in Canada, by Bishop Oxenden. . . . . 65
- Sickness—its Trials and Blessings. . . . . 38
- Help and Comfort for the Sick Poor. . . . . 25
- Consoling Thoughts in Sickness. . . . . 38
- Light in the Heart, or Short Meditations on Subjects which Concern the Soul. . . . . 38
- The Treasury of Devotion. . . . . 50
- A Methodist in Search of The Church. . . . . 50
- A Presbyterian Clergyman looking for The Church. . . . . 1 60
- Taylor's Holy Living. . . . . 25
- Taylor's Holy Dying. . . . . 25
- Imitation of Christ. . . . . 30

**HENRY ROWSELL,**

74 and 76 King Street East,

TORONTO.

August, 1871.

73-1y

**WORKS**

BY THE

**RT. REV. ASHTON OXENDEN, D, D.,**

Bishop of Montreal, and Metropolitan of Canada.

- My First Year in Canada. . . . . 63
- Short Lectures on the Sunday Gospels, Vol. I., Advent to Easter; Vol. II., Easter Advent. 2 vols., f. cap., cloth, large type, each. . . . . 63
- The Christian Life. Enlarged; f. cap., cloth, large type. . . . . 63
- The Pathway of Safety; or, Counsel to the Awakened. F. cap., cloth. . . . . 63
- The Parables of Our Lord. F. cap., cloth. . . . . 75
- Our Church and her Services. F. cap., cloth. . . . . 63
- Decision. 18mo., cloth. . . . . 40
- Family Prayers (for Four Weeks.) By the Bishop of Montreal and Rev. C. H. Ramsden. F. cap., cloth. . . . . 63
- Do. do. (for One Week.) Cloth Extra. . . . . 20
- Do. do. { do. } Cloth. . . . . 15
- Do. do. { do. } Paper. . . . . 10
- Prayers for Private Use. F. cap., limp cloth. . . . . 25
- Portraits from the Bible. Old Testament series, containing thirty-three sketches of Bible Characters. E. cap., cloth. . . . . 90
- Portraits from the Bible. New Testament series, containing thirty-four sketches of Bible Characters. F. cap., cloth. . . . . 90
- The Pastoral Office; its Duties, Privileges and Prospects. F. cap., cloth. . . . . \$1 00
- Cottage Sermons; or, Plain Words to the Poor. F. cap., cloth. . . . . 75
- Cottage Readings. F. cap., cloth. . . . . 90
- Words of Peace; or the Blessings and Trials of Sickness. F. cap., cloth. . . . . 40
- The Home Beyond; or a Happy Old Age. F. cap., cloth, large type. . . . . 40
- Fervent Prayers. 18mo., cloth. . . . . 40
- The Story of Ruth. 18 mo., cloth. . . . . 40
- God's Message to the Poor. 18mo., cloth. . . . . 40
- The Labouring Man's Book. 18mo., cloth. . . . . 40
- Baptism Simply Explained. 18mo., Limp cloth. . . . . 25
- The Lord's Supper Simply Explained. 18mo., limp cloth. . . . . 25
- The Earnest Communicant. A Course of Preparation for the Lord's Table. 18mo., limp cloth. . . . . 25
- Do. do. do. limp calf. . . . . 90
- A Plain History of the Christian Church. 18mo., limp cloth. . . . . 25
- Great Truths in Very Plain Language. 18mo., cloth. . . . . 25
- Confirmation; or, Are you Ready to Serve Christ; 18mo., sewed. . . . . 6

Any of the above sent, postage prepaid, on receipt of the price.

**E. A. TAYLOR, & CO.**

LONDON, ONT.

**Books.**

**NEW**

**SCIENTIFIC WORKS.**

**SKETCHES OF CREATION.** A popular view of some of the Grand Conclusions of the Sciences in reference to the History of Matter and of Life. By **ALEXANDER WINCHELL, LL.D.,** Director of the State Geological Survey of Michigan. With illustrations. \$1 75.

**THE HAYDN SERIES.** A Dictionary of Science; comprising Astronomy, Chemistry, Dynamics, Electricity, Heat, Hydrodynamics, Hydrostatics, Light, Magnetism, Mechanics, Meteorology, Pneumatics, Sound, and Statics; preceded by an Essay on the History of the Physical Sciences. Edited by **G. F. RODWELL, F. R. A. S., F. C. S.** \$4 50.

**THE STUDENT'S ELEMENTS OF GEOLOGY.** By **Sir CHARLES LYELL, Bart., F. R. S.,** author of "The Antiquity of Man." \$1 75.

**LIGHT SCIENCE FOR LEISURE HOURS.** A series of Familiar Essays on Scientific Subjects, Natural Phenomena, etc. By **RICHARD A. PROCTOR, B.A., Camb., F.R.A.S.** Cr. 8vo. \$1 50.

**RECENT DISCOVERIES IN SCIENCE, PHILOSOPHY AND MORALS.** By **HERBERT SPENCER,** author of "The Principles of Psychology," etc. \$1 35.

