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The Church Herald.

Vol. 5—No 33.]

[CHURCH CHRONICLE OF THE MARITIME PROVINCES, VOL. VI, No. 3.]

TORONTO, THURSDAY, JANUARY 15, 1874.

[Whole No. 241.]

Current Events.

Ecclesiastical.

—The Omaha *Guardian* for this month says:—A Congregational minister of high standing has applied to the Bishop for admission into the ministry of the Church.

—The Diocesan Council of Wisconsin, will hold a special meeting on the 11th of February, to elect a successor to Bishop Armitage. Among the names mentioned in connection with the office are the following: The Rev. Drs. De-Koven, Kemper, Keene, Ashley and Hugh Miller Thompson.

—The following resolutions are to be moved at a public meeting in St. James's Hall, under the presidency of Earl Russell, on the 27th proximo:—"1. That this meeting desires to express to his Majesty the Emperor of Germany a deep sense of its admiration for his Majesty's letter to the Pope, bearing date September 3, 1873. "2. That this meeting unreservedly recognises it to be the duty and right of nations to uphold civil and religious liberty, and therefore deeply sympathises with the people of Germany in their determination to resist the doctrines of the Ultramontane section of the Church of Rome. "3. That the chairman, in the name of the meeting, be requested to communicate these resolutions to his Majesty the Emperor of Germany and to the German people."

—The last number of the London *Guardian* contains the following: Even ecclesiastical peace is no part of our Christmas news. Bishop Cummins of Kentucky lately seceded from our sister Church in the United States, on the ground of the increasing departure of both the English and American Churches from Evangelical Christianity. He has since gone a step further, and founded, on a very small scale, a "Reformed Episcopal Church." English Churchmen are sorry to hear of this; and American Churchmen, we may assume, will be in their turn sorry to hear that a meeting of the English Church Union an Archdeacon has expressed his opinion that the time has come for him, and some other clergymen who share with him a really embarrassing position, "to break with the Bishops." Our Bishops make mistakes occasionally, like other men, but we are not ready for an Archidiaconal, as contrasted with an Episcopal Church. Archdeacon Denison, of course, must be the master mind wherever he is. He gets on quite as well with Bishops as he would with either Pope or Presbytery.

—The last number of the New York *Church Journal* has the following: The *Christian at Work* says:—Dr. Cummins is exciting a world of comment. Some say he is a hero, a martyr, a Luther; others that he is a traitor and an outlaw. It will be demonstrated before long just what he is. "It will not be demonstrated" till the Day of Judgment. That is the view of a Christian, whether at work or at rest. The notion that success decides such questions, that applause, crowded and stamping congregations, hurrah in the newspapers and general bluster and blare, decide that a man is a hero, or a martyr, or a saint, is a poor foolish unbeliever's notion—the notion of people who have no grasp on realities, no faith in things not seen. The notion that what the world calls "failure," is real failure, and proves a man a traitor or an outlaw, that such failure is not the grandest success, sometimes is spiritual blindness. The notion that the eternal question of life, and time, and humanity, are decided by the morning papers, is a notion common enough, but hardly the notion for a Christian.

Miscellaneous.

—Ship building has been active on Puget Sound the past season.

—Another barbarian war is threatened in the colony of Natal.

—There is much anxiety about a threatened famine in Bengal.

—A wealthy New York lady supports eight poor families at an expense of \$10,000 a year.

—It is said that fifty-two ex-Confederate officials occupy seats in the House of Representatives.

—The frequency of railroad accidents is again exciting the attention of the British press.

—Hon. Caleb Cushing has been appointed Minister to Spain in place of Daniel E. Sickles.

—The Railroad strikes still continue on a few of the Western roads, and there are threats of more.

—The Rev. Mr. Bonham, the 'missionary' of Central New York, was to

leave last week for Europe, to attend the mission in London.

—New Zealand has invited Joseph Arch to visit that country, with the view of inspecting its advantages for agricultural emigrants from England.

—The officers of the British navy have subscribed a large sum to be expended on a wedding present to the wife of their brother officer, the Duke of Edinburgh.

—The Commissioners of Emigration report that since 1789 there have landed at the port of New York 8,779,174 immigrants; during the year 1873 the number was 277,901.

—New Jersey had laws restricting the running of railroad trains on Sunday. Last year these were repealed. This Winter in the Legislature of that State a strong effort will be made to have the old law restored.

—Baltimore will not admit girls to the High School under twelve years of age. It thinks that below this limit the children would have to undergo a process of mental forcing which is very injurious, and quite opposed to the complete development of their minds.

—It is stated that Bishop Niles of the Episcopal Diocese of New Hampshire has just been made an American citizen. Though residing in the country for many years, he had not until lately been naturalized.

—The alleged reply of the English Government on the subject of an Arctic Expedition, as reported may convey an erroneous impression. Mr. Gladstone requested that he might be furnished, in writing, with the reason for the despatch of an Arctic Expedition, before receiving a deputation on the subject.

—The Halifax *Citizen* says: Mr. Carvell has issued a circular to all the railway employees, asking them to sign a pledge to abstain from intoxicating beverages after the first of the year, and to form themselves into a temperance society. This idea has been well received on other lines, and a large proportion of the men on our Provincial road declare their readiness to sign and keep the pledge.

—Shortly after the Boston fire, the employees of a large firm in that city, of their own motion, proposed a reduction of salaries. Their generous offer was accepted. Since then the business of the firm has prospered, and last week the partners presented each of their clerks with a check for the full amount of the pay surrendered, and announced that all the salaries had been put back to the old figures.

—It is asserted that since sentence was passed upon Marshal Bazaine rigorous measures have been adopted by the authorities to prevent his escape from the Trianon, and communication with persons outside has been greatly restricted. His hours for receiving his wife and family, his meals, and the time for taking exercise, are regulated by the police, and nothing can reach the Marshal—either letters, papers, or food—without having first been subjected to the strictest examination. It is expected that the prisoner will be despatched to his place of confinement without delay.

—Joseph Arch addressed a meeting of three thousand people at Birmingham Town-hall, last month. He said he had never advised his fellow-labourers to resort to violence, much less incendiarism. His object had been to bring down no single class in the country, but to upraise and elevate the agricultural labourers, and place them in their true position.—It was not long since England knew nothing about the labourer except when a paragraph appeared in the police news, saying that he had knocked a rabbit over. If the farmers had grievances they must look to the landlords to redress them, and if the land were rented dear the rent must be lowered. The lack of tenant-right had a great deal to do with the bad cultivation of the land. The labourers must be enfranchised, and then they would be educated, and some of the questions which now perplex the country would be nearer solution. If the farmers of England did not yield the just demands of the labourers, they would be brought to their senses when it was too late.

—The *Science of Health* says well and truly: "Precocity in children is to be deplored, not encouraged. A dull, sleepy child sometimes makes the best man. The business of childhood is to grow, rather than shrivel up in school and die. Would not a little physiological training be more useful than so much Greek, Latin and rhetoric? Precocious boys and girls should not be kept in school, but out-of-doors—in the garden, on the

farm, in the play-ground, rolling hoops, flying kites, riding horses, climbing hills—all in moderation—and, if properly fed, clothed and trained, they will learn enough later in life. They should also sleep abundantly. Children grow most when they sleep best."

—It is proposed in England to establish a national school of cookery, in connection with the annual international exhibition at South Kensington. An influential meeting recently held for the purpose of advancing the project agreed to the following resolutions: 1. That such a school should be at once founded, to be in alliance with school boards and training schools throughout the country. 2. That the aim of the proposed school should be to teach the best methods of cooking articles of food in general use among all classes. 3. That an association should be formed with the intention of making the school self-supporting. 4. That it would be prudent to secure a capital, say £5,000. The provisional committee, containing some very eminent names, were authorized to take the necessary measures to establish the school by means of shares, donations, and guarantees. In time it is expected that schools of this description will be established in all the great towns of the kingdom.

—The death of the Queen Dowager of Prussia is looked upon as a national loss, and a general mourning of six weeks is ordered, together with the closing of all theatres, music-halls, and places of amusement for a week. The deceased Queen was on a visit to her two sisters at Dresden, both of whom are also, curiously enough, Queens Dowager. The widow of the late King John of Saxony was a twin sister. Queen Elizabeth was a princess of Bavaria, born in 1801, and married in 1823,—first by proxy at Munich, and then by religious ceremony, thirteen days later, at Berlin, to Frederick William IV., the late King, and brother of the present Emperor. She was a strict Roman Catholic when she married, but, after six years of wedded life, she embraced her husband's religion. Her marriage was a childless one, and the Queen devoted herself to public works of charity, and her private benevolence caused her to be greatly beloved. She was very much respected by the present Emperor, and it was feared at first that the news of her somewhat sudden death would injure his recovery from indisposition. Since her widowhood in 1861 the Queen resided at Sans Souci, or at her castle at Stolzenfels, on the Rhine.

—The *Times* correspondent at Sierra Leone, writing on the 5th, says on the subject of the Ashantee war, that owing to the great difficulty found in obtaining transport at Cape Coast Castle, and to the impossibility of constructing the railway to the Prah in time to be of any service for the present campaign, a Control officer has been sent to Madeira with instructions to purchase as many bullocks trained to harness as he can obtain:—Yellow fever of a very virulent type has broken out at Bonny, and all the steamers which recently called at that port caught the infection. The Ambriz had fourteen deaths on board from yellow fever before reaching Sierra Leone. A strict quarantine has been established both here and at Cape Coast. The danger of those who may be returning sick or wounded from the Gold Coast is largely increased by this outbreak of fever. Captain Glover was at Adda, quite prepared for an immediate advance into the interior. Captain Sartorius, with a body of Houssas, and assisted by the forces of Attah, the King of the Eastern Akims, had been despatched to watch the north-western frontier of our eastern districts. He was also holding in check the turbulent Quowhoo tribe, who were inclined to assist the Ashantees. The Awoonlahs, a tribe dwelling on the eastern bank of the Volta, and who for some years past have given us much trouble, were openly assisting the Ashantees, and had supplied them during the war with large quantities of ammunition and salt. The Awoonlahs, and their neighbours the Awamloos, would probably be the first enemies Captain Glover would have to deal with:—If they attempt, as is expected, to stop his progress up the Volta, he will, with the force now at his disposal, be able to very summarily dispose of them. Captain Glover's camp at Adda has been joined by Tackee, the King of Acora, with all his forces, and by the Kreepee and Krobe tribes. These tribes, especially the Kreepees, suffered very severely from the Ashantees during the invasion of their territories in 1868, 1869, and 1870. They are now eager for revenge. When

Captain Glover advances into the interior he will have with him, independently of the disciplined force of Houssas which he has raised, at least 20,000 native allies.

—From the *Daily Telegraph* January 5th inst., we condense the following in reference to the trade of St. John N. B. The generally prosperous condition of the trade of St. John during the past year is very gratifying, and not the less so because there are no present indications of a relapse, but everything seems to indicate that during the current year our trade will be greater than ever before. In the first place, it will be observed that the exports of lumber for 1873 are largely in excess of those of any previous year. Our lumber exports to South America, show a gratifying increase over that of any previous year, being nearly double that of 1872, and for the first time, for many years, we sent three cargoes of deals to France. The most startling exhibit, however, of the trade of the year is that contained in the exports of our deals to England. We sent across the Atlantic in 1873 no less than 208,724 m. of deals, or sixty-two million feet more than we exported in 1872, and thirty million feet in excess of any previous year. Some idea of the magnitude of this enormous mass of lumber may be gathered from the fact that it would be sufficient to make a platform ten feet wide and nearly four thousand miles in length. The tonnage cleared with lumber for Great Britain during 1873 amounted to 258,148 tons, or about eighty-seven thousand tons in excess of the tonnage cleared for the same ports in 1872. Of the remaining shipping which cleared from St. John, lumber laden, during the past year, 36,912 went to the West Indies, 23,886 to the United States, and 11,391 to South America. Our South American trade, which has only been in existence for a few years, is growing with great rapidity, and must soon acquire large dimensions. There are also other markets for our lumber which we hope to see opened shortly, and in reference to which we shall have something to say hereafter. Our forests contain many useful woods which we have not hitherto made available for export to any extent, but which must in the future become valuable. There are also many wooden manufactures which we believe must shortly become articles of export. We can see no reason why our whole export trade in manufactures of wood should be confined to box shooks. Turning from our exports to our imports we may observe, that while the former during the past year show a large increase over 1872, the latter have fallen off very considerably. Those who are believers in the "Balance of Trade" idea will find great comfort in this. When the details for our imports for 1873 are placed before the public it will be found, that the falling off in imports is chiefly in articles of luxury, and that as regards articles of prime necessity, we have not imported less but rather more in 1873 than in the previous year. For instance, take the case of breadstuffs. In 1873 we imported more flour by 23,500 barrels, more corn meal by 10,000 barrels, and more oatmeal than we did in 1872. We also imported nearly as much corn. We have, however, the consolation of knowing that of our total import of flour nine-tenths grow on the soil of Canada. We imported last year 244,963 barrels of flour, of which 218,637 barrels were the produce of Canada. In 1872 we imported 62,524 barrels of United States flour, last year we only got from them 26,856 barrels. With improved facilities for communication with the Upper Provinces the necessity for our importing any breadstuffs whatever from the United States will entirely cease. We also hope to see the time when we shall require to import much less food than we do now.

