

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, MARCH 30, 1876.

REUNION.

In the Archbishop of Canterbury's recent speech in convocation on the subject of the resolutions agreed on at the Bonn Conference, he stated that he felt unable to sign the propositions agreed upon at the Conference, because he found them abstruse and difficult. His Grace does not appear to have paid sufficient attention to the subject to enable him to discover that the greatest harmony has prevailed as to the doctrines to be enunciated—the only difference having arisen from the difficulty of fixing upon the words best adapted to express those doctrines. And his want of attention to it, most probably arises from the fact, that the school to which he belongs would admit almost every phase and every variety of belief upon the subject itself. But the Archbishop went on to speak with something like disapproval of all attempts at reunion on the constitutional basis of the church, over which he presides. He said:—"He felt more in regard to those difficulties which separated the Church from those who were near in language, in sympathy, in regard to the same love of the Bible, and from being fellow Christians in this country, than he did in regard to those divisions which existed in respect to people who were a great distance from us locally." His Grace surely cannot mean that greater sympathy is shown by religious bodies in England, which refuse to respond in the slightest degree to the overtures made for union, than there is between the English and the Eastern Churches, all of which are willing to recognize each other, to make up their differences if possible, and to unite on one common ground of Christian truth and Apostolic order. During the last twenty years we have known a considerable number of overtures and proposals thrown out by dignitaries and other members of our Church, for union with the other religious bodies among us, on almost any basis those bodies might desire; and we have seen every one of those proposals rejected with a perfect storm of indignation. We knew, some time ago, a venerable Archdeacon, who nursed up quite a pet scheme, by which he thought the whole Wesleyan body could be induced to reunite with the Church. He had been innocent enough to pore over the writings of John Wesley, fancying that the modern Wesleyans were the *bona fide* followers of that wonderful man, and that his spirit and principles still animated the body; nor could he be induced to lay aside his chimerical project, until he was shown a pretty strong article in the *English Methodist Magazine*, which showed that the authorities of that body treated the whole thing with unutterable scorn. If then it be asked, Why can we not unite with them? the simple answer is, that the only way in which they will allow us to do so,

would be by becoming members of their communion. The way for this is open to any one of us who may feel so inclined. The same may be said of the Presbyterian, Baptist, and Congregational bodies. We can be allowed to unite with the Presbyterians by ignoring in the same breath prelacy and popery—which they consider to be identical—by throwing aside our Liturgy, our orders, and all that connects us with the saints and martyrs of all former ages, as well as with the Apostolic Church itself. Nor will the Baptists unite with us unless we repudiate infant baptism: we can unite with them by becoming Baptists. The same with the Congregationalists, while we retain any Church government which shall include more assemblies than one. We can unite with them by becoming Congregationalists. Of all these and of a multitude of others we can quote the words of St John:—"They went out from us because they were not of us." They hated our constitution, our doctrines and our legitimate connection with antiquity; and until this hate becomes softened, the most loving proposals we may offer for union will be rejected as much as ever. The violent attacks and the opprobrious epithets continually heaped upon us in their periodicals, are plain indications that our efforts to promote union in that direction, at present, had better be otherwise employed. We can only pray on, and work on in faith, trusting that in the course of time, God will be graciously pleased to turn their hearts to a better state of feeling.

The Archbishop's idea about making up our own differences at home, before we go abroad for union, might, it has been remarked, be applied to efforts made to convert the heathen; for surely they are at a greater distance from us in "sympathy" and in "love to the Bible" than even the Eastern Christians. He says he would like "to begin with those around our own doors"; although his heart soon expanded, till it embraced the Swedish Church, then the Danish Church, and the great Church of Luther. And then, "gazing across the Atlantic" "he could not shut his eyes to the fact that there were some thirty million persons, speaking too, the English tongue, and who were Christians, but not members of any Episcopal Church, with whom union might be sought." "All this," says the *Scottish Guardian*, "is very magnificent; but we have surely a right to expect from the See of Canterbury, something more than a solemn discourse on the duty of achieving the impossible."

Another abortive idea of union has also come to nought, but is now prominently brought before us by a very touching letter, which its chief promoter has addressed to the *London Times*,—in which Dr. Pusey states, that what had been the "dream and the interest of his life,"—"Eirenica"—were given up, and

the thought thereof closed, by the decree of Papal infallibility of 1870. Strange, unaccountably strange, that with such mental powers as his, and with such facilities for an intimate acquaintance with the subject, Dr. Pusey should ever imagine that England and Rome could possibly unite, without some violent convulsion, some unlooked for revolutionary change in one or other of them. His dream, however, like that of the Venerable Archdeacon's, we have just referred to, now has ended. And the baseless fabric of the vision leaves nothing behind it but disappointment and increased bitterness of feeling. That a re-union of the English and Roman branches, as preparatory to a reunion of all Christendom, and that on terms involving no sacrifice of truth or complicity with error, is doubtless, one of the noblest, and the grandest aspirations the human mind can indulge in, we believe; but as the *London Guardian* remarks, it is—what Dr. Pusey calls it—a "dream;" it has been a "dream" ever since the Reformation, and a "dream" it must remain till both churches are very different from what they are at present. "And," says the same Journal, "it must have required all the sanguine fervour for which Dr. Pusey is conspicuous, to expect that the Bishops, Clergy and Laity of Protestant England, could possibly be brought into ecclesiastical union with the Bishops, Clergy, and Laity of ultramontane Italy; or that a practical attempt to combine them could produce anything but an explosion of repugnance, which would leave matters on a worse footing than before. Yet this is what Dr. Pusey doubtless did expect. His *Eirenica* are not one-sided. His mind is as open to Evangelicals within the precincts of the English Church as to Greeks and Romans beyond it. He has no thought of breaking up that great and venerable institution which we call the English Church, and to which we owe so much. He seems to have supposed that Christianity, adequately represented, would draw all men to it."

Ah! vain idea! the Representation of Christianity itself in a Divine Person, failed to do that, at the time of His appearance; and the most affectionate as well as the most perfect modern exhibition of the same system for this purpose, cannot be any the less a failure, until the hearts of men are prepared to abjure the most cherished errors, to give up their whole-life dreams, and, in real earnest, at the sacrifice of everything else, seek after both truth and peace. Dr. Pusey seems to have been disappointed when the Roman ecclesiastics informed him, that if the English Church joined the Roman, they would be a source of weakness to each other. The Roman prelates evidently understood the width as well as the depth of the chasm between us better than the venerable Oxford professor, although they failed to appreciate the goodness as well as the honesty of his intentions.

For notwithstanding the utter futility of the thing itself, we see no reason to doubt the expression of the London *Guardian*, that "it was with a real loyalty to that living body which is the English Church that he desired to prepare a way for a restoration of communion while we yet remained under our own bishops, holding the faith of the undivided Church." But strange and unaccountable as it must appear to all but to his most intimate friends, he did not appreciate the depth of the differences which in matters of serious importance separate the two communions—the Roman Catholic repugnance to the laxity, the want of discipline, and the indevotion which many professing Churchmen are almost proud of—the English disgust at indulgences and saint worship, not forgetting that crowning heresy of all, Mariolatry, which are matters of reverential faith to masses of Roman Catholics. He did not appear to understand that he was "discharging his olive branch from a catapult," as Dr. Newman expressed it; or that by the very mention of union, he was fanning into flame all the angry anti-papal suspicions which haunt the minds of Englishmen.

As we have remarked in reference to other religious bodies, the only way in which we can unite with the Church of Rome is by leaving our own Church and joining theirs; which each man can do at any time he pleases. Common sense therefore would seem to dictate that our efforts at union would be made with more satisfaction, with those who show a willingness to unite with us, without sacrifice of principle; even if in doing so, it should be necessary to cross an ocean and one or two little seas besides.

EXTEMPORE PREACHING.

By extempore preaching we would not be understood to mean, preaching without preparation. We could not recommend such a course as that, unless the subject is one of no consequence, and then it would be waste of time to preach about it. The preacher can speak from the heart just as well with preparation as without it; and he has just as much reason to expect Divine assistance in using the ability and the opportunity God has given him, as in casting aside as worthless, the talents that have been given for improvement. We think, however, that preaching without a full manuscript, in ordinary cases and where it can be done, is much the better plan; and it is of great importance to cultivate the habit. For this purpose, many suggestions have been offered, and much advice has been given. We rather incline to think that cut and dried rules, rules intended to apply to all cases, are not of much service in promoting this object. What will suit one preacher will be entirely unsuitable for another. Some people have an extraordinary memory for words, others a better memory for things. Others again have very little memory, but considerable imagination and quick suggestiveness; so that suc-

cessful speakers may be made from a variety of different modes of culture. The late John Stuart Mill had so good a memory, that when about to make a speech of an hour long, he would often give a copy of it to the reporters before he began, and it was usually found that not a word was altered.

Some of our contemporaries have recently offered a number of suggestions upon the subject, such as "to study the theme well," "to fill the mind with it," &c. But the question will very naturally arise:—In what way can this be done? and, with what parts of the theme shall the mind be filled? Some things in connection with the subject, and which would be otherwise important, would be only an incumbrance for the purpose of public discourse. Perhaps something a little more definite might be mentioned in order to assist in forming a habit of speaking without the manuscript. One of our correspondents has sent us some suggestions, which would probably be of service in some of the cases, where it is desirable to cultivate the habit. Indeed we may remark, that one valuable result of this practise would be, the cultivation of a habit of thinking more methodically. The suggestions offered are understood to be the result of experience, and therefore must be very practical. They are these:—Select a text as early as Wednesday morning, (we would have recommended Sunday night). For one hour give undivided attention to it, having pen in hand and congregation in mind. Study the principal truths flowing from it, the illustrations and arguments. Then leave the study to unbend the mind. But the subject will not leave you. New illustrations, arguments, and trains of thought will present themselves; and these must have their proportionate attention. On the next day, sit down with blank paper, and go over the subject without reference to yesterday's work. Perhaps a new train of thought will suggest itself. So much the better; but be sure to close before the edge of thought becomes dull. Repeat this process the next day, and then rest upon it. The subject however will not rest; for questions of interpretation, or of history, or of argument, will continue to start up. All these should be settled at other hours than those in which the mind is bound to do its best. This brings you to Saturday morning. Spend that with a view to putting forth your best strength on Sunday. On Sunday morning, having all the details for public worship arranged, sit down for one hour and look over your three papers of notes. Muse upon them till your whole soul is engrossed with the subject. Then take a piece of paper half as large as your hand, write on it half a dozen suggestive words, and with this and no other paper enter the pulpit. In this way it is remarked by our correspondent that readiness, earnestness, and connection of thought will be secured; while strange to say, the sermon will not be too long. These rules simple as they are, may doubtless be useful for some minds, while others will

require more verbal preparation. And perhaps the great difficulty of all will be, the constant interruptions that will necessarily take place in endeavouring to carry out the best arranged schemes. The pastoral office in our Church does not consist in preaching sermons only; and with us, this is a branch of ministerial duty that must often, especially in this country, give place to other and more pressing engagements.

ART PROGRESS IN CANADA AND THE CENTENNIAL.