**FRAGMENTS OF SCIENCE FOR UNSCIENTIFIC PEOPLE** A Series of Detached Essays, Lectures and Reviews. By **JOHN TYNDALL, LL.D., F.R.S.** 12mo. Cloth. Price, \$1 75.

Among the contents of this volume are the celebrated Lectures and Essays on "Dust and Disease," "Miracles and Special Providences," "Matter and Force," "Prayer and Natural Law," "Scientific Materialism," "Scientific Use of the Imagination," and "the Constitution of Nature."

**HOURS OF EXERCISE IN THE ALPS.** By **JOHN TYNDALL, LL.D., F.R.S.,** author of "Heat as a Mode of Motion," etc. \$1 75.

The above is a supplement to the "Fragments" by the same author, and is written, as he says in his preface, "For the pleasure of those who find exhilaration in descriptions associated with mountain life."

**LAY SERMONS, ADDRESSES AND REVIEWS.** By **THOS. H. HUXLEY, LL.D., F.R.S.** \$1 25.

The papers here collected have appeared from time to time in the periodicals of the day, and have excited considerable discussion. Among the more prominent are those on "The Physical Basis of Life," "A Liberal Education and Where to Find it," "The Scientific Aspects of Positivism," "On a Piece of Chalk," and "Scientific Education."

**THE DESCENT OF MAN, AND SELECTION IN RELATION TO SEX.** By **CHARLES DARWIN, M.A., F.R.S., &c.,** with illustrations. 2 vols. \$3 50.

**THE ORIGIN OF CIVILIZATION AND THE PRIMITIVE CONDITION OF MAN. MENTAL AND SOCIAL CONDITION OF SAVAGES.** By **Sir JOHN LUBBOCK, Bart., M.P., F.R.S., &c., &c.** \$1 75.

This book is no cursory and superficial review; it goes to the very heart of the subject and embodies the results of all the later investigations. It is replete with curious and quaint information presented in a compact, luminous and entertaining form.

**CORRELATION AND CONSERVATION OF FORCES:** A series of Expositions by **Prof. Grove, Prof. Helmholtz, Dr. Mayer, Dr. Faraday, Prof. Liebig and Dr. Carpenter.** With an introduction and brief Biographical Notices of the chief promoters of the New Views, by **Ed. C. Youmans, M.D.** New edition. \$1 75.

Liberal Discounts Allowed to Clergymen.

CATALOGUES in all departments may be had FREE on application.

**WILLING & WILLIAMSON,**

SUCCESSORS TO

**ADAM, STEVENSON & CO.**

**10 & 12 KING STREET, E.**

TORONTO.

**Books.**

**ADAM, STEVENSON & CO.,**

*Publishers & Wholesale Booksellers,*

**TORONTO.**

Messrs. A. S. & Co. would direct the attention of the Book Trade of the country to their issue of

**CATALOGUES**

In all departments of Literature, which will be sent free on application.

They are now receiving their Fall Stock of Educational, Professional and General Books—the new works in Science, Religious and Miscellaneous Literature, together with large supplies of Reference Works and Standard and current publications.

Agents in Canada for Messrs. Rivington & Co., London, and the Cambridge Bible Warehouse.

Agency for the sale of Messrs. J. B. Clark's publications, the Foreign Theological Library, &c.

Canadian Agency of "Hymns Ancient and Modern," of which they have large supplies, with Tunes and with the Prayer Book.

NOW READY:

**OUR FALL EDUCATIONAL CATALOGUE,**

(For the Trade only.)

Also, just published, Vol. II, No. 2 of

**THE CANADA BOOKSELLER**

A quarterly journal of English, American and Native Literature.

**ADAM, STEVENSON & CO.,**

WHOLESALE BOOKSELLERS,

TORONTO.

NOW READY.

**THE ONTARIO LAW LIST**

Sixth edition, considerably enlarged and revised, containing corrected lists of the Legal Profession, Rules of the Law Society, Agencies, etc. Price \$1, sent free to any part of Canada.

**J. RORDANS,**  
Law Stationer, 88 King St., Toronto.

**THE MORAL CENTRE,**

493 CRAIG STREET,

(Near St. Lawrence Street.)

**MONTREAL.**

THE LARGEST

**SECOND-HAND BOOK STORE**

IN

**THE DOMINION OF CANADA.**

On hand a large and varied stock of THEOLOGICAL, HISTORICAL and MISCELLANEOUS LITERATURE, also, the Greek and Latin Classics. All EQUAL TO NEW, and at less than Half the usual price.

Strangers and Clergymen attending the Provincial Synod are especially invited to call.

118-2m **M. C. HEALY, 493 Craig St.**

THE CHURCH HERALD is published every Thursday, by the CHURCH PRINTING AND PUBLISHING COMPANY, (Limited.) Directors—**Lewis Moffatt, Esq.,** President; **T. H. Spencer, Esq.; R. S. Wood, Esq.; A. H. Meyers, jr., Esq., Sec.;** **Rev. E. R. Stimson, M.A.,** Treasurer and Manager. Office—Corner of Bay and Melinda Streets, Toronto.