—A correspondent of the New York *Times* at Santiago de Cuba thus relates how the remaining passengers of the captured steamer *Virginus* were saved from the Spanish bloodthirstiness. On the 7th of November the remainder of the passengers were to be executed—fifty in all; but on the morning of that day an English man-of-war, the *Niobe*, arrived in port. The captain on coming into the harbour, did not salute the Spanish forts. He was in his boat before his anchor touched the bottom, and on landing proceeded straight to the Governor's house, and peremptorily demanded that the executions should cease. The Governor at first declared that he had no right to interfere, but the captain said that in the absence of an American man-of-war he would take the responsibility of protecting Ameri-

can citizens, and guarding the honour of the American flag. It is said he gave the Governor-General his choice between yielding to his demands or having the city bombarded, and the Governor accordingly gave way. Only for the arrival of the *Niobe* there can be no doubt but that the fifty would have been shot that afternoon. All the Americans in port were loud in praise of the manner in which the captain of the *Niobe* acted. I ascertained a few days after his arrival that he came in answer to a telegraphic message from the American Consul, sent after the massacre of Capt. Fry and the crew, asking to have an American man-of-war despatched to Santiago de Cuba. There happened to be no American man-of-war at Kingston at the time, but the commander of the *Niobe* immediately got up steam, and even though he had not his full complement of men, many of them being on shore, without delay started for Santiago de Cuba. One of his first acts was to compel the Spaniards to remove the American flag from the place on the deck of the *Tornado*, where it had been thrown about and trampled upon for days, more like a rag than a flag. He also compelled the Governor of Santiago to furnish him with five copies of the official proceeding in regard to the trials—one for himself, one for his Commodore, one for the American Government, one for the British, and the remaining one for the American Commodore. When concluding his story, Mr. Coffin assured the reporter that the Spanish authorities somehow seem to have no respect for the American Government, and do not hesitate on the slightest pretext to insult the American flag.

—The *Daily News* correspondent describes a night in camp at Assayboo, in the Ashante War district. He was there with Mr. Commissary Baker, in charge of coming and going stores. These, says the correspondent, kept coming in to his address at a rate to demand twenty times the bearers he could hope to raise:—Four tons and a half did that unfortunate man receive betwixt daylight and darkness, beef and pork. With the last convoy came an explanation. Bearers to forward it were to come back from Akroful, the next station. Thus relieved in mind, though with direful foreboding, Mr. Baker retired to bed, as cheerfully as might be. The stores had overflowed his little rooms, and stood piled up in the street without. I made a bed of rice boxes, and lay on the top. Lieutenant Cockrane, R.N., whom I had last seen in the abandoned Ashantee camp, stretched his mattress blankets on the floor, and we sought forgetfulness of bile, headache, and sun-fever, in sleep. Need I say the night was black as velvet, that the ragged gaps called windows seemed to be hung with funeral palls, that the Assayboo hyena, a well-known beast, screamed himself hoarse in the clearing, and that the *cicadas* sang like charity children? About 10 p. m. their slumbers were disturbed by a soft rustle, which grew and grew, as one listened, louder and louder, shriller and quicker, until the rustle became a roar, and a deluge burst in upon them. It was an African thunderstorm with rain:—From point to point I dragged my bed, wading the swamp which once had been our floor. In vain—Mr. Baker and Mr. Cockrane had selected the only spots that made attempts to keep the water out, and under their pancake umbrella they drowsily bemoaned our common fate. Suddenly great commotion in the corner; Mr. Cockrane is cheyving a toad which was leisurely traversing his face. The toad is found, and pitched through the window. Exclamation on the part of Mr. Baker!—a lizard has fallen on his feet. All the foul beasts inhabiting our cracked walls are abroad, seeking dry quarters. We begin to discourse of centipedes and scorpions. I graphically describe that fearful creature, surely the most horrible of created things, the West African *taranula*, of which I killed a fine young specimen at Cape Coast last week. General shudders and sudden wakefulness. I catch a centipede approaching my bed with undulating wriggle. Irruption of a marine officer, flooded out, come to seek comfort in companionship. The unfortunate sailors are reported to be sitting desolate upon their clothes, with waterproof sheets wrapped around them. Oh, it was a night to recall those pleasant prophecies we heard in England from stay-at-home gentlemen, who declared the Ashantee campaign to be "a picnic." Again and again the flood came down, after a break. The thunder shook our walls, and the lightning! I want an epithet for the lightning; but no one could supply one who had not visited West Africa.

ECCLESIASTICAL INTELLIGENCE.

FOREIGN.

ENGLAND.—A meeting of the English Church Union was held at Freemason's Tavern on the 16th ult. Archdeacon Denison offered a resolution endorsing a memorial to the Archbishops and Bishops of the Church of England on the subject of certain refusals to license curates, declaring that annexing novel conditions to the licensing of curates is not just nor equitable; and to revoke a curate's license without proceeding against him, is a straining of power. He appealed to the laity to assert their rights, and suggested if a remedy be not obtained, the putting of "Catholic laymen," in the place of the curates. He closed by saying "it is time for them (the laity) to speak out and let the Bishops know that they are prepared for this, that if remonstrance fail, as fail I am afraid it will, it is the opinion of this Union that it is time to break with the Bishops." Col. Bagnall recited several instances like those alluded to in the memorial, and said "it seems to me that many of the Bishops have from the beginning opposed every advance that has taken place in the Church." Captain Lowrie said that although the blow had been aimed at certain honoured and devoted priests, yet in reality it was a direct attack upon the rights of the laity. Mr. A. W. Lindsay wanted the wording of the resolution changed, so as to demand what they asked as a right. The Rev. T. R. West counseled persistence in the employment of inhibited curates in spite of the Bishops. It was then decided to draft a petition to the Convocation, to be sent at the assembling of both Houses.

The Christian Evidence Society is about to issue a magazine, called the *Christian Evidence Journal*. The object is to maintain the truth of Christianity as revealed in the canonical Scriptures of the Old and New Testaments.

Mr. Thomas Brassey has been discoursing to his constituents at Hastings on the duties of the Church in relation to labour, neither agreeing with the Bishop of Oxford that the clergy should hold themselves apart from the question, nor with Mr. Llewellyn Davies that they should distinctly range themselves on the side of the working classes. But he advises the clergy to make themselves thoroughly acquainted with the scientific aspect of the subject, and to be ready when occasion offers to refute all economic or other fallacies (and there are plenty of them) which may be presented on either side. No class is so well qualified as the clergy to form and give expression to a sound judgment on the question, after careful study of it, from previous culture, opportunity of observation, and independence of position. Dr. Littledale in the *Contemporary Review*, rather contends for the inculcation by the clergy of those elementary principles of morals on which the relations of Capital and Labour ought to depend. In either case there is an approach to nearly the same conclusion from a different standpoint. The advice, and any result which it might produce, would soon be lost sight of, if a conflict is hurried on by the formal aggregation in two hostile camps of the world of capital and labour. But it may have time to work, and other educational influences may come into operation, if by abstinence from hostile demonstrations, even under the provocations which the employers allege, the outbreak of the antagonism of classes can be delayed.

IRELAND.—The Rev. Lord Plunket publishes a long letter, in which he criticises somewhat severely the address lately published by the Committee for Defence of the Prayer Book. The early history of the movement for revising the Book of Common Prayer is traced out, approvingly, though not unfairly; and considerable stress is laid on the fact that the Regius Professor of Divinity (Rev. Dr. Salmon), although not himself a revisionist, deemed it absolutely necessary, instead of resisting the agitation, to join in it, with the ulterior design of "guiding it into a safe channel." Then came the appointment of the Revision Committee, "chosen by the Synod as fairly representing the various views of Irish Churchmen." That committee, having laboured indefatigably for two years, has presented to the Synod a scheme of revision which even English High Churchmen have described as unexpectedly moderate; and a portion of that scheme (with certain modifications) has been provisionally accepted by the Synod. And yet, now, at the eleventh hour, an organization has been formed, whose object it is, not to assist those who are engaged in the arduous task of trying to keep the stream of Revision within its proper limits, but to build up a barrier right across its onward course. Now, I desire to give full credit to the motives of those who have thought right to lend the sanction of their names to this effort. But to many of them I would venture, with all respect, to say just this much—that if from the necessities of their position it had been their lot, as it has been mine, to become intimately acquainted, in the discharge of public Church duties, with the mani-

foldings which the interests of unity and claims of brotherly love alike require us to adjust, they would, I feel sure, agree with me in the solemn conviction that an attempt, at this late hour, to dam up the stream of revision, can only tend to flood the Church with a new deluge of strife. They would, I doubt not, come to the conclusion that if such an effort be persevered in, "the Church of Ireland (in the language of this very declaration) cannot possibly have peace, and may not long survive." Lord Plunket proceeds to argue from the language of the protest published by the Prayer Book Defence Committee, that the numerous persons who have signed that protest have bound themselves in such a manner that they cannot even use any revised Prayer-Book, although there may be nothing in that book to which they may conscientiously object. He considers that such persons must, therefore, separate themselves from the worship and the labours of their brethren of the Church of Ireland. The reply of Archdeacon Lee to this letter is so brief and pointed that it must be given in his own words:—The changes which the revisionists seek to introduce in the Prayer-book are either important or unimportant. If they are important, it is precisely in order to avert such changes that our organization has been formed. If they are unimportant—such as spoiling the Grammar, or marring the rhythm of our Liturgy—we equally desire to oppose innovations so frivolous and so vexatious.—*Guardian*.

SCOTLAND.—There is to be again an election of Bishop for the Diocese of Argyle and the Isles. Provost Cazenove is again to be brought forward, and the decision of the court with regard to the previous election is according to Canon III.: No person can be held as duly elected unless he have the votes of an actual majority in each Chamber, of those present; and accordingly that no election took place either on the 31st of July or the 8th of October last.

GERMANY.—The Dusseldorf correspondent of the *London Guardian* says: The new Pastoral of Bishop Reinkens, in answer to the Pope's Encyclical, has been sent to me. It is a long document, and the present busy season is an awkward time for translating, but as early as possible I will send you either a summary, or a full translation of it. I have also heard, from an authoritative source, that Professors Dollinger, Friedrich, and Messmer, have been constituted a sub-committee on the reunion question, in order to open up a correspondence with the Anglo-Catholic Society on the points of agreement and separation between the Old Catholics and the English Church.

On the first Sunday in this month Professor Friedrich held the first Old Catholic service at Carlsruhe in a Protestant church. The event created much interest, and the church was filled with a congregation of 3,000 people, among whom was Prince William of Baden.—A crowded meeting was held in the afternoon, one of the Ministers of State being present. The congregation at Carlsruhe is prepared with a priest as soon as it can be constituted.