Had the great world's fair for which our neighbors to the south of our "Thin red line" are now making such great preparations, been held but a few years, say half a decade ago, it is probable, nay, certain, that the granting of space to Canada for the purpose of filling the same with works of fine art would have been very unnecessary, for there is no disputing the fact that to fill, or attempt to fill it with pictures that would have done any credit to us as a cultivated people, would have resulted in utter failure. Within the last few years however, an organized effort has been made, both in Ontario and Quebec, to combine the talent existing, and to spur that which has lain among us in an embryo state, to exertions, tending to develop and foster it in such a manner as to awaken our people to the fact that amidst all the evils and hardships entailed upon a people inhabiting a new country, but recently the domain of the red man, red deer, and covered by the clustering pine forests of a northern clime, there still exists a love of art, that love which seems to have been implanted by the great author of our race in all, whether they inhabit the new world or the old. Of course, Canada cannot hope, and will not attempt, to rival the art work of European nations who possess every advantage over her, and must do so for centuries. It is not however in a spirit of rivalry that she determined to send these early efforts to hang, as it were side by side with the great ones of the earth, but to show them as a student shows his drawing to the master, in the hope of deriving benefit and instruction by the criticism which he knows will come, and for which he patiently and modestly waits.

There can be no doubt that if our artists and art students can avail themselves of the opportunity, it will be one that does not, nor is likely to come in their way often. Doubtless it is very discouraging for a moment to find on comparing our productions with those of more mature sources, that we have still a long task before us. Let it however not discourage us, but rather take comfort from the very fact that we are at least, able to see and appreciate our true position; for when we can do that, it is certain we are upon the right path, although we may be but at its beginning; and let us then remember that others have undergone the same trials and overcome those very difficulties which now seem to us so formidable. For the reasons just now stated we take

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great pleasure in learning that the legislatures of Ontario and Quebec have granted a small fund to enable a collection of works by Canadian artists to be sent to Philadelphia. Last week we saw a number of very fine pictures collected in the Music Hall, Toronto, from various parts of Ontario. The selection appeared to have been made with care, and although it perhaps lacked works which could be said to vie with the great efforts of gifted genius as it has existed in the past in Italy, still we feel that, coming as it did from a new and struggling country, we need not be ashamed of it.

EGYPT AND ABYSSINIA.

The British protectorate over Egypt may be considered as practically established. Mr. Disraeli stated in parliament a few days ago that he was willing to accede to a request from the Khedive for appointing a British commissioner to collect the Egyptian revenues and apply them to the redemption of the Egyptian debt. The statement is a hint not only to the Khedive to make the offer, but also to continental powers as to the attitude England intends to assume respecting Egypt. It is to be hoped it will not be forgotten that Egypt is even more thoroughly a Mohammedan power than Turkey. As such, it holds Christianity in contempt, and the Christians of the country in a servile condition, although it is not charged with so wholesale or so bitter a persecution of them. It has of late however carried on a war with the Christian power of Abyssinia. The trouble in this case appears to have been that both Egypt and Abyssinia laid claim to a disputed territory lying on the frontier and called Hamazen. Abyssinian troops entered the territory to levy tribute, and five thousand Egyptian soldiers were dispatched against them from Massowah. The Abyssinians under the command of King John were troubled with dissensions. One division of the Egyptian army was defeated. Then King John was deposed and Kassa was made king of the Abyssinians. A large Egyptian army of twenty-six thousand was ordered from Suez to Massowah, an Abyssinian port on the Red Sea. It marched to Adowa, where King Kassa was with his army. The Egyptians fortified a camp there, and it was in an attack on the camp that the Abyssinians met with the disastrous defeat that has been so much commented on. King Kassa, a number of his chiefs, and five thousand Abyssinians were killed. The Egyptians suffered considerable loss. Sixty thousand Abyssinians and twenty thousand Egyptians were engaged in the fight, which lasted three days. It is said that the British government has announced that it will not sanction the annexation of Abyssinia by Egypt. The Abyssinians think it strange that England, which is another name for enlightened and liberal Christianity in their estimation, should allow them to be brow-beaten and over-awed

by a Mohammedan power. They do not appear to be aware of the extent to which the British government has for so many years upheld Turkey, even when that power has been carrying on the most barbarous persecutions against Christians.

HAWAII.

Our neighbors across the border are in high glee on account of a treaty they have made with the Hawaiians. As usual they have the best of the bargain, or they would not have made a treaty. Nearly all the productions and manufactures of the United States are to be poured into the ports of these lovely islands free of duty, and that "in return for the remission of duties from a few Hawaiian products—principally sugar." But most roses have their thorns; and so notwithstanding a most advantageous arrangement for the next seven years, a dread of some overwhelming calamity in the not far distant future has filled the public mind. But why? Simply because some acute observer of the times has made the important discovery that Great Britain fully appreciates the value of the islands. Not long ago, the London Times in speaking of the inestimable value to any civilized nation possessing it, of the Hawaiian harbour of Pearl River, adds:—"In the deep waters of this sheltered lake, not only the armed ships of the United States, but of all countries, may find space and perfect security. The maritime power which holds Pearl River Harbor, and moors her fleet there, holds also the key of the north Pacific." And Admiral Porter is said to have remarked that nothing but the Sandwich Islands prevents Great Britain from possessing a perfect chain of naval stations from British Columbia on the north to Australia on the south across the Golden Gate of San Francisco, the mouth of the Columbia River and of Puget Sound, commanding the harbour of San Diego, the terminus of both the Northern and Southern Pacific Railroads, which would constitute a most formidable and standing menace to the future peace and commercial prosperity of the whole Pacific coast. "With the islands," he says, "the Pacific coast is impregnable, without them it is defenceless." And then it is said also that already a scheme has been set on foot and powerfully supported by the chief officials of New Zealand, by which the Hawaiian islands may be confederated with the groups of the South Pacific, under British rule. It is also urged by those professing to be acquainted with the subject that an active enemy, even if he were the most insignificant of the maritime powers, entrenched in those marine fortresses, with a fleet consisting of only a Florida and an Alabama, would annihilate the United States commerce on the western coast. In the hands of France or England, the effect would be to enable either of those powers to keep them within the shelter of their mountain ranges at its pleasure.

In the late case before the Privy Council, *Cook vs. Jenkins*, the decision of the court was not that a denial of the personality of Satan is not inconsistent with the teaching of the Church, but that the plaintiff failed to prove that the defendant held the doctrines attributed to him. Mr. Jenkins refused to state in writing to Mr. Cook that he believed in the personality of the Prince of fallen angels, and for this refusal it appeared that he was repelled from the Holy Communion. The impression appears to have gone abroad that the Church in England has no teaching upon the subject, and that it is a point which may be believed or not, just according to every man's peculiar whims. Mr. Jenkins having been baptized and confirmed, the decision of the court simply amounts to this, that his clergyman had no right to inquire further than the Church herself gave him the authority for doing; that is, as a *sine qua non* for admission to the Holy Communion.

OVER NIAGARA—AND AFTER? OR POLITICS WITHOUT RELIGION.

The following Lecture was delivered at Gorse Hill, Wiltshire, England, Feb. 8th, 1876, by the Rev. Richard Harrison, M.A., Incumbent of St. Matthias, Toronto.

The subject of the lecture involves religious questions of general interest, and will, we are sure, be read with much pleasure. Mr. Harrison began by saying:—

"On the continent of North America two mighty peoples dwell side by side, speaking the same tongue, and each occupying an immense block of territory 4,000 miles square. At a certain point in the long boundary between these two nations—the quondam Old Dominion, now the American Republic of the United States; and its younger sister, the New Dominion of Canada—the line of demarcation is coincident with the channel of a famous river, 80 miles long, which forms the link between lakes Erie and Ontario. Not only has this river become historically interesting, but its scenery is of the most interesting and diversified description; above all, its course is broken by the world famous cataract of Niagara Falls. Entering this river Niagara, one can have little conception of the change which takes place along its course. The traveller will pass many a calm harbour, snug cove and smooth pool, before he comes, after some miles, to the troubled waters which warn him of his approach to the cataract itself, whose majestic thunder fills the air with increasing volume, like the diapason of Nature's mightiest organ. He may see not only proud ships of commerce, and blithely paddling pleasure steamers, but many a small skiff dancing on the waves or gliding confidently along the shore. Presently all is changed. It is confidence no longer, but precaution that prevails, and every face that is seen on the verge of the "Grand Rapids" wears a look of anxiety. Every safeguard that a sailor

knows how to use against the impetuous waters must now be used with energy and skill. The cables and marling ropes which were scarcely needed near Lake Erie, and hung loosely and idly near the stream, are now strained to their utmost tension, and are all needed to prevent their vessels from dashing headlong into the abyss, a few miles further on. Beyond a certain point no vessel and no human creature can live in those perilous eddies. No cable can stand the enormous tension of the vast volume rushing onwards to its downward leap, where across an expanse of 3,000 feet, 20,000,000 cubic feet of water are hurled every minute into the unfathomed depths below, presently to be tossed again, a few miles further down the stream, in the gigantic whirlpool. Nor is the terrible consequence of a too near approach, left to the decision of theory: too often sad examples have been provided, and valuable human lives thrown away there, year by year, as warnings "to them that come after." Still, the place has a wonderful fascination for certain classes of minds, and Blondin, crossing above the cataract on his tight-rope, was but a variation on the perils which foolish men frequently undergo there because they are too headstrong for the moment to regard advice. In particular, to one spot called "Hermit's Lodge," in Goat Island, a melancholy interest attaches, on account of the traditions of a generation past. About thirty years ago, a young stranger, named Francis Abbott, supposed to have been the son of an English clergyman, arrived at the Falls, bringing with him his artist's portfolio, books and musical instruments. Those who had the rare opportunity of casual association with him, bore testimony to his cultivated mind, his remarkable command of language, and his fervid eloquence: but he soon withdrew himself altogether from the haunts of men, and passing from one island to another, to secure seclusion more perfect, his last habitation was a rude hut of his own construction at Prospect Point, whence issued, on the long winter evenings, sweet notes of viol or guitar amid the roar of the cataract. So many seasons passed and repassed, while his one study—apparently his infatuated worship—was the wonderful wild of waters: morning, noon, eventide and midnight, summer and winter, found him true to his chosen post, and many a fantastic feat of foolhardiness did he execute, suspended over the foaming torrent, bathing and disporting himself in the very jaws of death. On one of these occasions, the barrier of safety was at last passed for ever, and the body of the unfortunate youth was whirled over the brink and disappeared in the hideous gulf below. For a long time no trace was found, but at length it was descried a few miles below the cataract in the "Whirlpool," tossed like a cork on the black waters, plunging and disappearing at times, and anon tossed by some eccentric force of the waters into the air. This heart-rending scene went on for days and nights before the body could be rescued

by those who had known his virtues and pitied his follies. Alas, that such a sad story should ever need to be repeated; but many another life, and many a boat load of precious human freight has disappeared for ever amid the wild and tameless waters of Niagara Falls. The Rapids of the St. Lawrence and Ottawa afford a merry, though somewhat perilous pastime, to those hardy voyagers who delight to "run" or "shoot" them, as the phrase is, in their birch-bark canoes, their ponderous timber-rafts, or gay river boats; but no such liberty has ever been taken with impunity, or at less cost than the life of him who ventures, in the case of the Falls of Niagara River. With characteristic felicity of diction, truly Carlylesque, has one of the foremost English philosophers seized upon this leading feature of the Canadian cataract to "point a moral" of warning about "leaps in the dark." Well were it for himself and his disciples, if another of England's cleverest sons, who has immortalised the name of Smith, and stands almost unrivalled as a master of English prose, would learn, while airing his crotchets across the Atlantic, a lesson from Niagara Falls; and cease to urge men and nations onward to a fate, beside which the individual horrors of poor Abbott's death pale in insignificance. The gaunt form and haggard features of the nation-reformer will not have flitted like a spectre through the streets and haunted the councils of two continents in vain, if at last he should bethink him of this parable of nature on the subject of

RELIGION IN THE STATE,

which is so aptly suggested just now by the phrase "Over Niagara—and after?" The eccentricities of genius and the excitements of empiricism are all very well as long as others stand by and laugh; but when nations are coaxed and allured to doom by self-constituted reformers, who blind themselves to the lessons of history, ready made in the very subject of their dreams, all sober-minded men should try to stem the current for their country's good. England has but little to fear "if England to herself proves true;" but if she blindly leaps after already perishing nations who ignore God's Church—what then? That is the question before us. I would liken the various possible conditions of the relation between Church and State to the various characters of such a river as Niagara; the ship of State being like to a gallant vessel on that river, and religion embodied in a church to the compact restraining force of the cable which binds the vessel to its anchorage or port. Indeed, is not this the essential meaning of the word "religion"—the "binding-back" or "restraining" principle. Restraining from what? some may ask; and yet it were a truism to speak of the proverbial downward tendency of unrestrained human desires. Religion is in the world as salt—for savouring or saving it from its natural tendency to corruption. The conversation—that is the citizenship or politics—of Christians "is in heaven," as to its anchorage; and

just so far as a nation's politics are restrained by the principles of religion, so far only is it safe. On the other hand, I do not say that the power of religion, embodied in an organisation, may not be abused to the hindering or crushing of necessary secular policy; and the converse is also true as to State interference with religion. In fact the drift of my argument is best understood by considering in due order those various phases of the possible relations between Church and State which are fully enough illustrated in past and contemporary history. Accordingly let us consider in the first place, that most obnoxious form of the connection wherein some organisation representing the principle of religion is predominant and tyrannical over all the elements of the State. This is the beau ideal of the Papal system, but has never been (so far as Rome is concerned) completely realised in the long period of English history, though many near approaches have been made to it. The most remarkable and characteristic development of this condition of the relation between Church and State is

THE SPIRIT OF INTOLERANCE, absolute and unlimited. Whatever the Church so called, decides to be desirable and right in doctrine and practice, the subservient State is ready without question to enforce with its strong arm of law. Hence the page of history has been sullied by accounts of Christians persecuting one another. The bad example set by the Roman Communion and forming a stereotyped feature of her system, has been too readily followed by some bodies of Christians who pride themselves in eschewing her evil practices. Not only did the Church of England at first liberated from the rule of the Pope, continue for a while a quasi-papal intolerance under the royal supremacy, rendered necessary by the abominations of those modern Nicolaitans, the Ana-baptists; but the days of Oliver Cromwell, wherein the Church principles and practices were rigidly proscribed and mercilessly suppressed, show what English Puritans can do when they get the chance to persecute the Church. Nay, the Church has not been the only victim of Puritan intolerance; the miscalled "Pilgrim Fathers" transferring their principles to the new world of America, inaugurated their system of intolerance in "the Blue Laws of Connecticut" as they are called, and similar ordinances which happily soon died out; and Calvin, the autocrat of Geneva, has left on record the existence of the same spirit among his clique of religionists there. How far all these Protestant departures from the spirit of moderate toleration were due to reaction against the abominable excesses (so thoroughly execrated by the Reformed Church of England) of the Ana-Baptists is an interesting question. Had the original Ana-Baptists been as peaceable and moral in their practices as their modern representatives called Baptists, there doubtless would have been little cause for the severity with which they were punished.

(To be continued.)

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April 2nd.—5th Sunday in Lent—Passion Sunday.
 Exod. iii; St. Luke vi. 1-20.
 " v; 2 Cor. vi, vii.
 " vi. 1-14; 2 Cor. vi, vii.
 " 3rd.—Richard, Bp.
 Josh. vi; St. Luke vi. 20.
 " vii; 2 Cor. vii. 2.
 " 4th.—St. Ambrose, Bp.
 Josh. ix. 3; St. Luke vii. 1-24.
 " x. 1-16; 2 Cor. viii.
 " 5th.—" xxi. 48-xxii. 11; St. Luke vii. 24.
 " xxii. 11; 2 Cor. ix.
 " 6th.—" xxiii; St. Luke viii. 1-26.
 " xxiv; 2 Cor. x.
 " 7th.—Judg. ii; St. Luke viii. 26.
 " iv; 2 Cor. xi. 1-30.
 " 8th.—" v; St. Luke ix. 1-28.
 " vi. 1-24; 2 Cor. xi. 30-xxii. 14.

NOVA SCOTIA.

We publish from the *Halifax Church Chronicle* the new CHURCH ACT, which has just passed the Legislature. It is of the utmost importance to every Churchman in the diocese, and is likewise of great interest in other parts of the Dominion, where the external arrangements of the Church have not been finally settled.

CHAPTER "OF THE CHURCH OF ENGLAND."
 Licensed or instituted clergyman only to officiate.

I.—No person shall officiate as a minister of the Church of England within the Province of Nova Scotia, but such as shall be duly licensed or instituted, to the cure of souls, by the Bishop of the diocese, having previously subscribed to such declarations of assent and conformity to the doctrine and discipline of the Church of England, as may be enjoined in England at the time of making such subscription, except so far as they or any of them, may be contrary to, or inconsistent with any Canons or regulations of the Provincial or Diocesan Synods. And no license or institution shall be refused without the reasons therefor being duly signified in writing and delivered to the applicant within three months from the date of application for such license or letters of institution.

Parishes established; mode of allotting, dividing and establishing future Parishes.

II.—The parishes already established shall remain as heretofore; and when any church shall be erected for Divine Service according to the rites of the Church of England, the Bishop of the diocese may allot a district which shall be the parish of such church. The Bishop may also divide and sub-divide any parish now established or hereafter to be established; but no parish shall be divided or sub-divided, unless on the application of a majority of the parishioners, present at any public meeting of the parish called for the consideration of such a measure.

Vacant Parishes; mode of election of Rector.

III.—When any rectory shall be vacant, a meeting of the parishioners shall be summoned either by the church wardens or by any five parishioners, either by notice given in the church or churches, if there be more than one, during the time of divine service; or if there be no public service in the parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than fifteen nor more than twenty days before the day of meeting, at which

meeting a clergyman in full orders of the Church of England, or of any branch of the Church in full communion with the Church of England, may be elected rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected shall be forthwith forwarded to the Bishop, attested by the signature of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the Bishop's Letters of Institution shall be inducted by the Bishop into the said parish. If no election is made within twelve months after the occurrence of a vacancy, the Bishop shall be at liberty to appoint a rector.

Of the election of Churchwardens and Vestry, and of Chapel Wardens and their power.

IV.—The rector, or clergymen officiating as rector, and the parishioners of every parish shall meet annually on Monday, in Easter week, notice of the hour and place of meeting having been first given by the rector or officiating clergyman, at which meeting two church wardens and twelve vestrymen shall be chosen by the parishioners. And the rector with the churchwardens and Vestry so elected, in all matters connected with the church and persons usually attending its services and ordinances within their respective parishes shall have the like powers as they have heretofore exercised in this province. In the absence of the rector or clergyman officiating as rector or as a duly licensed curate the parishioners may at any meeting elect their own chairman. Where there are two or more churches in one parish, the congregation of each church, other than the parish church, may meet together annually to appoint two chapel wardens, who, subject to the control of the rector, wardens, and vestry, shall have the charge of said church or chapel; and the exercise of this right shall not interfere with the right of the parishioners included in the said congregation, or congregations, to take part in the Easter meeting for the election of church wardens and vestrymen, for the whole parish.

Provision for filling vacancies in the office of Church Wardens otherwise than at Easter, and for transfer of property, &c.

V.—If in consequence of a vacancy or for any other reason, no Easter meeting shall be held in any parish, the churchwardens and vestry of the previous year shall continue in office, provided that any warden or vestryman may resign his office by a notice in writing sent to the bishop or to his commissary administering the diocese, who, upon the receipt of any such resignation, shall communicate the same to the parochial authorities. In case of the refusal to act of any person elected to the office of church warden or vestryman, or of any vacancy or of vacancies in either of the said offices (by death or resignation) the vacancy or vacancies may be filled at a meeting held at any time of the year, as hereafter provided after due notice. Either at the Easter meeting, or if so ordered by the Easter meeting, at a meeting of the vestry held not later than three weeks after the parish meeting or adjourned parish meeting, the outgoing wardens shall present their accounts and shall transfer to the newly elected wardens the books, and all documents, moneys, or other property belonging to the parish which shall be in their possession.

To be bodies politic and corporate for the purposes specified.

VI.—The rector, church wardens and vestry of each parish, shall together be a

body politic and corporate, with the style of "The Rector, Wardens and Vestry of the parish of _____," with power to sue and be sued, to receive grants of real and personal estate for the use of the Church and all parish purposes, to improve the same and receive the rents thereof for the like use, and with the approval of the Bishop to sell and convey such real and personal property, and to have a common seal, and to make by-laws and regulations consistent with the laws of the province for the management of the temporalities of their Church and the due and orderly conducting of their affairs. Provided, nevertheless, that if at any time the parish be without a rector, the same rights and privileges shall be vested in the wardens and vestry until the appointment of a rector, except so far as relates to the permanent alienation of any property.

The bishop may prosecute defaulters.

VII.—If at any time the bishop has reason to believe, in consequence of information received, that the property of any parish is not rightly administered, he may institute legal proceedings against the corporation, or any officers, of the said parish, through whose default or neglect any loss may have been occasioned.

Persons entitled to vote as parishioners.

VIII.—The following persons shall be entitled to vote at all meetings of parishioners of any parish of the Church of England:—

1. Men of full age who have been communicants in the said parish for not less than six months previous to the day of meeting.

2. All men of full age, who are members of the Church of England and have habitually attended the services thereof within the parish for which they claim to vote for at least three months, being pew-holders or otherwise contributors towards the funds for the maintenance of the ministrations of the said church within the said parish, and who are not more than six months in arrears in respect to such contributions. Provided always that any person before voting, may be required by the chairman of the meeting, or any parishioner present, to sign a declaration that he is qualified as aforesaid.

Meeting for business; when and how called.

IX.—The rector, or clergyman officiating as such, and the church wardens and vestry, may meet for the transaction of business as often as occasion may require, at the instance of the rector, or of the church wardens, or on the requisition of the majority of the vestry made to the rector or church wardens, a majority of the whole number of the corporation being a quorum for the transaction of business; and the rector or clergyman officiating as such, church wardens, vestry and parishioners may assemble for all business connected with the parish, as often as it may be considered necessary, either at the instance or upon the application of the rector, or clergyman officiating as such, or the church wardens, or the parishioners, provided that ten at least of the latter sign a requisition to that effect, notice of such meeting and the business to be transacted thereat having been given during divine service in the parish church on some Sunday, at least three days previously by the minister of the parish, who shall give the required notice whenever called upon as aforesaid, provided that such notice shall be placed in his hands in writing, at least twenty-four hours before the time of giving notice.

Globe lands; how sold or leased.

X.—No conveyance by lease or other

wise of any parsonage held by a minister of the Church of England shall be valid for a longer period than his own incumbency, and no such conveyance of any property belonging to any parish or held by any rector in virtue of his office shall be valid for a longer period than as aforesaid, unless with the concurrence of the church wardens and vestry expressed in writing under their common seal, and in no case for a longer period than twenty-one years; but with the concurrence of the bishop, the rector and the church wardens and vestry, full and absolute sale and conveyance may be made of any glebe lands or other real estate belonging to the parish, if the same be thought for the interests thereof.