ITALY.—Rumour fixes upon the following as some of the new Cardinals to be appointed at the consistory of the 22nd:—Mgr. Chigi, the Papal Nuncio in Paris; Mgr. Falcinelli, Vienna; Mgr. Oreglia, Lisbon; Mgr. Franchi, Madrid; the Primate of Hungary; Mgr. Tarnoczy, Archbishop of Salzburg; Mgr. Cardoso, of Lisbon; Father Tarquini, a Jesuit; and Father Martinelli, of the Augustinian Order. Another despatch adds the Archbishop of Paris, the Archbishop of Cambrai, and the Bishop of Valencia; but, on the other hand, it is added that the Pope has refused to make Mgr. Dupanloup a Cardinal. The correspondent of the *London Post* says:—The reports of the expropriations and confiscations having had a very unfavourable effect on the Pope's health are much exaggerated. Pius IX. has had a troublesome cold for several days, but that has not prevented him from going to pay a visit to his "maestro di casa," Signor Spagna, who had a fall on Tuesday while walking across the Cortile dei Papagalli. This old gentleman is of about the same age as the Pope, and has been his "maestro di casa" ever since Pius IX. was Bishop of Imola. They have gone through a number of events since then together, each in his own place, and now they are really old friends, both rather shaky, but very fond of each other, as was proved by the Pope's going in person to ascertain how far his "maestro di casa" had suffered from the fall.

The Rector of the American College has remitted to the Pope the sum of \$25,000, contributed by the faithful in the United States.

In reference to the Pope's late Encyclical, the *English Churchman* has the following: Never did Hildebrand or Boniface issue a more assumptive document. Pio Nono writes as if he had a Divine command to build up or destroy all temporal kingdoms. He has no idea of the divine authority of kings as well as of Popes, no notion of reconciling their co-ordinate authority in a due subordination. The King must make his neck a foot-stool for the Pope, and concede to the tiara a dignity surpassing

that of the Imperial diadem. The Emperor of Prussia, the magistrates of Switzerland, and the King of Italy, are held up to public opprobrium as the arch-offenders. In the meanwhile the struggle goes on increasing in bitterness as in obstinacy. There can be but one end. The autonomy of the empire and the civil rights of the citizens themselves are jeopardized by these intolerant usurpations of the Popes. To yield would be the dethronement of the Princes, and the destruction of the fabric of civil society. In reference to this encyclical letter Sir George Bowyer, the ever-ready champion of the Pope, has entered his protest against Earl Russell presiding at a meeting shortly to be held in Exeter Hall, for the purpose of expressing sympathy with the policy of Prince Bismarck. Lord Russell, in reply, declares his conviction to be that the time has come, foreseen by Sir Robert Peel, when the Roman Church disclaims equality, and will be satisfied with nothing but ascendancy. To this ascendancy, openly asserted to all baptized persons, and therefore including our Queen, the Prince of Wales, our Bishops and Clergy, he refuses to submit, and he declines the Pope's temporal rule over Ireland.

AUSTRIA.—By the votes of the Ultramontane majority in the Tyrol Diet a committee has been appointed to draw up a new school bill for that province, and the committee has prepared a measure the provisions of which are described as "in glaring opposition to all the liberal school laws of the Empire."

SWITZERLAND.—The Federal Council has decided to hand the Papal Nuncio his passports, in consequence of the Pope's last Encyclical letter.

VICTORIA.—The annual session of the Church of England Assembly commenced on the 21st October. A new diocese, that of Ballarat, comprising the western half of the colony, was to be constituted, and the Bishop of Melbourne, Dr. Perry, intended proceeding to England about March next for the purpose of selecting a Bishop for the new diocese. An endowment of 20,000*l.* for the bishopric had been secured.

UNITED STATES.—A Communion Service was presented by a citizen of New York city to the church in Alameda, California.—The Rev. Mr. Bonham has closed for a time his mission labors in Central New York.—The motion to file a supplementary bill in the Cheney case, is denied.—Extensive alterations have been made in St. John's church, *Notre-de-Grace, Maryland*.—We could not bring ourselves to abbreviate the account of the anniversary services in Christ church, Boston.—The venerable edifice has associations dear to the heart of every American Churchman.—The fine new church of St. Paul's, Muskegan, Mich., was used for the first time on Christmas Day.—The Bishop of Missouri received as a Christmas gift an elegant set of Episcopal robes.—A new church was opened at Paulsboro, New Jersey, on the 31st ult.—The "Bread and Beef House" is the name of an excellent institution established in connection with the Anthon Memorial church in New York city. The Orphans' Home and Asylum held its twenty-second anniversary on the 30th ult. The Rev. Mr. Stauder makes an earnest appeal in behalf of his Italian mission in New York.—The Rev. Dr. Spaulding was consecrated Bishop of Colorado, with jurisdiction in New Mexico and Wyoming, on the 31st ult., at his parish church, Erie, in the Diocese of Pittsburgh.—The Church Home in Rochester, Western New York, presents a gratifying and encouraging report.—*Church Journal*.

CANADA.

TORONTO.

MINDEN.

Christmas day was duly respected in the back-woods mission of Minden. In the little village the shops were closed and a larger congregation, than before during eight years, assembled at St. Paul's Church. The following Tuesday the Sunday-school was entertained, and the ever-welcomed Christmas-tree did its part to delight children and parents and friends. In the midst of the eventide festivities, an intermission was taken advantage of by the ladies of the church to present the Rev. Frederick Burt with a gold watch, accompanied by an affectionate address as "a token of the esteem" which is borne to their clergyman by churchwardens, and members in general of St. Paul's congregation. The address expresses the hope that "the same happy relations which have bound people and clergyman together for so many years ay long continue." Mrs. Peck and Mrs. Curry made the presentation. Rev. Mr. Burt acknowledged the handsome gift in appropriate terms on his own part and for Mrs. Burt who with him had borne so great a share in the "burden and heat of the day" of mission life.

CHRIST CHURCH, BRAMPTON.

The above church on Christmas morning, owing to the indefatigable efforts of its incumbent and a few lovers of the church, presented a cheerful holi-

day dress. Evergreens, tastefully arranged, ran around cornices and windows, adding, with their deep green hue, a beauty to all they touched. The effect of all the nicely arranged devices and decorations can only be fully realized by those who turned their steps as worshippers to Christ Church.

"Hark! then roll forth at once the mighty tones from the organ,
Hover like voices from God, aloft like invisible spirits,
Like as Elias in Heaven, when he cast off from him his mantle,
Even so cast off the soul its garments of earth;
and with one voice
Chimed in the congregation, and sang an anthem immortal."

After matins the incumbent of the church, Rev. Mr. Middleton, delivered a Christmas discourse from John iv. 14. In this parish the Christmas offerings were as follows:—Brampton, Christ church, \$88 50; Edmonton, St. John's, including delegates, (\$20), \$22 75; Campbell's Cross, \$20 41; total, \$131 66; also a large quantity of Christmas fare.—Com.

ST. MATTHIAS TORONTO.—CHRISTMAS FESTIVAL.

The Convocation Hall of Trinity College was, on Tuesday 30th ult., densely packed (as well as the adjoining vestibule and corridors) by an enthusiastic gathering of the parishioners for the distribution of prizes, the allotment of Christmas free gifts, carol-singing &c., The Rev. R. Harrison conducted the proceedings, assisted by the churchwardens (Messrs D. B. Read and C. C. Foster), Major Shaw, the superintendent of the Sunday-school (Mr. J. Way) and others. About 150 prizes were distributed, and two very handsome trees disburdened of their profusion of treasures, to the great delight of the young people, who were also provided with a bag of sweets &c., each by the generous donation of the family of Rev. F. J. S. Groves of Carleton. The management of the trees was in the hands of Miss Shaw (teacher of the senior class of girls), Miss Groves superintending the decorations, and Miss Read the music. As usual in this parish, the persons thus responsible for the different parts of the proceedings, were ably and heartily assisted by a strong corps of sidesmen, teachers, and other friends. Among those present were Rev. Dean Ambery, Messrs G. B. Kirkpatrick, J. F. Cross, and a number of ladies from other parishes in the city.

ST. GEORGE'S CHURCH, TORONTO.

On the 2nd inst., one of the most successful festivals that ever occurred in this city, came off in the beautiful Sunday-school house of St. George's church. The room was decorated with evergreens, and the children were ranged on one side of the little chancel, at the east end of the room, to the number of about 250, on seats reaching from the floor to the lofty ceiling. Behind a screen formed of British flags, was a beautiful Christmas tree, fully twenty-feet high, covered with presents consisting of beautifully dressed dolls, whips, whistles &c., and about a hundred tapers, ready to be lighted for the occasion. When the children, who had been under training for several weeks by a very competent choir master, had sung some carols most sweetly, and a reward was presented by Archdeacon Fuller to the best pupil in each class in the school, the Christmas tree, with its hundred tapers all lighted and glistening through its deep green foliage with the presents that made many an eye sparkle, was wheeled forward amidst the plaudits of young and old. "Santa Claus" then appeared on the scene, and after telling us how much he delighted to distribute his gifts to "good little boys and girls" he set to work with a will to hand the 250 presents with which the tree was covered, to one and all. Young and old seemed to enjoy the evening and some of the old folks seemed as young as ourselves. At any rate we were all very much obliged to Mr. Boswell and his staff of teachers, who gave us and the great crowd who filled the spacious school-house such a nice entertainment, and many of us felt that when Christmas comes around again, may Mr. Boswell be again to the fore.

ONE WHO WAS THERE.

January 1874.

ST. MATTHIAS CHAPEL, TORONTO.—OPENING SERVICES.

Soon after the formation of this Parish in the west end of the city in April 1873, the vestry resolved to build without delay an edifice ultimately to be used as a parish school or hall but meantime capable of being used as a church. The result is a handsome red and white brick chapel capable of accommodating 350 or 400 people, and carried out in the most correct style of gothic architecture. It is under one roof, the east end being appropriated to the purpose of a chancel flanked on either side by vestry and organ chamber. The elevation of the elaborate west front, and the interior view of the chancel are unique: and the reversible seats, of peculiar construction and excellent finish, are remarkably adapted for the varied requirements of the place itself. The chancel is furnished with a Holy Table of striking proportions, a reredos very neatly constructed, and a carved stone credence shelf. On the south side is an arcade of three sedilia in recess, whose moulded and carved wood work as well as that of the choir and organ chamber, is very good. Add to this that the building is remarkably well lighted with gas cornice brackets, and a row of seven jets along the top of the reredos: that the west windows are filled with

lead lights of two neutral tints in patterns, and that there is a good prospect of a handsome stained glass east window; that a bell, organ, and font are already in use—and it will be seen this comparatively poor congregation have reason to congratulate themselves upon the achievements of the past few months. The building, having been tastefully decorated, was opened for Divine Service on Sunday morning, the sermon being preached by the Bishop, and the service rendered by the incumbent (Rev. R. Harrison) assisted by Rev. F. Bethune of Port Hope. The building was well filled both morning and evening, chiefly by the parishioners. The whole of the hangings, texts &c., were in the proper colours, and with the proper sentiments and emblems of Christmas and Epiphany; a very chaste white Frontal with crimson and gold trimmings, and having an encircled star for monogram, being conspicuous on the table. We have rarely heard anywhere a more hearty and united responding, and better congregational singing; or seen a more decent reverence in the act of public worship displayed particularly in adherence to the Rubrics. We understand that a great deal of this is due to Mr. H. Cameron of the Synod office, who has been indefatigable in training the children of the congregation in the musical parts of the service.

HURON.

APPOINTMENTS.

Rev. Dr. Caulfield, for many years rector of the Church of St. Thomas, in St. Thomas has been appointed by the Bishop rector of All Saints, Windsor. The vacancy in St. Thomas has not been yet supplied.

THAMESFORD.—PRESENTATION.

On Tuesday the 30th ult., a large donation party consisting of Church members and others visited St. John's parsonage, for the purpose of spending a happy evening with the incumbent and family, and passing Christmas compliments in the usual friendly and hospitable manner. Each one seemed to vie with the other in acts of kind appreciation. Prominent among the entertainments of the occasion, was the presentation of a handsome cutter worth sixty dollars, and buffalo-robe worth fifteen dollars, to the incumbent Rev. W. Daunt M. A., as a token of regard and esteem. A very complimentary address accompanying the presentation, was read by John Johns Esq., Churchwarden on behalf of the generous contributors. On Thursday the 1st inst., a number of young ladies and gentlemen members of the choir of *Crumlin congregation (Draney's Hall)* a station not long since organized and which constitutes the fifth of his mission—also greeted the parsonage and spent a very agreeable evening in a series of enjoyment similar to the above, at the close of which, Mrs. Daunt was made the recipient of a purse of twenty-six dollars, as a New Year's Gift presented on behalf of that congregation.

CHAPTER HOUSE OF THE CATHEDRAL OF THE HOLY TRINITY, LONDON, ONT.

The arrangements for defraying the expenses of divine worship in the Chapter House have been completed. From the first conception of the design by his Lordship the Bishop, of the building of a new Cathedral, it was designed that the pews would be unappropriated; that it would be a diocesan church, accessible to all; and now that the Chapter House, having been completed, is used *pro tem* as a church the design of unappropriated seats is carried out. Firstat a meeting of a few of the principal supporters of this new church, and then the following day, the first of 1874 the envelope system was adopted, and promises of a liberal support, through it, have been given. There had been a small endowment—a third of \$2000, the surplus of the St. Paul's Rectory Endowment Fund, and the offertory expected will amply meet all expenses. There are not a few promises of a dollar a week, and many promises of smaller sums.

At the meeting there were appointed a finance committee, secretary, treasurer, &c. Not being a parish, but territorially part of St. Paul's, they of course have not regular parish officers as vestry, Churchwardens, delegates to Synod, &c. Huron College Chapel is in connexion with the Cathedral, the Principal of the College, Rev. Dean Boomer, being Dean of the Cathedral. The Sunday-school continued to be held at the chapel, under the superintendence of Mr. T. W. Dyas, and divine service there on Sunday afternoons, Rev. H. Halpin, officiating minister. The service of the Chapter House is choral. Though some pew-holders and others, formerly of St. Paul's have connected themselves with the house of worship, we only miss them from the old church, by the absence of the familiar faces of fellow worshippers. There is not we believe a pew to be obtained for rent in the body of the Church of Old St. Paul's.

The old system of appropriated pews seems to be doomed here. The free pew system had some months trial before the opening of the chapter. With the first day of the departed year, it was commenced in St. George's Church and is carried on in the Memorial Church;

and it now is adopted in the Chapter House—not a new invention but a returning to the old ways.

PORT BYERSEE.

The annual distribution of prizes of the Memorial Church Sunday-school took place at the church on Friday evening, 27th ult. There were about sixty children present; the church was well filled with parents and friends. After the prizes were given to each child, a beautiful Bible was presented to the Superintendent, Mr. Holmwood, by the Rev. Mr. Wray, on behalf of the town, as a small token of their love and esteem. Rev. Mr. Wray gave a very interesting discourse, addressing the children and parents. Miss Wray presided at the organ, assisted by her two sisters, and gave us a rich treat.

TRINITY CHURCH, NORWICH, COUNTY OF OXFORD.

This church had been for some time undergoing some alterations, as is pretty often the case with our Canadian Churches. The little church that is large enough to meet the wants of the early settlers, is in a few years found too small, and not perhaps as truly an ecclesiastical structure as its builders may have desired, but such as they were able to build in the circumstances of the country at the time, or they then look back to the churches of the home country in which they were wont to worship, and they too will have one worthy to be called an English Church. Thus was it with the good people of Norwich. Though they have not now built a new church they have so much improved the old one that it seems as if it were new. Among the most notable of the improvements was the enlargement of the chancel, adding very much to the interior appearance of the building and removing the restriction of very narrow limits from this most important part of a church. The church was reopened for divine service on the 21st ult., the Rev. Canon Hinks of Ingersoll, and J. W. Baylis of St. Paul's London had been both expected to take part in the very interesting service, but were prevented by circumstances. The consequence was, the whole duty was left to the parish minister, Rev. W. S. Mills; his sermons, morning and evening, were appropriate to the occasion and highly appreciated, time and circumstances evidently stirring the hearts of pastor and people.

On Christmas day there were two services in the renovated church, now beautifully decorated by the ladies of the parish for the happy festival day. There were wreaths of arbutus vitæ, hemlocks and other Canadian evergreens.

This old custom of enwreathing our churches for Christmas is fast becoming universal throughout the diocese, even in country parishes. We have had tidings of such welcoming of Christmas from several places, among others from the parish of St. Paul's Clinton. St. James's in Westminster wore its bright wreaths of Christmas rejoicing—its first Christmas.

NOVA SCOTIA.

CHRISTMAS FESTIVAL.—PRESENTATION.

(Our Church Herald.)

Yarmouth, January 2nd 1874.—On Tuesday last, Dec. 30th, I had the pleasure of attending a Christmas Festival given to the Scholars of the Sunday School of the Parish of the Holy Trinity in their new School House, which was formally opened and dedicated on the afternoon of Sunday last. The school house, situated in the centre of the city a short distance from its parent church, is a large and commodious wooden building.

To the north and opening into the school room, is a large room, containing the library of the school and to be used as a place of meeting for the ladies' sewing and Church Literary Societies, the last of which, by the way, is rapidly becoming most influential in educational matters. This room is connected with one immediately above, to be used by the Ladies as a kitchen, by winding stairs and an elevator.

At about 3 o'clock in the afternoon the young folks began to assemble and amuse themselves by games &c., until about five o'clock when, under the leadership of the Superintendent, Rev. J. Roy Campbell, we had some Christmas Carols, all of which were very well delivered. Then followed an address from the Rector, Rev. J. T. Moody; then refreshments; more singing; and a short Polytechnic exhibition.

At about eight o'clock the Superintendent was waited upon by Messrs. Plant and Bingay when Mr. Bingay read the following address:—

YARMOUTH, N. S. Dec. 30 1873.

Reverend and Dear Sir: On behalf of the Sunday School of this parish of the Holy Trinity, we beg leave to present you with these slight tokens of the great love, respect and esteem in which you are held by the teachers, members and scholars of this school, over which you have now been superintendent for upwards of eight years.

Wishing you the compliments of the season and with the kind regards of all connected with our school.

We remain, Revd. and dear Sir, sincerely yours,

ROBERT W. PLANT,
BUSKIRK BINGAY.

Mr. Plant handed the presents, a silver fish-slice and fork in one case and a set of forks, dessert and table spoons and a gold pen and holder in another, to the Superintendent who, being completely taken by surprise, was unable to reply in more than a few words of thanks.

After this the young folks began to go home and after a short time nothing remained but the remembrance of a pleasant time, which, I hope and trust, will be last-

ing, until next Christmas will give us again an opportunity of passing a similarly happy time. Thanking you for your space and wishing you the compliments of the season, I remain, etc.

Jubilee Column.

The New Year's Prayer.

BY MRS. R. N. TURNER.

"How bright the sunshine is, mamma,
This happy New Year's morn,
And I feel just as full of joy
And blithe as on the dawn,
For last night when I went to sleep
I dreamed a little dream,
It was not fancy I am sure,
So real did it seem.

"I thought that when we went to bed
The sky was dark and drear,
And we were cheerless too, mamma,
And full of lonely fear,
Our home had lost its happy look,—
Don't cry mamma dear, so,
For though the comfort may have gone,
'Twill come again I know.

"For in this happy dream of mine,
Though night closed dark and sad,
Yet when the sun's first beams appeared,
We both were strangely glad,
For all the air was full of joy,
A happiness unknown
To us, mamma, for Oh, so long!
Into our home had flown.

"It must have been the glad New Year
Arisen from the old,
I'm sure, for us, my dear mamma,
It doth some blessing hold,
And I will ask our Father, now,
To send the New Year light
Right down into our home once more,
And make it warm and bright.

"Dear Lord, bless papa, whom we love,
This happy New Year's Day,
And keep the evil, which we dread,
Forever more away.
Let Thy dear light shine in his heart,
And make it true and strong,
O guard him every day and hour,
And keep him from all wrong!"

The father paused before the door,
And heard the simple prayer,
His face was changed, and grief and pain
Had stamped their record there;
But those sweet words have kindled hope,
And conquered every fear,
So for that happy hour once more
Has dawned a glad New Year!

DORA DINGLE'S CHRISTMAS PLUMS.

BY DERYN FAUCH.

CHAPTER II.

Little Dora woke on Christmas morning with a happy feeling in her heart. The moment her eyes were open, she called out.

"A merry Christmas to everybody, papa, mamma, grandmamma, Geraldie, and all. Oh nurse, weren't 'the waits' beautiful! Please let me scamper over my dressing, just for this morning, you know; and you won't be so dreadfully particular over my hair, as you always are; will you? because I want to be as quick as quick can be; and I do so want to go and tell mamma all about last night. Oh dear! how can I ever have patience to wait!"

Nurse was very kind, and hastened the dressing as much as possible; and down flew Dora, without waiting for her brother Gerald, who was in almost as great a hurry as herself; they were to have their meals in the dining-room on that day, and this was considered one of 'the treats.'

When Dora had told her mamma the history of 'the waits,' she began another of all her hopes and longings; then danced round the room, nearly tumbling into the fender twice; so that she was told she really must sit down to wait quietly for prayers. So Dora sat and looked at the holly behind the pictures that were hanging round the room, and the pretty wreath on the clock on the mantel-piece, the bunch on the chandelier, and the mistletoe over the doorway; and she thought Christmas 'a beautiful time,' and asked Gerald, who came in with his papa, if he didn't think it was going to be 'a happy day.'

The little boy, whose curly head was so full of Christmas plum thoughts, that he couldn't think of anything else, said, "If I det my orae ess, it is appy."

When prayers and breakfast were over, Dora's papa took her on his knee, and talked very nicely to her about Christmas being the birthday of the Saviour; and of the joy it had brought to the world; and of how, in the midst of our happiness we should try to remember all this, and not only remember it, but do something to show our love and gratitude to the kind Father who gave us such a precious gift.

"What will my little girl do," he asked, "to show her love and thankfulness to God?" Dora looked down, and said in a very low voice,

"I will try ever so hard to be good; and I shall put my new half-crown that grandmamma gave me on my birthday, into the alms bag to-day in church; that it may go to buy plum pudding for some poor children who haven't got any."

Her father wouldn't let her see him smile, for he knew she had spoken straight from her heart; so he said,

"I am glad, dear child, you are not satisfied with making promises only; we should all be willing to give to God, especially at such a time as this; I am sure grandmamma will think you are spending your half-crown wisely. And what will little Gerald do?" he added, turning round to the small man, who was waiting to have a "ride a cock-horse" on his father's foot.

"Me'll div a alf trown too;" lisped he, climbing up.

"But Gerald, you can't give one," said Dora, "you haven't one in your money box, you know."

"Pa'll div me one," said the boy, hopefully; "won't oo pa?"

"But then it won't be you who'll give it," urged his sister; "it will be papa."

"Well," said Gerald, with a great burst of generosity; "Me'll div my rottin' orse."

"But how can you give what you haven't got?" asked Dora again; "besides you can't put a rocking-horse in the alms bag."

"Me'll div my soos and sots; they mine; eh pa!"

"What!" cried his mamma, laughing, "and go barfoot! poor little tootsies, without shoes and socks!"

"Neb mind," bravely said Gerald, "Ma'll div Deraldie nover ones; noo ones, eh Ma?"

"I know what my little man will do," said papa, putting his own arm round the child; "Geraldie will learn to be a good boy, and leave off screaming when he is put into his bath every day; and when he is told to be quiet, he will try to mind, and be good always, every day, won't he?"

"Ess," said the child, nodding his flaxen head; "and pa'll be a dood boy, too, won't he, and have pie now, and div Deraldie rottin orse, twit twit, fore Dora and all."

"Fie, fie," what a selfish little man!" cried papa, shocked; is this my son, my little boy, who is going to be good always?"

"Me's dood," said the child, "and me want rottin orse; and Dora shall ide behind Deraldie all day long, and oo too pa; and ma, and drama, and all; aint Deraldie dood boy now—dooder than Dora, too?"