Churchwardens and Vestrymen; how qualified.

XI.—No person shall be elected as a church warden or vestryman who is not qualified to vote at a church meeting under clause eight.

XII.—The Lord Bishop of Nova Scotia may grant a license to officiate as a clergyman of the Church of England in this province, to any person or persons who shall have been admitted to the order of priest or deacon by any bishop of the Protestant Episcopal Church in the United States of America, anything in the act of the Imperial Parliament of the twenty-sixth year of his late Majesty King George the Third, chapter eighty-four, to the contrary notwithstanding.

XIII.—Cap 25 of fourth series of the Revised Statutes is hereby repealed.

TORONTO.

LUNATIC ASYLUM.—The usual Monday evening entertainment was last week supplied by the well known Scottish vocalist, Miss Jennie Watson, and a deputation from the choir of the Central Presbyterians. We trust that the members of our Church will not see anything wrong in their taking part in these concerts during the Lenten season, for they could scarcely be engaged in a work more truly charitable than that of lightening the affliction of those unfortunates whose life is one long season of privation. We would not be understood to advocate indulging in ordinary amusements during Lent, but the object in this case seems to be so entirely separate from every other, that we do not think it should be objected to. At any rate if the rules of the Church and the practice of the early ages may be infringed for any purpose at all, we should imagine it would be very pardonable in this case.

BELTON.—A series of special mission services are held in Christ Church, having begun on the 26th, and extending through the week. They were opened by the Lord Bishop, who preached morning and evening on Sunday. The services consist of Holy Communion every morning, at 7 a.m.; Morning Prayer at 10.30 a.m.; Evening Prayer, with Meditation, 4 p.m.; Special Mission Services with solemn Litany, 7.30 p.m. The addresses are to be on these subjects:—**MONDAY**, Thy Soul; Thy Sin.—**TUESDAY**, The Precious Blood; Yearning of the Holy Spirit.—**WEDNESDAY**, The Calls of God; The Answering Soul.—**THURSDAY**, A Loving Faith; A Fruitful Faith.—**FRIDAY**, Our Blessed Privileges; A Life of Holiness.—**SATURDAY**, Death; Heaven. The Mission to close with the *Te Deum*. The following clergymen are expected to take part:—Messrs. A. J. Fidler, J. Langtry, J. W. Paterson, W. W. Bates, T. Hodgkin, G. J. Taylor, W. J. Swallow, Prc., and W. Horlock, Deacon. A collec-

tion will be made at each evening service to cover the expenses of the mission.

GRACE CHURCH, TORONTO.—The many friends of Rev. W. Henry Jones will be pleased to learn that he has withdrawn his resignation of the incumbency of Grace Church Parish.—*Mail*.

HURON.

[From our Own Correspondent.]

SPECIAL LENTEN SERVICES IN LONDON.—As already noticed there was evening service each day of the first week in St. Paul's. They were very well attended throughout, and were very happy hours to many. Some, even, who could not be there were cheered by the reports of those who were present. During the second week the congregations at the Memorial Church have been very large, the house sometimes, crowded. It is hoped that an equal appreciation of the opportunities afforded of assembling every evening will be manifested in the other churches of the city. The time of prayer is not limited to the evening service; every day at noon there is a meeting for prayer in the Bishop Cronyn Hall. Its central position makes it convenient to members of all our churches.

ORDINATION AND CONFIRMATION, IN ST. JAMES' CHURCH, PARIS.—His Lordship the Bishop of Huron held an ordination in this church, the rectory of Rev. Canon Townley, D.D. The Very Rev. the Dean of Huron accompanied the Bishop; Revs. Canon Neltes, Hill, Anthony, and Jones, and Rural Dean Thompson of Niagara Diocese, with the rector of the parish were also present. Eighteen persons were confirmed by the Bishop—not all young—two of those admitted to the full communion of the Church were married people. It is not at all unusual to see the middle aged and aged kneeling at the chancel awaiting the laying on of hands. Many of the females confirmed were clothed in white as in the early days of the Church. Rev. Jones was advanced to the priesthood. The Bishop preached from the words of St. Paul: "For God hath not given us the spirit of fear, but of power, and of love and of a sound mind," 2 Tim. He had previously exhorted those who had been confirmed.

THE INDIAN MISSION.—The church was the scene of a most interesting Indian Mission. On Friday, Feb. 4th, Rev. J. Jacobs, Incumbent of the Mission parish, presided, and interpreted the addresses to his brethren. Rev. Mr. Barr delivered an address, very interesting to the large congregation. He spoke of the great work of the Church Society among the Indians of the Northwest. He was followed by Rev. F. W. Raikes who spoke on Foreign and Home Missions and in illustration of his subject riveted the attention by the exhibition and explanation of diagrams. Missionary Hymns in the native tongue were sung and a collection was taken up. The subscriptions from this mission amounted to \$29.15.

DEATH OF THE GRANDDAUGHTER OF THE BRAVE AND LOYAL BRANT, CHIEF OF THE MOHAWK NATION.—The old Mohawk Church near Brantford is said to be the oldest church in Canada. It was built by the government of Britain in 1783. Its bell was cast in London in 1875, and bears that date. In the grave-yard of this venerable church sleeps the great Mohawk chief, who was ever loyal to the good old King

George, in a time of disaffection and ingratitude; and through whose influence the church was built as a house of prayer for his people. In it the service of the Church was regularly heard as it was nearly a century ago. There now his granddaughter, Mrs. Osborne sleeps. By her mother, she was his granddaughter, and on her father's side the granddaughter of the no less distinguished Sir William Johnson. She is said by one who had the pleasure of her acquaintance to have been remarkable for her personal accomplishments, as well as for her literary attainments. Her latter days were passed at her residence on the Grand River. She was a devoted member of the Church from her early years; and she gave her time and talents to the education of her own children, when yet too young to leave their mother's home, for academic or collegiate instruction. Her last illness was caused by exposure to the extreme cold, in going with some friends to a church at some distance, one of those bitter, cold days that characterized this very changeable season. The cold brought on inflammation of the lungs, and after a brief illness of four days, in early life, she fell asleep in a sure and certain hope of a glorious awakening to everlasting life. Mrs. Osborne, (erst Miss Kerr) was the last of the descendants of the Brant family. She has left three children, two daughters and a son, to whom has fallen the dignity of his great and worthy ancestor, chief of the Mohawk Nation. Let us hope that he may inherit his virtues, and that it may be said of the daughters, as it has been said of their mother: "She commanded the respect, admiration and love of all who knew her."

The Rev. Edward Wall, late assistant in St. James' Church, Richmond, Virginia, has been appointed by the Lord Bishop of Huron to the mission of Paisley and parts adjacent.

ALGOMA.

SHINGWAWK HOME—PROPOSED NEW HOME FOR INDIAN GIRLS.—The Rev. E. F. Wilson, principal of the Shingwawk Home has just returned from a short trip to England, which he took for the purpose of conferring with the English Committee and other friends relative to the position and prospects of the Institution. It is now decided that the present building shall be confined entirely to boys, and that a new institution shall be erected as soon as possible for girls, the building to be of stone, and to cost, complete and furnished, about \$8,500. The girls to the number of about twenty will be under the superintendance of a Christian lady who will conduct their education and religious instruction, and other people will be employed to teach laundry work, sewing, dressmaking, &c. It is earnestly hoped that some Christian lady, perhaps a clergyman's widow, may feel herself called of God to offer her services for this important and thoroughly missionary work, and Mr. Wilson will be glad to afford all information on the subject that may be required for any lady applying for the position. Although it may be some time before the new building can be erected, still it is intended (D.V.) to enter upon this new arrangement immediately after the summer holidays, a rented house being used for the present. It is thought that many of the girls thus instructed may become fitted to go out as servants, while others may gain their livelihood by sewing or laundry work. For the boys, the plan is—after they have finished their course at the Home—to put them in a boarding house with a Christian farmer and his wife—on land to be ac-

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quired for the purpose—where at first they would earn some money and their board by working for the farmer, and after a time if they prove themselves worthy and efficient, some thirty acres of land each would be allotted to them on certain approved conditions, and they would be assisted and encouraged in clearing it and in building houses for themselves. Thus it is thought that eventually under the blessing of God—a little colony of civilized Indians will spring up—and become a means of much good among those who are still living in barbarism. For all these things of course funds will be needed, but we remember with a grateful heart what God has done for us; we remember that the present buildings, which, completed and furnished, have cost nearly \$12,000 dollars, are all paid for, and that a balance even is left over, and we believe that God will provide the means for whatever work it is his will that we should undertake.

STANDING WITH HIS BACK TO THE PEOPLE.

AN EXPOSTULATION WITH THOSE WHO USE THIS EXPRESSION.

My FRIENDS,—I am not one of the Clergy who adopt the position you characterize as above, which is otherwise (and let me add less offensively) termed the Eastward Position. I do not consecrate "before the Table" but at one end of it, and therefore perhaps you will hear what I would say upon this subject.

However, to be perfectly frank I will add, I adopt the southward position, not because I think it is the correct rendering of the disputed Rubric—but because it is at present the law of the land. My private judgment is that "standing before the Holy Table" means, standing in front of it. However, in this matter I practise what I preach, viz:—submit in non-essentials my private judgment to public or official judgment. Some day I doubt not, the public judgment will make at least optional what I conceive to be the true rendering of that Rubric, but until then I submit to law. However, let it suffice that at present, I do not stand with my back to the people; and let this weigh with you while you consider what I advance—not to turn you from your present opinion or practice, that is not my great object—but to prevent you from judging unrighteous judgment of those from whom you differ.

When you, my friends, use the term, "with his back to the people," you state what indeed is literally correct—the Eastward position is a turning of the back to the people, there is no question of that—but what I wish you to observe, is that the term conveys a false impression, and to do so is to act unjustly, and therefore to sin.

Now let me ask you my friends, what is the impression you wish to convey to the popular mind by this term? Is it not that the clergyman who adopts this position intends thereby to cast a slight upon his congregation? or at least to show himself by this attitude as one immeasurably above them, or to exalt himself in some degree?

If this is your meaning—and I think you will own it is—let me in all kindness, but candidly, assure you that you are thereby suggesting what is false. The fact is—though it may startle and perhaps amuse you—the position of turning their "backs to the people" is adopted by many from motives of—Humility.

It is because they do not wish to receive honour which belongs not to them, that

they do not arrogate to themselves the position of honour. It is because they desire to direct men's attention not to themselves but from themselves, that they adopt this, to many, objectionable position.

Consider for a moment, all the analogies in matters of worldly ceremonial and etiquette.

In all gatherings of people, where special respect or homage or honour is to be paid to any individual, that personage is always placed at the centre of the upper end of the hall or room, facing the people—at what artists call the "point of sight." If you go into the House of Lords in England, or into the Senate Chamber at Ottawa, you will find the "point of sight" on which you instinctively first cast your eyes, occupied by the throne of the Queen or of the Governor-General, where the great personage sits facing the people. So the Speaker in the House of Commons—so the Judge in the Court Room—so the Idol in the heathen temple—so on all occasions, among all sorts and conditions of men, the object of homage or adoration always occupies the "Point of sight," and always faces the people.

Now, if I wanted to exalt or magnify myself before my congregation, I should take care to follow this invariable rule, this universal instinct. I should see to it that the "points of sight" in "my" church should be covered by a grand Rostrum or Dias or Pulpit, on which should appear, MYSELF, facing the people—that the first object on which the worshippers, as they enter, should instinctively cast their eyes should be—myself, either standing in my pulpit or sitting on a gorgeous chair behind it, but always "facing the people,"—that there should be behind that throne of mine a dark panneling or arch, or something of that kind, or over it, some kind of canopy, all conducing towards setting-off MYSELF.