Grandmamma came into the room now; she was not very strong, and did not usually come down stairs till after breakfast. She was Gerald's great defender in all his troubles and sorrows, battles and conflicts. "I'll tell drama," was, he thought, a fearful threat. He slept from his father's knee now, and rushed up to get his good morning kiss; while Dora and her papa had some more quiet talk; and mamma went off to the "blue room," where the Christmas plums were lying all about, waiting to be made into a pie. Such a lot of packages, some big, some little, some round, some square; one great big one that looked remarkably like a rocking-horse, with a tuft of white horse hair sticking out of the brown paper that covered it nearly all over. A few packets were lying on a side-table wrapped in pink or white tissue; they looked very tempting indeed. The room was quite a large one, and in the middle of it stood a dining table that had been made very long;—oh so long!

Then mamma went to work in earnest; she put on such a Christmas face, and Christmas smiles were playing all over her mouth, and brimming over into pleasant words, as she gave her orders to the two servants who were helping to make the pie.

Presently in came papa, and he did wonders. He seemed to know the best places for everything, and settled and arranged the plums in such a capital way, that mamma said, "There, that is very nice; we shall really have a famous pie."

Then papa said, "Now for the pie crust." So they brought it; and what do you think it was made of? You could never guess, I am sure; so I must tell you. It was of white satin! worked in colored silken threads; yellow with age too—for it had been made hundreds of years before, by one of the maids of honor to the Lady Anna Boleyn, before she married the king of England. And this white satin coverlet was very precious to Dora's mother, it had belonged to her family ever since it had been made.

And now the "pie" was made; stuffed full of "plums;" and the church bells were ringing out merrily for morning service; and Dora's voice was heard on the stairs calling out: "It's Christmas Day! Oh, how joyful! Hurrah for the Christmas Pie!"

(To be continued)

TO THE PRESIDENT AND BOARD OF DIRECTORS OF THE EMIGRATION AID SOCIETY OF THE COUNTY OF LINCOLN AND DISTRICT OF NIAGARA, IN CONNECTION WITH HAMILTON AND THE GOVERNMENT OF ONTARIO.

GENTLEMEN,—

On my return from Europe on Emigration duty, it is necessary for me to render to you a detailed account of my labours and expenses connected therewith as your Commissioner.

After my appointment in July last it was necessary for me to obtain all needful information in order to prepare myself thoroughly for this most important duty.

I first applied to our Ontario Government and received all the information in their possession relative to my undertaking. On Monday, the 8th day of September last, I left Niagara by boat for Europe, calling at Toronto, Ottawa, Montreal and Quebec on our Governments' Hon. Commissioners, and received letters of introduction, maps, pamphlets and all directions necessary for my missionary tour on emigration in Europe.

On the 13th day of September I took my passage on board the Steamer "Prussian" for Ireland and Liverpool,

and sailed at 11 a.m., and arrived after a pleasant passage on the ninth day at 6 a.m., at the green banks of sweet old Ireland, all on board rejoicing at the beautiful sight. We delivered mails and passengers, and proceeded down the beautiful coasts of Ireland and Scotland to Liverpool, where we arrived on the tenth day at 6 a.m. with great rejoicing. We all breakfasted on board at 8 a.m., and at 11.40 a.m. I took train for London (200 miles), and passed through the most delightful country I ever saw. It may well be called a Paradise. I arrived at magnificent old London at 5.30 p.m. on the 23rd of September, making the whole passage in less than ten days (2,618 miles).

On the 24th September I called on the Dominion Commissioner at his office in London, 11 Adam St., Adelphi, and delivered letters of introduction and directions from our Government's Commissioners of Emigration, the Hon. Mr. Pope, and A. McKellar.

I immediately called upon Mr. Williams, at the Boys' Refuge, in London, to secure fifty or one hundred boys for the farmers in Canada, but failed on account of the high rate of passage (£4 15s. sterling). He said he would let me have what boys I required and could get good situations for at the same reduced rates of passage as farmers and their sons and daughters (£2 5s.), and would wait until Spring, when no doubt the passage rate will be reduced.

I was then immediately put in communication with the Labourers' Union in Berkshire and Cambridge by a Government agent who was just returning to Canada; and in the course of six days I had the promise of seventeen farm families all ready to place themselves under my direction, and be shipped for St. Catharines, Ontario, where houses and labour were awaiting them amongst the members of our Emigration Aid Society.

I was delayed by the London office from the 1st of October until the 15th in getting the warrants in the hands of Mr. Memory, (the Secretary of the Labourer's Union at Newbury) to ship the families referred to. On that morning the Labourers and ourselves all took train for Liverpool (250 miles) and arrived on board the steamer Sarmatian for Canada, the same evening. The next day I gave George Paty, who seemed to be the most intelligent of the Emigrants, a list of the members of our Emigration Aid Society in St. Catharines, who had applied to me for them all and I cautioned Paty to be careful and take care of the list for fear he might go astray. I also sent a copy of this list to our Secretary-Treasurer two weeks before they were shipped.

During my delay in and about London I became acquainted with several gentlemen of large estates and means, who are strongly impressed with the notion of forming colonies in Canada, and sending out a large number of tenant farmers and labourers, and settling them on our Free Grant Lands.

I never can forget the kind reception as a Canadian I received in London.

I then left London for Glasgow, Perth, Aberdeen and Edinburgh, continually lecturing, distributing maps, pamphlets and my cards, to the number of four thousand upon the great advantages and inducements which are offered by the Governments of Canada to actual settlers.

During my sojourn in Scotland, I became acquainted with several gentlemen of large means who are strongly impressed with the advantages of forming large Scotch Colonies in the United States; and one gentleman has taken up a large tract of land in Kansas, and has induced a great number to settle there. But there was great objection to this place on account of the severity of the climate in summer, and often in winter, the bad brackish water, and sometimes none at all, in the long summer droughts of three months, which caused a great deal of sickness and sun-stroke, especially when the thermometer rose to 100° and sometimes 120°.

I at length was made acquainted with the Secretary of the Chambers of Agriculture of Scotland, whom I found the most thorough Agriculturalist and business-man I had met in all my travels in Europe, and in full confidence with the whole farming community of Scotland, and part of England. He had a large sum of money placed in his hands to invest in lands in Kansas, if he approved of the locality as a place for settlement; but, being a practical man, he was not easily deceived, and he has abandoned Kansas for the present, and he accepted maps, pamphlets and all information about Canada from me. I spent a portion of several days with him discussing the great subject of colonisation in Canada; and as soon as he has consulted with his Board of Association upon the advisability of making Canada a field for settling Scotch Colonies, they will proceed to examine our fine country, and if they decide in my favour, we may expect a large capital laid out in improved farms, or reclaiming and settling our fine forests and prairie lands in Ontario, Manitoba the far West, and other parts of Canada.

I then returned to Glasgow and ar-

ranged to ship forty or fifty ship carpenters for St. Catharines and Port Dalhousie shipyards, and then left Glasgow on the 22nd October for Belfast, Ireland, and remained there three days, where I met with the same usual kindness, and was glad to hear from Canadian friends. I became acquainted with the Member for Belfast, our Dominion Agent, Mr. Foy, and the Dominion Agent of the line of steamboats to Quebec, Mr. Gowan. These gentlemen were very kind and gave me a deal of information concerning Emigration in Ireland. I found the city of Belfast a beautiful, neat, and thriving place of business, and the people, with whom I came in contact, very kind and intelligent.

I telegraphed to Mr. Johnson of Cantuck, with whom I had some correspondence concerning a large number of labourers for our public works on the Welland Canal, and he replied that he could not meet me at that time. My time was now becoming short as I intended to sail for home on the 4th of December.

On account of the change in our Government, and the money crisis in the United States, causing thousands to be thrown out of employment, and vast numbers returning home to Europe every week, I made up my mind that Canada would soon have a full supply of American Emigrants and Labourers. I also observed that Joseph Arch had returned to England, and as I wished to meet him, I returned to Liverpool in search of him. Thence I proceeded to Leamington where I found him, and spent a half day with him. I found him pretty well posted concerning the Emigration to Canada, and the settling of the Free Grant Lands. We only disagreed on one point, building cottages and clearing three or four acres of land by the Government, and leaving a debt of, say, forty pounds for the Emigrant to pay off in five or six years. I proposed that the Government should furnish one year's provision, and seed for each family that might require it, instead of a cottage, and that the Emigrants build their own cottages, which they can do at less than one-half it would cost the Government to do it for them. With one year's provisions and seed they can overcome difficulties, and raise their own provisions afterwards, and remain nearly free from debt. A large number of families going in together to settle, will assist each other to build their own cottages, and they will find it very agreeable and pleasant to meet together, and assist each other. It used to be our happiest time, when we were all poor, and were always ready to assist a new settler to build his cottage and share with him our small means.

Joseph Arch is undoubtedly a most able, self-taught man, and understands well what work of all kinds is, except the axe which is soon learnt. I would strongly advise all Emigrants intending to settle on Free Grant Lands to go to service with practical farmers and learn all kinds of Canadian farm work, especially the use of the axe and edge tools for six months, which they will find a great advantage in making a beginning on new land. It will be advisable for the settlers to employ a few good practical axe-men to go in with them, who understand erecting cottages, making rails, and building fences, and clearing land, and roughing in the bush, and they will soon learn the whole art of Canadian farming. I attended his great meeting at Leamington on the 1st of December at 7 p.m. Not less than six thousand farmers and labourers with their wives, sons, and daughters, were present, and all most anxious to hear the joyful news from their President (who is, as it were, a king among them) about Canada, which was delivered most correctly and conscientiously; and no doubt it will astonish England and Canada to see the great rush and tide of Emigration to Canada next spring.

I left Leamington on the 2nd December for Liverpool, and made preparations for sailing to Canada, by way of Portland, on board the steamer Nestorian. We left on the 4th of December at 10 a.m., and arrived on the morning of the 16th December, at 6 a.m., at Portland. It was a beautiful clear sky, and it was indeed a cheerful thing again to see the sun, which for twelve days I had not seen. I then proceeded homewards, calling at Montreal, Ottawa, and Toronto, and arrived at home on Saturday morning the 20th December.

I must say that notwithstanding all that has been done to enlighten the people of Great Britain and Ireland about us, the old world knows very little indeed about us, and they are perfectly ignorant about Canada. On almost all occasions in conversation with men, on the subject of Canada, often some one would say, "Oh, yes, I have a brother or a neighbour or friend in America." And in reply to my question, "Whereabouts?" the answer would be, New York, Boston, Philadelphia, Chicago, Kansas, Illinois, Decota, or some other part of the United States, the party being frequently under the impression that these places were still belonging to the British.

Now, by the last Emigration Report for the last five years, there have arrived in Canada upwards of five hundred thousand emigrants, and out of

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his large number only one hundred and fifty thousand are settled in Canada; all the rest have gone over our fine railways to the United States; and I have no doubt that a very large proportion of these fully believed they were going to settle in Western Canada under the British flag—such is the lamentable ignorance which prevails among that class of emigrants!

All my lectures were intended to disabuse their minds of any such ideas; and to inform them that Britain lost the "American Colony" when they rebelled against British rule and asserted their independence in 1776, and that they are still independent of British laws and of British institutions. I also explained to them that Canada alone was British, and would ever be a part of the British Empire; and by the use of maps showed them plainly the position of the United States, so as to prevent any confusion in their minds about what was British and what was foreign.

These points having been explained, I pointed out to them that no British subject (who would of course be a "foreigner" in the United States) could hold a deed of freehold land in the States without first forswearing his allegiance to his native land and Queen Victoria. I met several persons on their return home on account of the money crisis in the States, who said they were obliged to take this oath or lose their property.

Also "foreigners" settling in Britain or Canada must all become British subjects and take an oath of allegiance to our Queen before they can enjoy the full privileges of British subjects.

In conclusion I strongly recommend that the Governments of Canada will without further delay select the most influential men to meet the British Parliament, and to unite the two governments in this great cause of Emigration to this the western part of the British Empire, say to the number of four millions of men which will release her of her surplus population; and will add greatly to our strength and loyalty and prosperity, as we are only four millions of inhabitants in one of the largest and most prosperous countries in the world, capable of settling fifty millions inhabitants of prosperous and happy farmers, machinists, and mercantile business men, and make us what we must be, the right arm of the British Empire.

(Signed,) MAJOR C. DONALDSON,
Director and Commissioner of Emigration Aid
Society of the District of Niagara and St.
Catharines, in connection with Hamilton
and the Government of Ontario.

The following are the resolutions
Moved by Alexander Muir, and seconded
by P. Larkin.

That the report just read of Mr. C. Donaldson's mission on Emigration as our commissioner to Europe, including cash expenses, be received and adopted, and printed, and an assessment levied of a third call of twenty-five per cent. upon the capital stock of the Society to pay the same.—Carried.

G. A. CLARK, President.
Moved by Alexander Muir, and seconded
by P. Larkin.

That a vote of thanks to Mr. Donaldson for his energetic and persevering labours in so short a time in Europe in sending out so many fine, healthy farm labouring families, and arranging for a large tide of Emigration of farm labourers, tenant farmers, domestic servants and capitalists to come out to Canada next Spring.—Carried unanimously.

G. A. CLARK, President.

—The *Times* special despatch from Madrid says it was Marshal Serrano's wish that Senor Castelar should be a member of the new Ministry, but the latter refused to again accept office. On the defeat of Senor Castelar, and previous to the interference of General Pavia, the Cortes elected Senor Pataria President of the Cabinet. The *News* special says the Republican force besieging Cartagena accept the new Government, and the National Militia in Madrid is being quietly disarmed. The *News* despatch also says a rumour is in circulation in Madrid that the late retreat of General Morione was a concerted manœuvre in support of General Pavia's *coup d'état*.

—An important movement, by way of answer to the trades unions, has just been set on foot. A society called the "National Federation of Associated Employers of Labour" has been formed, with a council consisting of five-and-forty of the most eminent firms in the country, including Crossley, of Halifax; Laird, of Birkenhead; Salt, of Saltire; Menclaus, of Downham; Akroyd, of Halifax; Maudslay, of London; Trollope, of Westminster; and Brocklehurst, of Macclesfield. The president is Mr. John Robinson, of the firm of Sharp, Stewart, and Co., of Manchester; and the treasurer, Mr. Stephen A. Marshall, of Leeds. It is stated that the Federation already includes the employers of a million persons.

—Cable dispatches dated Jan. 1 and 2 report that Sir Garnet Wooley, with 500 sailors, had advanced seventy miles into the interior, and the Ashantees were flying before him; that they were driven across the river Prat, re-entering their own territory in great disorder. They left a large number of their dead and wounded on the bank of the river, and 800 of the natives were drowned.

—Postage on the CHURCH HERALD throughout the Dominion, is five cents per quarter, payable invariably in advance at the office of delivery.

—Thos. A. Richardson is no longer connected with the Church Printing and Publishing Company, either as advertising agent or in any other capacity.

—The important address of his Lordship the Bishop of Toronto on the subject of the Church Association of the Diocese of Toronto, is now ready, in pamphlet form, in any quantity that may be desired, at this office. They can be afforded,—post-free for 5 cents each; 35 cents per dozen; or \$2.50 per hundred.

—Subscribers are respectfully requested to communicate with our office, by letter or postal card, (which costs only one cent,) when they wish to let us hear from them. The custom of returning the paper, or getting the postmaster to send a "slip," proves most unsatisfactory, and is not relied upon by our Company as a correct medium for conveying information.

The Church Herald.

TORONTO, THURSDAY, JAN. 15, 1874.

TEMPERANCE VERSUS TOTAL ABSTINENCE.

In another column will be found a letter from a correspondent on this subject. We give it insertion, not because of any thing new or original in the arguments used, nor because of any peculiar merit in the position taken by the writer, but because it very fairly expresses the grounds upon which a considerable number of worthy christian people are conscientiously opposed to the temperance reform movement.

Before proceeding further we desire to disabuse the mind of our correspondent of an erroneous impression produced by a phrase in a former article in this paper. We used the expression "half-hearted friends of temperance" as being half-hearted in the cause of temperance associations; and understood in that sense our friend, we think, cannot take exception to it, as it would hardly apply to him, he being not half-hearted in favour of that movement, but whole hearted against it. If we have unconsciously let slip an expression offensive to a number of christian people whom we deeply respect we are sorry for it, and would take the earliest opportunity of making amends. We are not amongst those who think that any cause can be best advanced by the use of hard language or violent advocacy. We hope we have lived long enough and been observant enough to learn the lesson that men may differ and still hold each other in the same high estimation as if they were of the same opinion. And we feel that this question is one which in particular demands the exercise of the truest principles of Christian love and courtesy. In the heat of controversy and moved by a zeal which is not always tempered by discretion, some of the advocates of the temperance cause may not always have kept these principles sufficiently in view. We do not desire to take their sins upon our shoulders, nor to be held responsible for what they say and do. But on the other hand, if the principles of temperance reform are in themselves meritorious, and not inconsistent with Bible teaching, we think they ought not to be prejudiced by improper or injudicious advocacy. We are much opposed to side issues. The short comings of "Teetotalers" or any impropriety in their language or conduct cannot affect the great question really in issue. The world is familiar with the tactics of a certain ingenious lawyer whose private instructions to counsel were, "No defence—abuse the plaintiff's attorney." The incident involves a principle of action only too common in life, but we hope we shall not see its application in the treatment of this matter. It is not our purpose at the present time to enter upon any elaborate discussion of the points relied upon by those whose views are indicated by our correspondent. We believe their conclusions drawn from certain passages of holy scripture, are erroneous. The grounds principally relied on are that there is nothing in the recorded words of our Saviour on the subject of total abstinence; that He drank wine; and that the first miracle

was the turning water into wine; and that wine is referred to in certain passages as a good thing. To say that our Saviour did not recommend total abstinence, or form societies on that principle, is certainly no greater negative argument than could be adduced against many other useful reforms that the varying conditions of society have required and called forth. It is equally true that our blessed Lord did not in His infinite wisdom see fit to ordain or recommend the thirty-nine articles nor any of the formal creeds of christian faith; nor did He draw up or establish any specific set of rules or formularies for the Government of His church. Yet we all believe in the soundness and propriety of these articles, creeds and formularies, and that they are sanctioned by divine authority. As we do not find our Saviour laying down specific regulations for the temporal government of His own church, still less do we find Him prescribing a complete code of laws for the moral, social and physical well-being of communities. In these matters men were left to form their own ordinances. In doing so it was and is their duty to be duly influenced by the spirit of divine teaching, and to legislate accordingly. For example take the matter of slavery. We do not find it denounced in scripture, yet was it wrong, on Christian grounds, for men to combine to secure its abolition? We believe modern slavery to be a great evil and one that ought to be suppressed. Moral suasion was tried in vain, and then human laws were enacted in aid of the moral duty. We think the movement which brought about these laws was just and proper. We endorse the men whose labours in the cause aroused public opinion to a correct estimate of the slavery scandal. Do any of our friends in Canada think that the anti-slavery agitation was wicked, because our Saviour and His apostles did not become members of any abolition society? We can well remember the time when the slaveholders of the South used arguments very similar to those used by the opponents of temperance societies. The difference in the two cases we think was rather, in favour of the slaveholders; because in scripture times the slavery system was a more prominent evil than drunkenness, when compared with the same evils as existing in modern times. At all events, the principles of abolition were once denounced in the Southern States on the ground amongst others that slavery accorded with scripture and was not condemned by holy writ; that abolitionists presumed to set up a code of moral reform higher than Revelation, and were thus guilty of infidelity and blasphemy; and in so doing it was hinted that their conduct was instigated by Satan. A pamphlet recently issued in Philadelphia entitled "short off-hand sermons," written in opposition to the temperance movement, takes similar ground. In this production certain passages in the English version of the Bible are quoted and pressed as favouring the drinking of wine; but the many passages of scripture that tell against the use of intoxicating drinks are entirely suppressed by the writer. This is scarcely a fair way of discussing the Bible aspect of the question.

As to the argument drawn from our Saviour's example in the use of wine, and those passages where it is spoken of as a blessing, it has often been pointed out that there are different kinds of wine intended in scripture. In the original language there are several words each having a different shade of meaning, all of which are translated into English as *wine*. In those passages where wine is approved of, it will be found, we believe, that the article referred to, (as it often is in connection with bread) means either the grapes themselves or unfermented juice of the grape, neither of which is intoxicating, and both of which are good and nourishing as food. We have reason to think this was the only kind of wine approved by our Saviour. In other contexts, wine is mentioned as an evil; as a "mockery," and people were warned against it. This we presume was some kind of fermented wine more or less intoxicating; and we do not believe this kind of wine is anywhere recommended in the Bible. In addition to this consideration there can be no doubt that many of the liquors of modern invention are far more destructive than any in use amongst the ancients. It was not until

long after the christian era that the process was discovered of extracting alcohol out of vegetable substances and distilling it into liquor. The extent to which this process has been carried and the many newly invented strong drinks that have been produced in consequence of the discovery, are truly appalling, and the general use of them has caused an amount of human suffering, the extent of which defies calculation.

The fact is, experience has proved that in the varying condition of human society, more or less artificial, new restraints and regulations are from time to time found necessary to meet new inventions and new abuses. These restraints are what distinguish men in a state of civilization, from men in a state of barbarism; such regulations are human laws, and have been from time to time enacted by communities that required them. It was not, we believe, any part of the scheme or plan of our Lord to interfere with these regulations. He did not, for example, in words teach that polygamy would be wrong in any country, or any condition of society that then existed or that might exist after His time on earth; nor did He say that poor laws ought to be provided; or that education should be furnished or regulated by the State; or that it was wrong to sell or use unwholesome food; nor did He prohibit the habitual use of noxious poison in any form such as arsenic or prussic acid; yet all those and many other kindred subjects have since been regulated by human laws according to the requirements and good government of men. If public morality and good government require some restriction to be placed by the state upon the making and selling of alcoholic poison in any shape, we are at a loss to conceive what sound scripture argument can be adduced against such regulations. If we are satisfied that the habitual use of strong liquor is injurious and dangerous to our brother, we do not see how we are committing sin by abstaining ourselves and trying to persuade him to abstain from its use. If we are justified so far, do either of us sin by a mutual promise to abstain for the future? We could wish our correspondent would visit some of our largest cities; walk down certain of their streets as the hour of midnight approaches; observe the saloons and drinking haunts being emptied of their inmates; see those young men with bleared eyes and bloated cheeks as they reel and stagger under the influence of the liquor that has made them drunk; let him listen to the foul blasphemy that desecrates their lips and contaminates the very air they breathe; and then let him say, if he can, that he condemns the efforts of the societies that are trying to save those young men from the ruin that stares them in the face.

CHURCH UNION IN CANADA.

Under the above caption our largest Toronto contemporary publishes a characteristic article, in which the design of the writer is quite clear, namely to do what could be done by hostile and sarcastic criticism to widen the supposed breach in the ranks of the Church, and to inflame the minds of Churchmen against each other. Our chief object in taking notice of this one in particular (when so many productions of a similar character emanate from the same source) is to correct the erroneous impressions which are liable to be produced from the statements made in the article in question. In the first place, the two associations in England are referred to, namely, the "Church Union" and the "Church Association," and it is alleged the former contains all the extreme Ritualists, and that the Society furnished the funds to defend those who in England were prosecuted for breach of Canon law; that all those who signed the petition to Convocation for revival of the confessional were members of the "Church Union." The "Church Association" is described as being formed on the opposite side; and that its members contributed "thousands and thousands of pounds" to "prosecute Bennett and other pronounced heretics." In fact that the two Societies are entirely antagonistic to each other, and the one formed to oppose the other, each being made up of a membership derived respectively from the two extreme parties. The writer in question then proceeds to inform his

readers that "in Toronto, it now seems, we have got our own 'Church Union' and 'Church Association.'" After alluding to the fact that the President of the "Church Union" had endeavoured to induce the members of the "Association" to join the Union, the ingenious author of the article then proceeds thus: "One has to fancy Dr. Pusey or other high representative 'Unionists' at home—say Mr. Machonochie or Bennett—writing to the Dean of Ripon or Mr. Newdegate, with the exhortative peace and harmony 'Protestantism' and more to the same effect; the course being to do the Canadian Church all the harm in the power of the journal in question. The broad statement is made that "the members of the Church of England in Canada are beginning to marshal themselves under the same rival banners as their fellow Churchmen in England." This is a gross misrepresentation of the facts. So far as the "Church Union" of Toronto is concerned, that society is not and never was a party organization. If the person who wrote the article we refer to had been in the least concerned as to the facts he could easily have ascertained that the membership of the Toronto Union has no reference to parties. All schools of opinion in the Church are represented in the Union, or rather, the Union knows no party, its membership being drawn from all sections. It is formed upon the comprehensive basis of the whole Church. In fact we believe that some of the members of every congregation of the fourteen Church congregations in Toronto and Yorkville, are members of the Church Union. To represent the Church Union as a party organization, and still further to insinuate that its members are extreme Ritualists, is simply to caricature the facts. Nor on the other hand do we believe that the "Church Association" was formed or intended as a rival association. The purposes for which the latter association was formed appear from their address and their constitution, in which it is nowhere stated that they object to the work or influence of the Church Union, or that it is a Ritualistic Association.