This is the position assumed by a Sovereign before his subjects, by a Judge before the litigants, by the Grand Lama before his creatures, by an Idol before its worshippers, and by a Protestant minister before his congregation.

On the other hand, while the Sovereign faces her subjects, her Chamberlains and all those in waiting do stand with their "backs to the people." If you are the guests of a person of wealth or distinction you will find, that while your host at the head of the table faces you, the butler at the sideboard, and the other servants will often have their "backs to the people."

It is then in order to show that the minister is, as his name indicates, the servant (*diakonos*) of His and your master and host, that he desires to stand like a Servant to remind you (*and himself*) that he is not your host, but only waiting on his Lord in your interests. It is for this reason that our churches and chancels are so constructed as to draw your attention from the servant to the Lord, and that the servant never assumes the position of honour.

Let me then ask you in all kindness, when discussing this matter, not to impute motives, which those who "turn their backs" disown, and which the very action itself, by all analogy, contradicts. If you object to the position, do so by all legitimate means; it is a fair subject for diversity of opinion. But do not (let me repeat), impute wrong motives, but try in charity to remember that they, who by "turning their back" assume the attitude, not of the master but of the attendant, wish thereby to testify:—

We preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

G. J. Low.

THE CLERGYMAN'S MAGAZINE.

To the EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—A circular relating to the "Clergyman's Magazine," the organ of the Church Homiletical Society of England, was lately sent to every clergyman in the Dominion. There was in it, an apparent favouring of the clergy of the Church in the United States at the expense of the Canadian clergy—the subscription charged the former being only twelve shillings, or the same as that for English subscribers—while the latter were asked for three shillings sterling more.

I wrote to the Secretary asking to have this explained, and as I know that others besides myself were puzzled by it, I desire by your leave, to state through your columns that I received yesterday, a letter from Mr. Lansdell, in which he regrets the necessity for it, but states that it arises from the fact that "the postage costs three shillings more to Canada than it does to the United States, for although the letter postage is the same, the book postage is double."

He adds, that the Metropolitan of Canada, Bishop Oxenden, has consented to be one of the Patrons of the Society.

Yours faithfully, A. G. L. TREW.

INTOLERANCE.

To the EDITOR OF THE DOMINION CHURCHMAN.

SIR,—The *Christian Guardian* has just been handed to me, in which I read in one of the Editorials of that paper:—"An address recently delivered by Rev. Gervase Smith, President of the Wesleyan Conference at Bolton, has attracted a good deal of attention because of the strong statements it contained, respecting the intolerance of some Church of England people against Methodists. Mr. Smith, in the course of his remarks, said, "he regretted to say that in some places an attempt was being made on a large scale, to plant the heel of intolerant bigotry upon them as Methodist Missionaries," &c., &c."

This utterance of the President of the Canadian Conference, about the Church of England is very different from that of the late President of the English Conference, Dr. Dixon, who says:—"The Church of England is as we think, the most prosperous body in the country. In the Church there is a very large and constantly increasing body of faithful, laborious and excellent men, who are the ornament of their profession, and a great blessing to the country. Many of these Clergy are eminent preachers, and attract crowds to their ministry by an effective eloquence. But they are equally, and if possible more eminent still as pastors. The church people are as liberal in their charities as other Christians. They do not, as it seems, consider the endowments of their church an excuse for neglect, or for withholding sacrifices and labours; but on the contrary, are most liberal in their contributions and exemplary in their labours. But besides the support of their own church, they are amongst the foremost in the country to give their assistance to general objects of Christian philanthropy. There is a simplicity and piety in some of the Clergy of the church, which we do not always find in others. They adopt plain preaching from religious convictions. They believe that plain and pointed preaching is necessary to secure the true end of preaching, namely:—the awakening and salvation of the people, especially the poor. And it must be allowed by all candid persons, that of all the ministers of the day in this country, the Clergy of the English church are the most indefatigable in the attempts to benefit the working classes and their families."

Again Dr. Dixon says, speaking of

Ireland,—“Conversions from popery are still going on, and the work is being consolidated. Churches and Schools are rising in the west and south, where, a while ago nothing was seen but the mass-house. The principal agents in the work of reformation going on in Ireland, are clergymen of the Church. There is great heartiness, energy and piety in her good clergy. There is no temptation in the presence of popery, indigenous to the soil, to compromise the truth.” P. TOCQUE.

KINMOUTH, March 14th, 1876.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—The newspapers have lately announced the deaths of the Rev. J. B. Dykes, Mus. Doc., Vicar of St. Oswald, Durham, and Dr. Gauntlett, organist to St. Bartholomew's Hospital, London, both composers of many of our beautiful hymn-tunes. In both instances, I am sorry to observe that they have left their families with very slender provision, and it is proposed in the one case, to raise a “Dykes' Memorial Fund” for the family; and in the other, an appeal will shortly be made to the public in England to increase the slender income. Thousands of the members of the Church and others, have received and are receiving, pleasure from the great beauty of Dr. Dykes' tunes, and the devotional manner in which they are set. Dr. Gauntlett is also well known from his many [and beautiful composition: Anthems, Hymn-tunes and Church Psalmody, which are marked by great refinement, classical harmony, and true devotional feeling. The writer of this letter has passed many an hour at the side of this great player, when performing on the organ in London; and many are the pleasing reminiscences of the facility with which he would extemporise music of the most difficult style, crowded with crude, yet beautiful harmony. Subscriptions to the “Dykes' Memorial Fund,” may be forwarded to the *Guardian* Office, 5 Burleigh Street, Strand, London; and no doubt the English Papers will soon state where subscriptions may be sent to the “Dr. Gauntlett Fund.”

Yours truly, C. R. BELL.

Brooklin, March 14th, 1876.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

SIR,—I desire to ask a question with regard to the Government Rectories. Did not the Act granting power to the Synods to sell the Rectories' Lands in fact abolish the Rectories? The law declares that “a Rectory or Parsonage consists of the Church and glebe only, for the tythe is an incorporeal inheritance, collateral to the Rectory, and no part of it.”

The interest on the mortgages and debentures (in place of tythes), into which our Rectories' Lands have been converted, are an incorporeal inheritance, but no part of the Rectories. Again, the law says that “A parsonage or Rectory is appendant on *Manors and Castles, &c.*” Now that our “Manors” on which the Rectories were appendant, are gone, and few of them ever had “Castles,” are not the Rectories abolished? If so, what is the status of those holding the “collateral inheritance?”

Yours truly, W. L.

March 18th, 1876.

BISHOP WHITE.

William White was born March 24th, 1747 (old style), in Philadelphia. His father was Thomas White, a native of London, who emigrated to America in early youth. William, in his infancy, was impressed with serious views of religion by a

pious mother; was educated in Philadelphia; graduated at the college in that city in the year 1765. He was induced to make a careful examination of Church Doctrine and Discipline; studied Theology, visited England, and was admitted by Dr. Terrick, Bishop of London, to Deacon's Orders, in October, 1770, and by Dr. Young, Bishop of Norwich, to Priest's Orders in April, 1773. He returned home, and was settled as assistant minister of Christ Church and St. Peter's, and afterwards was rector of these together with St. James' Church.

During the Revolutionary War he was a firm friend of General Washington and his associates, and was elected Chaplain to Congress at Yorktown in 1777 (the English army then occupying Philadelphia) and at one period he is said to have been the only Episcopal clergyman in Pennsylvania.

On the 4th of July, 1784, he took his degree, from the University of Pennsylvania, of D.D., being the first person named for that degree by that Institution. In the same year was held at his residence, the meeting to call delegates to a convention for the union of all Episcopal congregations in America, followed by the meeting of the first convention of the Church in Philadelphia, over which he presided, which adopted the first constitution written by himself.

On the 14th of September, 1780, he was elected Bishop of Pennsylvania, and again visited England and was consecrated to the Episcopacy by Dr. John Moore, Archbishop of Canterbury, assisted by Dr. Wm. Markham, Archbishop of York, Dr. Charles Moss, Bishop of Bath and Wells, and Dr. John Hinchliff, Bishop of Peterborough; and on Easter Day, 1787, he returned home to Philadelphia, and immediately commenced the labors of his Episcopacy, and continued to officiate as a chaplain to Congress till the removal of the government from Philadelphia to Washington, in 1801.

Bishop White died at Philadelphia, July 17th, 1836, in the 89th year of his age, having won the respect and love of the entire community of which he was an ornament and a blessing; and, on the day of his funeral, the stores and places of business were closed,—he being regarded as the only link remaining at the time connecting that generation with the eventful period of the past, in which three individuals had appeared amongst their countrymen who had no superiors amongst men: Washington—as a commander, a patriot and a man; Marshall—as an impartial and upright judge; and White—as a teacher of the Gospel and head of his Church.

There are so many incidents in the life of this eminent Prelate worthy of remembrance and value, that I must beg space to allude to a few only, for the reasons stated—not generally known.

Prior to the year of his death, and subsequent to his own consecration to the Episcopacy, twenty-seven bishops of the Church in America had been elected in the United States, all of whom have been consecrated by Bishop White, excepting one, Bishop McCoskry, of Michigan, who was consecrated during Bishop White's illness.

During Dr. White's sojourn in England, he became known to, and had interviews with, the celebrated men of that period, with some of whom he subsequently corresponded, amongst whom may be mentioned, Dr. Lowth, (Bishop of London), Dr. Samuel Johnson, and Dr. Goldsmith. At the meeting of the first Congress, as

soon as that body organized, and had chosen their presiding officer, Bishop White, being its Chaplain, on offering prayer to the Throne of Grace, George Washington, then a member, was observed to be the only one to kneel!—as if thus early impressed with a sense of his and their dependence on the God of Nations.

Bishop White was also one of the first promoters of the Sunday School in Philadelphia, as early as December, 1790. He being one, with Dr. Rush and others, who formed the Society for its promotion, and being the first signer to its constitution, was elected its President,—an office he held to the day of his death a period of forty-five years.

Bishop White also took an early and decided stand as a conservator of the morals of the people, against the vicious practice of granting marriage licenses without the authority of the law, characterizing its abuse as a cruel invasion of domestic rights and the peace of families; and his letters to Governor Mifflin, which led to the suppression of the practice, are well worthy of the perusal of moralists and statesmen. Indeed the Bishop wrote much during his life; many of the works on the Church, its catechisms, its ordinances, and its controversies, all well known to Churchmen, were considered “text books” of their times, and still are so considered, and safe guides for doctrine and practice.

It is entirely unnecessary to characterize the traits of character so prominently developed in the life and deportment of this truly Apostolic Prelate, except to say, without indulging in panygeric, that it was distinguished by exemplary zeal and consummate prudence, so necessary to save the Church from being wrecked in the tempest of the Revolution, so happily accomplished, at the same time commanding the respect and esteem of the members of his communion as well of others in an unparalleled degree.

This is the eminent prelate and distinguished patriot, and public benefactor whose services and character justly demand that a Monument to his memory should be erected in our Fairmount Park; and it appears that no more appropriate time could be chosen to inaugurate such a design than the present.—*Episcopal Register.*

THE OLDEST BIBLE MANUSCRIPT.