Such being the facts, it was a most natural and reasonable thing for the Bishop who is president of the Church Union to use his good offices in bringing about a Union between the two Associations. We are glad to say there is still a fair prospect that the effort may be attended with success in spite of the uncalled-for interference of outside enemies of the church. That a complete union may be established; that the members of the Church Association may agree to work in harmony with the Church Union, is a result greatly desired by the friends of our Communion.

We have already published in these columns the constitution and bye-laws of the Church Union, and reports of their work from time to time, so that we presume our readers are familiar with the objects of the Union. To those who are not aware, we would say briefly, the Church Union is formed for missionary and other Church work, including the equipment and maintenance of city missionaries and Lay-readers; tract and book distribution, reading-rooms and library; a girls, home and boarding house; relief of indigent families; a night school for boys and young men; lectures &c. On the other hand, no party subjects are ever heard in the Union. All the money it has raised, which has been considerable, has been spent in promoting the objects above indicated. Yet the veracious writer of fiction in the article referred to would have its readers infer that that the objects of the Church Union of Toronto are the same as those of the English Society which is alleged by him to have spent its money in defending breakers of the law, who were being prosecuted by the other English Association.

THE CHURCH IN THE WEST INDIA ISLANDS.

A correspondent in the last number of the London *Guardian* gives an account of a recent conference held at Georgetown, in British Guiana, by the Bishops of the West India Islands. Like all other Colonial questions the question of Colonial Churches and their future relationship to the Mother Church,

are of great interest and importance to Churchmen everywhere. Our friends, therefore, will be interested in having their attention directed to the proceedings of the Bishops of the West India dioceses. It is probably known to our readers, that in most of these Islands the Church has been disestablished and disendowed, and that the process of disestablishment is still going on, so that very soon, there will be an entire separation between Church and State in the West India Colonies. There are six West India dioceses, Kingston, (Jamaica) Antigua, Nassau, Barbados, Trinidad and Guiana. The conference of the Bishops was held on the twenty-third of November last, and was attended with much success. The special object of the conference was to take preliminary steps for the union of the West India dioceses into a single Province having its own Metropolitan, and Provincial Synod. This object involved a consultation as to the basis upon which the Union could be formed, the question of endowment funds, and matters of detail. So far as our information extends, it would appear that diocesan affairs in these Colonies are in altogether a state of transition; and that little or no advance had hitherto been made in the direction of their settlement. At present it is difficult to say upon what principle their temporal affairs are conducted. It would appear there are, as yet, no regular synods or other governing bodies excepting the Bishops themselves, each in his own diocese, whatever the extent of their temporal or ecclesiastical powers may be. Hence we find, one of the resolutions adopted by the Conference was, that steps should be taken to constitute a Diocesan Synod in each diocese, or if this cannot be secured, the alternative of a Church Council in each Island, to be composed of the Bishops and Clergy, and Lay Representatives. Legislation is to be applied for, to confer upon these Synods or Councils, the power to make rules and regulations for the management of their own affairs; such rules not being at variance with the local state laws. The Conference also agreed upon the advisability of immediately instituting a Provincial Synod, subject to the concurrence of the Archbishop of Canterbury. The Provincial Synod to consist at first of the bishops only, but contemplating a future alteration, so as to admit representatives of the clergy and laity, in "case geographical and other obstacles" be removed. The Provincial Synod to have power to frame regulations for the formation of new dioceses, to constitute a Provincial Court of Appeals, and a court for the trial of a bishop. Amongst the resolutions was the following:—"The admission to Holy Orders of a person, who intends to continue, partially occupied with some secular pursuit, must be left to the discretion of each individual bishop, but it is the opinion of the conference that the practice of the medical profession is peculiarly compatible with ministrations to sick souls, and with the discharge of the office of a Deacon or Priest. In all cases, unless of extreme urgency, such persons should act only in subordination to the Priest in charge of the parish or district." The suggestion allowing a commingling of the lay and clerical pursuits is certainly novel; it being of course quite a different proposition from that of employing lay readers, a practice which has in some instances been adopted. A priest permitted to follow a secular as well as the sacred calling, would, we assume, have all the powers of the regular clergy, subject only to the qualification which places him in a position subordinate to the priest of the parish or district. It is quite possible, that in new dioceses or poor districts where the population is sparse and scattered, such a practice would be found to work well, and to furnish the Church with means and instruments for accomplishing her work, which she could not otherwise obtain. We are not disposed to wonder that the Bishops should proceed with some caution, as they appear to do, in regard to that part of the Provincial and Diocesan constitutions respecting the admission of the lay element. It must be remembered that the great bulk of their laity consists of Negroes, Creoles, and half breeds, who, however naturally intelligent and well disposed, are almost wholly without education. Under such circumstances the Bishops may probably consider that a large or immediate Lay repre-

sentation would not likely tend to the successful working of the Synods. The present Bishops seem to be men of great piety, zeal, and learning, and the Christian Church throughout the world will sympathize in their efforts to organize and push the work of the Church in that part of the world where their lot is cast.

ENGLISH EMPLOYERS' COMBINATION.

The world moves. New inventions produce new expedients. For years past the problems presented by the relation of labour and capital have engaged the attention of political economists. The resort to Trades' Unions and Labour Associations which have so extensively prevailed in Europe, has suggested to employers of labour the idea of counter combinations. Hence an association has recently been formed in England, called the "National Federation of Associated Employers of Labour." That employers should be induced to resort to some such movement is not unreasonable, although the practical utility of the measure may perhaps be open to doubt. It is undeniably the fact that employers have at different times and in different ways been subjected to much inconvenience and annoyance by the pressure brought to bear from the various labour unions. It has not been merely a question of wages; although the attempt to produce and sustain a kind of artificial uniformity of wages and hours of work being based on a false and unjust principle, was in itself a kind of grievance, and one which employers no doubt felt to be an imposition. But this idea although once entertained by the workmen, under the pernicious advice of demagogues and agitators who advanced the wildest theories, we believe has generally been given up, as being false and indefensible, and detrimental to the interests of artisans themselves. And indeed there are not wanting ingenious writers who maintain that the whole system of labour combination is a huge mistake, as being opposed to the operation of the universal law of demand and supply which must ultimately regulate all questions of wages. It is urged that in England where there is a free and open market, and every conceivable article of commerce, such as labour, is the subject of universal competition, the price is inevitably regulated and determined by the force of the law to which we have referred—and that every attempt to evade this natural law must end in failure. However this may be there are large numbers of workmen in England, possibly a majority of those who have tried the combination system, who think their class have been benefited by that system. Supposing this to be so, it does not by any means follow that employers can derive equal or any benefit from similar combinations. The cases are not parallel. To combine successfully implies a similarity of interest in the members of the combination. Labourers generally have such similarity of interests. But the same cannot be affirmed of employers. The case of each capitalist is to a great extent peculiar to itself, and a general course of action, say a lockout, might ruin a contractor whose obligations are such that it would pay him to yield to the demand of his workmen.—Any agreement therefore amongst employers which would hamper the free individual action of each, it seems to us would be found quite impracticable. Then on the score of numbers as well as greater equality between themselves, the labourers possess advantages which tend to facilitate their union, which are not possessed by capitalists. At all events we do not see upon what basis employers in different classes of trade or manufacture can combine. Those of one class would not understand the wants of another class. A common understanding between those in the same district employed in the same kind of business, as to rate of wages, hours &c., is of course always advisable; but this understanding can well exist without assuming the pretentious form or character of a "Federation." The latter movement is one which will probably be found to work more harm than good. It will present the appearance of strength without possessing that quality. It will tend to draw tighter the bands of Union amongst labourers and will seem to justify further aggression on their part.

In short it will provoke and intensify opposition without furnishing any corresponding element of force to meet and overcome that opposition. On the whole, we are strongly inclined to think that the new "Federation" is one not founded in wisdom, and that it will probably not be attended with beneficial results.

—We call attention to the advertisement in another column of the "Protestant Episcopal Almanac and Directory for 1874. New York: T. Whitaker. No. 2. Bible House. This work is strongly commended by the Church press of New York, as giving, in two hundred pages, all the matter usually found in works of this class, and vastly more. It contains both diocesan and alphabetical Clergy Lists, together with the names of the clergy of British North America, a new and important feature; with city directories, &c. The compiler and publisher is entitled to much credit for the enterprise displayed in the production and circulation of such a useful and valuable book of reference.

FIGURE.—Early on Sunday morning last a fire was discovered in St. Peter's Church Brookville, Ont., and before it could be extinguished the organ was entirely consumed and much general damage done by smoke, water, and breakage. It is supposed to be the work of an incendiary.

CORRESPONDENCE.

NOTE.—All our readers will please distinctly understand that the opinions expressed in our Correspondence Columns are to be taken as the opinions of our Correspondents, and not as those of the Editor of the Church Herald, unless a special mention be made of departure from this rule.

Letters to be inserted must be accompanied by the full name and address of the sender.

We cannot undertake to return rejected communications.

CHRISTMAS IN NEW YORK CITY. DR. CUMMINS'S SCHISM &C.

To the Editor of the Church Herald.
Christmas Day has come and gone once more, and its observance in this city has been more complete than ever. It is a general holiday; a day of good cheer and friendly greetings and family gatherings a day; of gifts for the little children, and of tender charity to the poor and needy. But it is more and more felt—thanks to the revival of church life—~~that Christmas Day is a~~ Christmas Festival, and that its flowers and fruits of peace and good will have their roots in the infinite love of God who sent His only begotten Son to dwell among us "full of grace and truth."
This was the lesson urged from New York pulpits; and in the larger and best known Churches such as Grace, St. George's and Holy Trinity, to crowded congregations. The decorations were abundant and beautiful. At Grace Church, the new festival altar cloth is exceedingly rich and elegant; and the music in all the principal churches, was well selected and admirably performed. The poor have not been forgotten, and there is good reason to hope that far and wide there has been a merry Christmas, with the promise of a happy New Year.
Of course the miserable schism with Dr. Cummins at its head, is still a topic of constant conversation, and a source of great anxiety; and by the way, though this is neither strictly New York news, nor has it any direct reference to Dr. Cummins and his sect, a most admirable letter from the Bishop of Toronto, has been published in your paper, in which he deals with excellent common sense, with a host of little paltry objections which well meaning people are continually urging against all sorts of practices, simply on the ground that they don't happen to like them.
Unfortunately some of the New York "religious" and even church newspapers, are so very anxious to deal tenderly with Dr. Cummins, that they seem disposed to throw the blame of his Schism upon the Church he leaves, and by anticipation, to weaken the hands of those whose duty in this principal case will, at the best, be exceedingly difficult.
It is rumored that the Rev. Hugh Miller Thompson, Rector of Christ Church in this city, is likely to be elected to the vacant Bishopric of Wisconsin. New York can ill afford to lose her ablest and most energetic men, but just now, it is of vital importance that the Episcopate should be made strong. Wherever Dr. Thompson may be, he will have the confidence and heartiest wishes of all true Churchmen.
Whittaker's Church Almanac and Directory for the United States and Canada is now published, and its account of Church work in the American Dioceses is all that can be desired. The Bishops of Canada have heartily approved of the plan of incorporating their clergy list with those of the States, thus tending to unite the Churches of the American Continent. The publisher deserves great credit for his work, it is as nearly perfect as such a production can be. We wish every clergyman and intelligent layman of your diocese was possessed of a copy—it will be sent free by mail, on receipt of twenty-five cents.
T.
New York City, Dec. 29th, 1873.
To the Editor of the Church Herald.
MR. EDITOR.—What are we to understand now-a-days by "Temperance?" The word is used in so wide a sense by the so-called temperance advocates of the day, that one is at a loss about its meaning.
In an article on the subject which appeared in your paper of the 1st inst., it would seem as if the advocates of the temperance movement use the word as identical with total abstinence. And those who advocate

temperance on Christian principles, are branded as "half-hearted friends" of temperance.