The two most ancient manuscripts of the Bible known are the Codex Sinaiticus of the Imperial Library at St. Petersburg, and the Codex Vaticanus of the Vatican Library at Rome, both of which are believed to have been written about the middle of the fourth century, A. D. The Sinaiticus, so called, because it was obtained (in 1859) from the convent of St. Catharine on Mount Sinai, is supposed by Tischendorf, its discoverer, to be one of the fifty copies of the Scriptures which the Emperor Constantine directed to be made for Byzantium, in the year 331, under the care of Eusebius of Cæsarea. It consists of 844½ leaves of very fine vellum, made either from the skins of antelopes or of asses, each leaf being 14 7/8 inches high by 13½ inches wide. The early history of the Vatican manuscript is not known, but it appears in the first catalogue of the Vatican library in 1475. It is a quarto volume, containing 146 leaves of fine thin vellum, each 10½ inches high and 10 broad. Both manuscripts are written in Greek uncials, or capital letters, are without spaces between the words, and have no marks of punctuation.

RESISTING THE DEVIL.

The chief point in resisting the Devil is to do it decidedly and at once. There was no delay in our Lord's answer to him. He instantly repelled every suggestion of the adversary, just as a man does not wait when a fire has fallen among combustibles, but stamps it out at once.

Some devilish sophistry will be urged by Satan as in the case of Eve, and the longer the tempted listens and answers the more surely will he waver and be lost. Suppose a man is travelling the road toward a groggery, where he has again and again been overcome and made a beast of; and as he travels along something whispers to him that he will be very moderate this time, that he is in a state now to require the stimulant and must have it, but that he will break off by degrees and not drink at all; he knows not, but ought to know, that Satan is talking with him. What should he do? Keep on debating the matter till he makes a decided spring for the door, and the glass is at his lips? No, let him turn right about in the road as soon as conscience whispers that it is the wrong road, and run, if need be, till he has left his evil companion far back. And so with every enticement. If it be wrong in trade, get thee hence, Satan; not one cent dishonestly will I take; I will starve first. If it be to gluttony, "Put thy knife to the throat," says Solomon. If to despondency, rise up and do good to some suffering creature, and it will be like a bucket of water thrown into a well where mephitic vapors have gathered, scattering them at once, and leaving the atmosphere pure. If to delay duty to God, as in a sacramental confession of Christ, take up the duty at once, and the hindrances will afterward appear as a barrier does when it is passed—fermidable in front, but slight in the rear. Decision is the great secret of success against the wiles of the Devil. What a fool and traitor a sentinel would be to suffer a suspicious person to come nearer and nearer to him in the dark, talking with him and persuading him that he was a friend, till he got beyond the bayonet and muzzle of the sentry's gun, knocked it up, slew him and let the enemy into the camp; he should fire at once, if any answer come save the watchword. That Scotch proverb says, "He needs a long spoon that sups kail with the Devil." And the words of inspiration give us many warnings against the first appearance of evil.—*Rev. Wm. H. Lewis, D.D., in the Churchman.*

DEBT BURDENED CHURCHES.

Debt-burdened churches are the rule, not the exception, in America. A few illustrations have been made public. The Episcopal churches are the most in this respect, although perhaps composed of the wealthiest portion of the community. St. Thomas's Church, New York, is said to be hopelessly, and the Church of the Ascension very heavily, in debt. The Church of the Disciples owes \$189,000. The Church of the Holy Trinity owes about \$150,000. The Episcopal Church now lays down the rule that no church shall be consecrated until entirely free from debt; and it is a fact worth noting that not in seven years has an Episcopal church in New York city been consecrated. In Chicago the Park Avenue Church, after the most untiring efforts, has succeeded in reducing the debt of \$120,000 to \$60,000. Nearly all the churches of that city are in as bad or worse pecuniary condition. Even so wealthy a society as the Church of the Pilgrims in Brooklyn has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in the most of the

cities and large towns of the country. It is said that there are more heavily-indebted churches to-day than ten years ago; but worse than that, there is not the anxiety there ought to be to wipe out old debts. The church property in New York city is valued at \$80,000,000. Since the churches pay no taxes on this vast amount, they ought with greater speed to pay off all encumbrances. The Roman Catholics in some of the European countries are often a century in building a church, because they pay as they go. The Press here are urging the same plan amongst Protestants.

CHEERY PEOPLE.

Oh, the comfort of them! There is but one thing like them—that is sunshine. It is the fashion to state the comparison the other end foremost—i.e., to flatter the cheery people by comparing them to the sun. I think it is the best way of praising the sunshine, to say that it is almost as bright and inspiring as the presence of cheery people.

That the cheery people are brighter and better even than sunshine is very easily proved; for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining at all—in spite of clouds and rain and cold all doing their very best to make it dismal? Therefore I say, the fair way is to compare the sun to cheery people, and not cheery people to the sun. However, whichever way we state the comparison, it is a true and good one; and neither the cheery people nor the sun need take offense. In fact, I believe they will always be such good friends, and work so steadily together for the same ends, that there is no danger of either's grudging the other the credit of what has been done. The more you think of it, the more you see how wonderfully alike the two are in their operation on the world. The sun on the fields makes things grow—fruits and flowers and grains; the cheery person in the house makes everybody do his best—makes the one who can sing feel like singing, and the one who has an ugly, hard job of work to do, feel like shouldering it bravely and having it over with. And the music and mirth and work in the house, are they not like the flowers and fruits and grains in the field?

The sun makes everybody glad. Even the animals run and leap, and seem more joyous when it shines out; and no human being can be so cross grained, or so ill, that he does not brighten up a little when a great broad, warm sunbeam streams over him and plays on his face. It is just so with a cheery person. His simple presence makes even animals happier. Dogs know the difference between him and a surly man. When he pats them on the head and speaks to them, they jump and gambol about him just as they do in the sunshine. And when he comes into the room where people are ill, or out of sorts, or dull and moping, they brighten up, spite of themselves, just as they do when a sudden sunbeam pours in—only more so; for we often see people so ill they do not care whether the sun shines or not, or so cross that they do not even see whether the sun shines or not; but I have never yet seen anybody so cross or so ill that the voice and face of a cheery person would not make them brighten up a little.

If there were only a sure and certain recipe for making a cheery person, how glad we would all be to try it! How thankful we would all be to do good like sunshine! To cheer everybody up, and help everybody along!—to have everybody's face brighten the minute we came in sight! Why, it seems to me that there cannot be in this life any pleasure half so great as

this would be. If we look at life only from a selfish point of view, it would be worth while to be a cheery person, merely because it would be such a satisfaction to have everybody so glad to live with us, to see us, even to meet us on the street.

People who have done things which have made them famous, such as winning great battles or filling high offices, often have what are called "ovations." Hundreds of people get together and make a procession, perhaps, or go into a great hall and make speeches, all to show that they recognize what the great man has done. After he is dead, they build a stone monument to him, perhaps, and celebrate his birthday for a few years. Men work very hard sometimes for a whole life-time to earn a few things of this sort. But how much greater a thing it would be for a man to have every man, woman, and child in his own town know and love his face because it was full of kindly good cheer! Such a man has a perpetual "ovation," year in and year out, whenever he walks on the street, whenever he enters a friend's house.

"I just likes to let her in at the door," said an Irish servant one day, of a woman I know whose face was always cheery and bright; "the face of her does one good, shure!"—*H. H. St. Nicholas for April.*

In the Dublin Court of Exchequer on Saturday, in the case of the Attorney-General v. the Roman Catholic Bishop of Cork, the Chief Baron, in delivering the unanimous judgment of the Court, decided that bequests for masses for the repose of souls to be celebrated in private were not charitable, as they could not tend to the benefit of the public, not being celebrated in public. The legacy-duty was therefore payable, and judgment should be for the Crown, with costs.

EASTER SUNDAY.—Easter will fall this year on the 16th rather than on the 9th of April, because Easter day is regulated not by a solar, but by a lunar cycle—the cycle that regulates the golden number. Now, by a solar calculation a day always begins at midnight; but by a lunar calculation it begins at noon. If, therefore, the Paschal noon falls on Saturday, after 12m., it is counted as falling on Sunday, and then Easter day is, under a rule of the prayer book, the Sunday following. This is what happens in the present year. The Paschal moon falls on Saturday, April 8, at 2.43p.m. It is therefore counted as falling on Sunday, April 9, and Easter day is the Sunday following—i.e., April 16.

SOCIAL ENGAGEMENTS IN LENT.—I beg to remind you that Lent will begin on the first day of the ensuing month, March, and to ask that in planning for social entertainments of your own, and accepting invitations to those of others, you bear this in mind. Studiously avoid everything which may cast any discredit upon this season of the Church, or may tend to lessen its opportunities of doing you good. It is to be observed in acts of self-denial and abstinence, of retirement and greater piety, whereby more time and attention may be gained for the higher interests of the soul. I earnestly beg that you will not permit yourselves to be distracted by merely worldly or sensual pleasure from spiritual exercises which are at this time more especially enjoined upon you. See to it, also, that your business and household affairs are so arranged that you may be able to attend upon the more frequent services which will then be held. A little forethought on this subject may materially assist in securing you the proper use and advantage of these Forty Days.—*Rev. Dr. Coleman, in Parish Guide.*

STILL AND DEEP.

BY F. M. F. SKENE, AUTHOR OF "TRIED,"
"ONE LIFE ONLY," ETC.

CHAPTER XLII.

Meanwhile in Madame Brunot's house the anxious hours were slowly passing, and the poor invalid, worn out by the suspense, had fallen asleep at last, leaving Mrs. Parry free to quit her bed-side and come into the room where Mary Trevelyan still sat at the window. She was looking out at the calm clear sky, which now was bathed in all the glory of a beautiful sunset, and she was thinking of John Pemberton's wistful gaze towards it when he told her how his spirit longed for the presence of his Lord.

"He will always be happy," thought Mary, "whether he lives or dies, for his heart is already in heaven," and then her thoughts turned, as they ever did, to her poor Bertrand, and to mournful speculations as to where, even at that moment, he might be.

Mrs. Parry, meanwhile, was walking restlessly about the room, feeling more and more anxious as to the fate of the missing child.

There had been a succession of sharp quick shots heard not very far from the house a short time before; but cannonading and firing of all kinds were so continually going on around them, that it had scarcely attracted their attention at all. Suddenly, however, the door opened, and Valerie burst in, bareheaded, with her long hair tangled in confusion on her shoulders, her dress stained and torn, and her face convulsed with passionate weeping.

"Oh Mary! oh nurse Parry!" she exclaimed; "my Mr. Pemberton! my poor Mr. Pemberton! What shall I do? oh! what shall I do?" and, sobbing, almost shrieking, she rushed to Mary, who had risen, trembling, and hid her face against her, while she clung to her hands.

"What is it, Valerie? dear child, try and tell us!" said Mary. "Where is Mr. Pemberton?"

"Lying on the pavement, Oh, he cannot speak to me; they shot at him, and he fell! They were trying to kill me, and he came between me and the guns! he did it to save me! Oh my Mr. Pemberton! I want him to get up and speak to me!"

Mrs. Parry uttered a cry of dismay, but Mary, white and calm laid her hand upon her arm.

"Do you not hear Madame Brunot calling? she has been awakened and is alarmed; go and tell her Valerie is safe."

Mrs. Parry obeyed, and then Mary made the child drink some wine and water, and when her gasping sobs had a little subsided, she said to her, "Now, Valerie, try and describe to me exactly the spot where Mr. Pemberton is lying; I am going to him at once."

"I will go with you and show you; I want to go to him, my dear, dear Mr. Pemberton!"

"But will it be safe for you? who was it hurt Mr. Pemberton and tried to kill you?"

"The soldiers, because I helped Herr Klein; but they have gone away. Some people came out of their houses when the shots were fired, and they said the men had killed an Englishman, and the English ambassador would be angry, and then the soldiers all ran away and took no more notice of me; and I want to go to my poor Mr. Pemberton; I am not afraid."

"We will go there at once, dear child," said Mary, hastening to quit the room before Mrs. Parry, whom she had purposely sent away, should come back to exclaim against her going out in her weak state of

convalescence. She threw a scarf lightly over her head, took Valerie by the hand, and stole down the stairs and out into the street.

It was a soft lovely evening, calm and peaceful; the western horizon seemed flooded still with liquid gold, while already the shadows were deepening on the earth.

The excited child drew Mary on more quickly almost than her feeble feet could carry her, but they had not far to go.

It had been impossible for John Pemberton to bring Valerie home without passing the ruined house whence Herr Klein had escaped; and there, it seemed, the vindictive soldiers had actually kept watch to intercept the poor child, whom they chose to believe could reveal to them some Prussian plot of treachery. Possibly they might hardly have meant to compass her death, but, as she afterwards told Mary, the moment she came out of the ruined house half a dozen of them rushed out from behind its broken walls, where they had been in ambush, and pounced upon her with shouts of triumph, but instantly Pemberton's strong hands had torn her out of their grasp, and he confronted her foes. Then ensued a terrible struggle, of which Valerie was never able to give any distinct account. Mary was now about to learn what had been the fatal result. She saw, as they advanced, a group of persons standing in a circle on the pavement, a short distance from the ruins, among whom she recognized one of the English gentlemen associated with the Society for the Relief of the Sick and Wounded, and several officials from the police-station. They made way for her as she came near, and then she saw that on which they had been gazing. John Pemberton lay stretched out on the stones, his calm face upturned to the sunset sky, whose glory fell upon it with a soft pure light. His dark eyes were fixed upon the blue depths above his head with an intense full-orbed gaze, that seemed pregnant with meaning, and his pale lips were illuminated with a bright and joyful smile such as they had seldom worn in his days of life and energy; yet radiant and peaceful as was his countenance it bore the unmistakable stamp of that great change which gives a solemn grandeur even to the features of the child who has passed through the mystery of death. It was so few hours however since Mary had seen him full of animation and spirit that it seemed almost impossible for her to believe he had been finally severed from all the conditions of humanity. She stood watching him for a few minutes in silence, and then looked round appealingly to the Englishman.

"Is he really quite gone?" she whispered.

"Quite," he answered, sorrowfully; "he must have died instantaneously; he is shot through the heart. His little messenger Pierron, who was hovering near him, as usual, saw the deed done, and came at once to summon me. I hurried here as fast as a carriage could bring me; but I saw at once that no human aid could avail him. I can do no more now than arrange for his removal, and afterwards for his interment, which, in the present state of the city cannot be long delayed."

"Let him be brought to our home," said Mary—"to Madame Brunot's—till you are obliged to take him away; we have a right to ask it, for he was our truest friend."

And so it was arranged. In a room on the ground-floor of their house he lay that night and part of the next day, where Mary and Valerie went continually to kiss the kind hands that could labour for his

fellow-creatures no more, and to lay bunches of snowdrops and violets on his quiet bier, while the little children played round his bier, fearless of the gentle presence that was only associated in their mind with thoughts of love and tenderness.

At noon on the following day he was borne forth, and taken to a sunny corner of the vast realm of the dead at Pere la Chaise.

Mrs. Parry could not leave the invalid, who had been greatly shaken by the terrible events of the previous day; so Mary Trevelyan and Valerie alone stood side by side, and saw the earth heaped over the heart that had been so pure and true. When at last they turned away, leaving no trace of the noble, faithful friend, save one little additional mound among the thousands that are gathered there, little Valerie burst into a fit of uncontrolled weeping, while Mary walked, calm and silent, by her side. After a time the child looked up into the fair tranquil face, and said, half indignantly, "Are you not sorry to leave him all alone in that strange place, Mary?"

"Dear, I cannot grieve for him," she answered, gently; "for I knew that he has gained his heart's desire. Though we have laid his body down alone in a foreign country, his happy spirit is safe in his native land of paradise."

"But he will never speak to us again, or help us as he used to do."

"No, Valerie! and I well know what we have all lost in him. I cannot think how we are to go on without his protecting care. But would it not be very selfish to wish him back in this sad world, away from the blessed home where he has found his Lord, because on earth he can labour for us no more?"

"I will try not to fret, if it is selfish," said Valerie; "but I shall miss him, oh so much!"

And poor Mary, glad as she was for his sake that his longing wish was granted, could echo that lament with all her heart. Who, in truth, could miss his generous help as she would, who had depended on him alone for sympathy and succour in that which was the very life of her life?

Since the second disappearance of Bertrand Lisle, which had been followed by the total absence of any tidings of him, every one but Mary herself believed that he must have succumbed to the fever from which he was suffering, especially after his exposure to the cold of that winter's night; but she never faltered in her conviction that, had he died, she would have known it in the innermost depths of her spirit, by the powerful instinct of her own faithful love.

All the time that she lay helpless on her sick-bed she knew that John Pemberton had persistently sought for him, in obedience to her wishes, though without the least hope that any good could result from it; and now she was well aware that there was no one left but herself on earth who either could or would take up the quest.

Yes, she stood alone—alone, with her constancy to that one love; but her heart only grew the stronger on his behalf from the sense that all others had forsaken him; if he were alive at all, it was certain that he must be in Paris; and if in Paris in its present state, it was equally certain that he must be in pain and suffering; therefore, as she passed out from the gate of Pere la Chaise, and left her only helper in his quiet grave, she took the solemn resolution that she would devote all the strength and power which yet remained in her weakened frame to ascertain the fate of Bertrand Lisle, and bring him succour, if it could yet avail him.

CHAPTER XLII.

Mary Trevelyan's first step in her difficult undertaking was to visit in succession the various hospitals of Paris, all of which had ambulance attached to them for the succour of the wounded; and one and all were filled to overflowing. It would not be easy to describe how much it cost Mary, with her peculiarly retiring and quiet nature, to go thus alone from place to place searching the ranks of the sick for the one face she so pined to see. But, in the disorganised state of the capital, there was nothing remarkable in a young girl presenting herself, either at the barracks or on the ramparts, in search of a missing friend; and thither Mary fully meant to go, at least to make inquiries, if her search through the hospitals proved of no avail.

Nearly a week was thus occupied in going from one scene of suffering to another, and still she found not a trace of her lost love to cheer her in her painful pilgrimage. At last she came, in the course of her search, to the hospital of Notre Dame de Pitié, where she had herself worked so long in the early part of the siege; and here she was brightened by the warm welcome which her little friend Marthe bestowed upon her the moment she saw her.

"Ah, Mademoiselle Marie!" she exclaimed; "I have so often wished for you, and wondered why you did not come back to us. I thought perhaps you had gone home to paradise; for you are a little saint, you know! Where have you been?"

"I have been very ill, dear Marthe, and in great trouble, or I would have come to see you."

"Ah, you do look ill—so thin and pale; but, for the matter, we shall all soon be walking skeletons, if this terrible siege goes on much longer. We live on corn and rice, and have very little else to give even our patients, now we have eaten up all our cats."

"What! even the pretty tabby that you were so fond of!" said Mary, with a sad smile, "Surely, you did not arrive at making her serve for your dinner!"

"Ah, but I did! She was a charming cat, and most caressing in her ways; but I ate her myself, my dear friend. I am stout, and I require nourishment." And, truth to tell, Marthe's appearance strongly conveyed the impression that either the cats or some other condiments had nourished her frame very satisfactorily. "Are you coming to work with us again, my dear?" she continued.

"Some day, perhaps, I may," answered Mary; "but for the present I must devote myself entirely to the search for a friend of mine who has been missing some weeks. I fear he is lying ill somewhere; and I thought he might have been brought to your ambulance."

"Come and see," exclaimed Marthe, catching her by the hand, and drawing her on to the sheds where the sick were lying; and once more she made her sad inspection from bed to bed, but with the usual result: Bertrand Lisle was not amongst the sufferers there. Mary felt more than usually desponding when she found that it was so; for this was the last hospital on her list, and even her strong faith in her own sympathetic instincts could not altogether save her from the terrible misgiving that she should never find her Bertrand, unless she could look through the graves in Pere la Chaise or Montmartre. This thought brought silent tears to her eyes, as she sat down to rest for a few minutes on a seat in the courtyard, and her distress was quickly noticed by the shrewd Marthe.

"Tell me all about him, my dear child," she said, taking a seat beside Mary; "and perhaps I shall be able to help you. Who

and what was he? and how did he disappear?"

Mary was thankful to catch at any advice or assistance that could be given her: and she at once told the quick-witted little woman all the circumstances of Bertrand's stay in Paris, so far as she knew them, and of his flight, under the pressure of a sudden shock, from the Church of the Trinity.

"You mean that he was quite delirious when he made his way into the streets that night?" asked Marthe.

"Yes, quite; there could be no doubt of it. He was quite in high fever, and had been light-headed through the day."

"Then, tell me, have you sought him at the Salpetriere?" said the nun.

"No," said Mary, eagerly; "I did not know anything about it. Is it a hospital?"

"At the present moment it is, because they have an ambulance attached to the institution, like the rest of us; but at ordinary times it is simply a refuge for the aged and the poor, and also—mark this—for the insane. It seems to me more than likely that whoever met your poor friend wandering about that night in a state of delirium would conclude he was insane, and consign him at once to the Salpetriere. Probably the police took him there."

"Oh, Marthe, let me go!" exclaimed Mary, starting to her feet; "I feel sure you are right; I believe I shall find him at last. Oh, how can I thank you enough!"

Mary was moved quite out of her usual calmness, and seemed hardly to know what she was saying, as, with trembling hands, she tried to tie on her hat, and hastened to the gate.

"Well, well!" said Marthe, with a comical smile, "it seems these quiet English people can excite themselves sometimes. This monsieur will not come back to life for nothing, if he is found."

But Mary was too much agitated to heed her playful sarcasm. She had quickly embraced the good woman in French fashion, on both cheeks, and was already at the outer entrance, telling Pierron, whom she had enlisted in her service, and who was waiting for her there, to call a cab for her as quickly as possible. She was soon driving away, while Marthe waved her adieux; and Mary went on with a glow of hope at her heart, which she felt had at last a foundation in reason. At length she had reached the outer lodge of the vast building, the Salpetriere, which shelters within its walls hundreds of those who are suffering from almost every form of earthly misery. The porter admitted her, but she found, as she had expected, that it would be necessary for her to see the director before she could ascertain if any one answering to the description of Bertrand Lisle had been admitted into the institution. She had to wait some time before he was at liberty, and she walked up and down the gravel walk in front of the door, looking up with longing eyes at the stout old walls. At last the tedious delay was over, and she was ushered into the director's room. He soon became interested in her simple quiet account of the long search for Bertrand Lisle; and the hope she now felt that he might have found shelter in the Salpetriere, and the unmistakable emotion and anxiety which showed itself even through her self-controlled manner, touched the business-like official so much that he was ready to spare no pains to ascertain if indeed the friend she sought was numbered among the thousand inmates of this hospital refuge.

"I am nearly sure that we have had such a case as you describe," he said; "but I can ascertain on referring to our books. I am not certain that he is still with us." "Mary's heart had almost ceased to beat.

Could it be that she was about to lose the trace of him once again, when she had seemed so near success? She sat white and breathless, but still as ever, while the director ran his finger down column after column of the official book. Suddenly he clapped his hands.

"Ah! here we have him, I do believe." And he read out from the page: "No. 724; officer; brought by the police; supposed to be insane; found to be suffering from brain fever; attended by Dr. Cruvilliers for eight weeks; convalescent; gives his name as Bertrand de L'Isle, but speaks with a British accent, and looks like an Englishman."

"Look at this case, monsieur," said the director to the doctor, pointing to the entry in the book—"what can you tell this lady about it? is the patient still here?"

"Yes; he has quite recovered from his attack of brain fever, but it has left a weakness of the lower limbs which renders him perfectly helpless for the present, though it is a mere temporary result of his illness. I have kept him here because he seemed to have no friends to whom he could go; and in the present state of Paris he is likely to get better nourishment with us than he could elsewhere; but a change would do him good; he is very melancholy."

"Perhaps the visit of this lady will make an improvement in that respect," said the director, glancing with a smile at Mary, who had started to her feet, and was standing with heaving chest and trembling lips, and eyes full of joyous light. "Will you conduct her to him at once, monsieur?" he added.

"Willingly," said the doctor. "This way, mademoiselle." And with quick, short steps he hastened down a long passage; while she followed, hardly able to bear the tumultuous throbbing of her heart in its intense thankfulness.

"Monsieur de L'Isle is not able to walk," said the doctor, "but I have had him carried into a small private garden we have for our own use, where he can enjoy the air and sunshine undisturbed by the other patients. It is here you will find him," he continued, opening a door in the corridor, which led out into a small enclosure; "but I will not intrude upon your happy meeting, mademoiselle." And standing aside to let Mary pass out, he made her an elaborate bow, closed the door behind her, and departed. Mary advanced a few steps, and then caught hold of the branch of a tree to support herself, as the strong tide of feeling swept over her, and made her trembling knees bend under her.

Bertrand was reclining in a wheel-chair, with his face turned in the opposite direction from where she stood; he was gazing at the flight of a bird that was winging its way high up over the smoke of the cannonading, as if it sought to leave the beleaguered city far behind it. The wistful sadness of his look seemed to show how gladly he too would have escaped from the spot to which his weakness confined him; but although he was pale and thin, and the sunny brightness of his face seemed dimmed, there was little change in the familiar countenance which had haunted Mary's thoughts by night and day for so many dreary months. She stood there trembling, seized with a sudden timidity. Now that the goal of all her hopes was won, perhaps Bertrand would not wish to see her, she thought; he did not love her; he had left her for Lurline. Though Lurline was false, it did not make herself more dear; might he not mistake her motive in seeking him? The courage failed her altogether to move a step nearer to him. How long she might have stood there it were hard to say; but fortunately the bird which Bertrand was watching soared finally out of sight. He

lowered his gaze, and slowly turned his head; then his eyes fell on the slight graceful figure, the sweet fair face, with its tender, touching expression, so wistful and yet so timid, and instantly there flashed into his look a rapture which was unmistakable, even to her trembling heart. He uttered her name with a cry of joy, and, forgetting his helplessness, he made an effort to start from his chair and rush to her, but his limbs failed him, he sunk back into it again, and could only stretch out his arm, exclaiming, "Oh Mary, Mary, my darling! come to me! can it be possible, is it your very self?"

Then she went to his side, and, as he seized her hands, and clasped them in his own, he let his head fall down upon them, and she heard him murmuring words of thanksgiving to the compassionate God, who had let him look upon her face again.

(To be Continued.)

OPPOSITION TO GREAT INVENTIONS.

Tradition says that John Faust, one of the three inventors of printing, was charged with multiplying books by the aid of the devil, and was persecuted both by priests and the people. The strongest opposition to the press has, however, been presented in Turkey. The art of printing had existed three hundred years before a printing-press was established in Constantinople. From 1629 to 1740 that press issued only twenty-three volumes. It was then stopped, and did not resume its issues until after an interval of more than forty years. About 1780 a press was established at Scutari, and between 1780 and 1807 issued forty volumes. Again its operations were suspended, and were not resumed until 1820, since which time it has worked more industriously than heretofore, although fettered with the paternal oversight of the Turkish Government. The ribbon-loom is an invention of the sixteenth century; and on the plea that it deprived many workmen of bread, it was prohibited in Holland, in Germany, in the dominions of the church, and in other countries of Europe. At Hamburg the council ordered a loom to be publicly burned. The stocking-loom shared the fate of the ribbon-loom. In England the patronage of Queen Elizabeth was requested for the invention, and it is said that the inventor was impeded rather than assisted in his undertaking. In France opposition to the stocking-loom was of the most base and cruel kind. A Frenchman who had adopted the invention, manufactured by the loom a pair of silk stockings for Louis XIV. They were presented to the French monarch. The parties, however, who supplied hosiery to the court caused several of the loops of the stockings to be cut, and thus brought the stocking-loom into disrepute at headquarters.

Table forks appear so necessary a part of the furniture of the dinner-table that one can scarcely believe that the tables of the sixteenth century were destitute of them. They were not, however, introduced until the commencement of the seventeenth century, and then were ridiculed as superfluous and effeminate, while the person who introduced them to Europe was called *Furcifer*. They were invented in Italy, and brought thence to England; napkins being used in this country by the polite, and fingers by the multitude.

The saw-mill was brought into England from Holland in 1663; but its introduction so displeased the English that the enterprise was abandoned. A second attempt was then made at Limehouse, and the mill was erected; but soon after its erection it was pulled down by a mob.

Pottery is glazed by throwing common salt into the oven at a certain stage of the baking. This mode of baking was introduced into this country in 1690 by two brothers who came to Staffordshire from Nuremberg. Their success and their secrecy so enraged their neighbours that they were compelled to give up the works.

The pendulum was invented by Galileo, but so late as the end of the seventeenth century, when Hooke brought it forward as a standard measure, it was ridiculed, and passed by the nickname of *swing swang*.

THE "POOR PRISONER" OF THE VATICAN.

William Howitt, who is now upwards of eighty, resides in Rome with his wife, Mary Howitt, the poetess, who is engaged upon a work which necessitates her residing in the Italian capital. Mr. Howitt has written a remarkable letter respecting the Pope, in which he says the American Catholic clergy were anxious that the Pope should send something to the Philadelphia Exhibition, so the Pope has consented to send a few specimens of mosaic and of tapestry. Cardinal Antonelli is commissioned to say that he would send more but for his "financial straits," and "the unfortunate deprivation of his States, of which he has been the victim." Mr. Howitt hereupon exclaims, "The humbug! All this is in true beggars' whine, which the church has made universal as far as its rule has extended. Deprivation of his States has been the finest thing in the world for him. Those States only contained three millions of inhabitants, not so many as exist in London by a great deal. He has now no longer the expense of them, but their unfortunate deprivation has been made the means of working on the feelings of the whole Catholic universe, and of pouring into his coffers treasures such as his predecessors in their most halcyon times never possessed. The fiction of his miserable imprisonment, with his lying on rotten straw, the open sale of little bundles of these fabled straws in most Catholic countries, the photograph of him peeping through his prison bars, with a soldier, with musket and bayonet fixed, on each side of him—all these outrageous lies have drawn an actual river of gold from the bosoms of the silly Popish pelicans that far outrivals the ancient Pactolus. The priests, by such means, have drawn not merely from the stupid rich, but from the millions of poor girls—servants and workwomen—their few pence, which should have gone to the savings-bank or to buy them comforts, and these arts of priestly robbery have been enforced by the assurance of eternal damnation if they did not do all possible to relieve the sufferings of the holy father. By these infamous means no less than twenty millions of francs have been poured into the Papal chest during the year of jubilee just passed, and all this described as the voluntary tribute of the faithful! And all this time the King of Humbugs, this so-called miserable prisoner, has been living in a palace of eleven thousand rooms, crammed with such wealth as never before was collected in one place, not even in the Bank of England. Treasures of gold, of silver, of all precious gems, of the most beautiful and noble works of art, statues, pictures by the finest masters, bronzes, coins, medals, crosses sparkling with the most valuable diamonds, rubies, emeralds, etc.; vessels and ornaments in silver and gold of the exquisite workmanship, by such masters as Benvenuto Cellini, by the richest arras and tapestries, all these arranged in gal-

leries miles in length, and this wretched prisoner attended by hundreds of guards in an old costume very much like our Windsor Beefeaters, and by crowds of cardinals, monsigneurs, archbishops, bishops, priests, and lacqueys without end. As for money, besides the 20,000,000 francs paid in for Peter's pence and jubilee indulgences in 1875, the imbecile ex-Emperor of Austria has left him 3,000,000 dollars, and rich arras and gold vessels to adorn his chapel. The Duke of Modena, the father-in-law of the ex-King of Naples and Count Chambord, has made him his heir, and it is said he will derive £10,000 sterling from that source annually. The last English aristocratic dupe, Lord Ripon, has lately arrived in Rome, bringing him a present of £10,000. A Belgian senator has brought another little present of £8,000 sterling. A silly old lady has lately left him half a million of francs. French pilgrims have brought him silver statues of the Virgin which, on a spring being touched, opened their arms and showered down streams of gold, and one Madonna even gave birth to a silver baby, to the Pope's great delight; and all this in the short space of one year. And yet he has the unparalleled impudence to tell the Americans that he cannot send much to their exhibition because of his poverty!"—*Weekly Review*.

THE ANNUAL RATE OF MORTALITY IN OTHER FOREIGN CITIES, according to the most recent weekly returns, was—Bombay, 27; Madras, 42; Paris, 80; Brussels, 26; Amsterdam, 27; Rotterdam, 29; the Hague, 26; Copenhagen, 27; Christiania, 35; Berlin, 24; Hamburg, 24; Breslau, 26; Munich, 33; Vienna, 29; Buda-Pesth, 43; Rome, 36; Turin, 29; Alexandria, 41; New York, 28; Brooklyn, 27; and Philadelphia, 24.

ALCOHOLIC STIMULANTS DURING EXPOSURE.—Dr. T. Lander Brunton says in the *Practitioner*:—Where men are subject to great and prolonged exposure to cold, experience has taught them the danger of taking spirits while the exposure continues. My friend Dr. Fayer told me that when crawling through the wet heather in pursuit of deer on a cold day he offered the keeper who accompanied him a pull from his flask. The old man declined, saying, "No, thank you, it is too cold." The lumberers in Canada who are engaged in felling timber in the pine forests, living there all winter, sleeping in holes dug in the snow, and lying on spruce branches covered with buffalo robes, allow no spirits in their camp, and destroy any that may be found there. (?) The experience of Arctic travellers on this subject is nearly unanimous; and I owe to my friend Dr. Milner Fothergill an anecdote which illustrates it in a very striking way. A party of Americans crossing the Sierra Nevada encamped at a spot above the snow line, and in an exposed situation. Some of them took a good deal of spirits before going to sleep, and they lay down warm and happy; some took a moderate quantity, and they lay down somewhat but not very cold; others took none at all, and they lay down very cold and miserable. Next morning, however, those who had taken no spirits got up feeling quite well, those who had taken a little got up feeling cold and wretched, and those who had taken a good deal did not get up at all; they had perished from cold during the night. Those who took no alcohol kept their hearts warm at the expense of their skin, and they remained well; those who took much warmed their skin at the expense of their heart, and they died. But while alcohol is thus injurious during prolonged exposure to cold, the case is very different after the exposure is over, and its administration may then be very beneficial.

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