I am a temperate man, but not a total abstainer, because I chose to be guided by the Word of God, and not by the views and inventions of men. From Holy Scripture we learn that temperance is the moderate use of God's gifts and blessings. Vineyards and wine are among God's gifts to man; but the temperance society man says, you must not "taste" wine because there are some people in the world that abuse the gift to their own ruin and destruction.

Scripture, on the other hand, tells me that, "Every creature of God is good, and nothing to be refused if it be received with thanksgiving." And we are exhorted to moderation in the use of these creatures of God—"to use the world as not abusing it," to be "temperate in all things," to "let your moderation be known unto all men."

If, therefore, we use wine, God's gift to us, without abusing it, why are we set down as "half-hearted friends" of temperance? These are hard and unjust words. "Why is my liberty," in this matter, "judged of another man's conscience? for if I by grace be a partaker why am I evil spoken of for that for which I give thanks?"

I prefer, therefore, in this matter to take my stand on the teaching of God's Word; and no man has a right to ask me to do more than what that Word of Truth demands, or to prohibit the use of that which it allows.

The Psalmist, 19th Psalm, celebrating God's blessings to man, mentions, "Wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart." Now, you might as well say—you ought not to "taste" the "bread," as to say "taste" not the "wine," for both are God's gifts, and as the abuse of the one leads to drunkenness, the abuse of the other is gluttony—both equally sinful in God's sight.

We object to temperance associations because we believe that the Church of Christ is the best and truest temperance society—a Divine and not a mere human institution. We object to pledges, because we consider, and would teach our people to understand and feel that as Christians they are already pledged by the solemn vow and promise of Holy Baptism—the best and most effectual pledge—a promise to God and not to man. We object to temperance associations because their tendency is to make morality superior to faith, to give the triumph to infidelity over Christianity, to make men trust in themselves, in an arm of flesh, and not only in the Living God, and in the sanctification of the heart through the spirit—for thus only can they overcome that evil work of the flesh, Drunkenness; and bring forth that fruit of the spirit, temperance.

And because we take our stand on Christian principle, we are called "half-hearted." I think temperance advocates, so-called, ought to learn to be more temperate in their language and treatment of those who conscientiously oppose their views—and so they will act more in accordance with the Apostolic injunction to be "Temperate in all things."

To me it seems as if the advocates of the Temperance movement of the present day had persuaded themselves that they had found a holier, purer and more perfect code of morals than we have in the Bible. But I am content to take all obloquy, and stand by the Bible.
January 7th, 1874.

ST. JOHN'S CHURCH, PRESCOTT.

To the Editor of the Church Herald.
The Christmas Festival was well observed in St. John's Church. Both at the early communion and at the Mid-day services there was a large attendance. The Church was beautifully decorated, and reflected great credit on the taste and skill of those who laboured in this good work. The Rev. J. W. Burke on Sunday following read the annexed address in reference to the Christmas offertory and other matters:
The Congregation of St. John's Church, Prescott.

DEAR BRETHREN.
I desire to take this public opportunity to thank you very heartily for your liberality as shown by the Christmas offertory, which amounted to \$127.73. As a mark of your kindly and affectionate feelings to myself I esteem it even beyond its pecuniary value, and I thank God, who I trust directed you in this matter. The Offertory this year was larger than on any like occasion since I came here. A very unexpected and pleasing feature in it was a sum of \$10 sent by Colonel Jackson, accompanied by a very handsome letter referring to the attention of myself and others in Prescott to the spiritual interests of the volunteers and stating that having failed to procure any Government allowance for services to the force he made this as a personal acknowledgement. I very highly appreciate his unlooked for but most acceptable courtesy and liberality.
I hope, dear brethren that warm feelings of cordial and christian affection may ever continue between us, and that you will aid me in the work of the Parish not only by your gifts, but by a hearty co-operation in every good work and by your personal religious devotion.

I desire also to offer very sincere and cordial thanks both for myself, and in behalf of Mrs. Burke, to two ladies of this Congregation who originated, and to the many kind friends (some of them not belonging to this Congregation) who aided them in carrying out the design of making a present of furniture to my wife. A sum of over \$60 was collected and applied as I have stated, and while adding much to our comfort affords us a lasting memorial of the thoughtful kindness of friends. I need not say, I am sure, that the gift is very gratefully accepted and highly appreciated. Before concluding this pleasing duty of thanking you I desire for my own part, and in the name of the Congregation, to thank very warmly those ladies and gentlemen who have so ably and assiduously laboured in decorating the Church. I feel I only express your unanimous sentiments when I say that their zeal has gladdened our hearts and that while we look with the greatest satisfaction on the result of their labours we pray that the great Head of the Church would be pleased to bless and prosper the work of their hands and accept

their offerings for the beautifying of His Holy House. I intend this year to vary somewhat from our former custom in inserting an acknowledgement of the Christmas offertory in the papers. I purpose to have this address printed in our local paper and the "CHURCH HERALD" as the most proper and suitable mode of giving a more public expression to my feelings.

Wishing you dear brethren very sincerely the blessings of this Holy Season, I remain your faithful and affectionate Pastor.
J. W. BURKE, Clerk.

Prescott, Dec. 23th, 1873.
PARISH OF HUNTLY, NEW CHURCH.
To the Editor of the Church Herald.

The opening services of the new Church of St. Margaret, Stittville, was held on Thursday Dec. 11th. This church was built by the exertions of the Rev. C. P. Mulvany who collected the funds during the past season. The opening services were a celebration of Holy Communion, sung by the celebrant Rev. C. P. Mulvany, and a large choir composed of a Union of the choirs of Stittville, Hazeldean, and Huntly. The preacher of the day was the Rev. Dr. Jones Rector of St. Alban's Ottawa, who delivered a most impressive address on the personal nearness of Christ to each one of His people. There was a large number of communicants, and all the non-communicants continued kneeling throughout the service. At 6.30 solemn even song was sung, the tones being taken up by many through the densely crowded congregation. After an office hymn written for the occasion had been sung, addresses were delivered by Rev. C. P. Pettit rector of Richmond, Rev. J. May County school inspector, Rev. C. P. Mulvany, and Dr. Jones of Ottawa.

We have not space for the speeches, but in the course of his address the Rev. Dr. Jones said, that a score of years ago he and Mr. Mulvany were boys together in Trinity College, Dublin. Even then the name of Charles Pelham Mulvany stood high in the University. After all these years, he and his old friend met as Church builders in Canada. Their hearts still warm though he (Dr. Jones) was getting a little grey, and his friend rather bald.

After a closing hymn, the service closed with the benediction, and most of the congregation adjourned to the parsonage where refreshments were provided, and a "good time" was enjoyed.

On Christmas Day the young people from all parts of the parish of Huntly met at St. Margaret's Church, when, after Even-song, a sermon was specially addressed to them. They then proceeded to the Orange Hall, where a magnificent Christmas tree was laden with toys for the children, trinkets and books for the older young people. On New Years eve a surprise party, the third of this season, from Carp, and the part of Huntly beyond Carp, visited the parsonage. Mr. T. Armstrong, the newly elected Reeve of Huntly, on behalf of those present, gave Mr. Mulvany a valuable set of buffalo robes, and a goodly store of oats, flour, beef and other presents. On the next evening the congregation of St. Margaret's Church gave their rector another "surprise party." Yet another one is said to be intended from Hazeldean, when a new outfit and other presents are in contemplation.

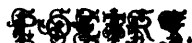
ALGOMA.

To the Editor of the Church Herald.
DEAR SIR.—The appointment by the Provincial Synod of a Bishop for the district of Algoma, and the appropriation by the several dioceses of a small amount as an endowment of the See, has induced true Churchmen and friends of the "Red Man" to hope that a better Missionary spirit is dawning upon the Church in this Ecclesiastical Province. And I see no reason to fear for the result when such letters upon the subject as that over the signature "A. T." appear in your columns. The sum pledged by the several Diocesan Synods is small considering the work the Bishop has before him, and though as his Commissary states, in his letter of the 20th ult., his object in going to England is to confer with the Committees of the Great Societies there; some such machinery as suggested by A. T., collecting from house to house would be much more successful now than on the return of his Lordship. We in Canada have received substantial aid from the great Missionary Societies and though the appeal to be made to them for Algoma is a special one, and I trust will be favourably received, it is time that churchmen here were more liberal. If the Bishop's visit to England proves fruitful many Canadians will shirk their responsibilities on the plea that there are sufficient funds for the present. How encouraging too would it be to the good Bishop to know that while he was working in England every Canadian Churchman was assisting him with his prayers and alms.

The Commissary appears to be very much engaged, but still offers his services; let the Canadian Clergy then invite him to their several parishes and organize in each county an Algoma Missionary Society, for we have too long neglected the spiritual condition of the Indians. With all due deference to the superior judgement of Mr. Wilson, if he has so far acquired the language as to write an Ojibway Grammar and Dictionary, a task never before accomplished by long residents amongst the Indians, would not his time be as well employed in revising the present edition of the Book of Common Prayer, or in translating the Prophecies and other portions of the Old Testament into the Ojibway language? Of what advantage to the soul of the Indian will the grammar or dictionary be? or what European will speak Ojibway fluently after studying for years these ponderous volumes?

I am, yours very truly,
PRIEST.
Diocese of Toronto, 3rd January 1874.

—The annual meeting of the National Union for the Suppression of Intemperance was held at Manchester England, on the 18th ult., and was attended by nearly 800 persons. It was resolved that as efforts were making by the public party to repeal the Licensing Act, 1872, memorials should be presented to Mr. Gladstone and Mr. Disraeli asking for their powerful influence to defeat the attempt.



The Star in the East.

The burning East hath caught a sign Upon the brow of night...

Whence comes that glorious messenger? Why came he not before? Chaldean hath no form so fair...

'Tis He! 'Tis He! The light of whom These ancient prophets told; The star that shoud from Jacob come...

Along the wild, like ships at sea, The pilgrim camel rides; And through the heavens, silently, That glorious banner glides...

That guide hath halted suddenly: And, with their fragrant freight, The stately camels stoop the knee Before a stable-gate!

So, guided by that Eastern ray, The lowly and the poor May gather precious fruits to-day, Beside that stable-door...

T. R. HAVERT.

LITERATURE.

FANNY'S FORTUNE.

BY ISA CRAIG-KNOX.

CHAPTER VI.

POOR RELATIONS.

ACCORDING to her promise, and backed up by Philip's advice, Fanny Lovejoy determined to know something more of her long-lost relations...

A tall, gaunt, middle-aged woman opened the door, and opened it only a very little way, informing Fanny, who inquired for Mr. Lovejoy...

"I'm Miss Lovejoy," said Fanny, beaming on her in her usual manner. "Not the ghost of an answering smile dawned on the woman's face..."

Crabwise, Fanny got through the narrow doorway and was ushered into the parlour. There was a handful of fire in the grate, and a piece of druggat laid down before the fire...

"That is pretty work," said Fanny, advancing, and they both looked up without speaking. "Are these your daughters?" she asked, turning to Mrs. Lovejoy.

"Yes, that's Ada and this is Geraldine," said Mrs. Lovejoy, indicating each; "Beatrice has gone to business." "I am your cousin," said Fanny again...

"They each looked up with a pair of very bright eyes, and held out to her a little thin chilly hand." "New go on with your work," said Mrs. Lovejoy to the girls in a dreary hopeless tone...

"I hope I am not hindering you," said Fanny, looking to Mrs. Lovejoy for an answer. "Well, if you'll excuse me a minute," replied that lady with no excess of politeness.

"Oh, certainly," said Fanny, and Mrs. Lovejoy thereupon disappeared. Fanny was capable of a great deal of silence, and evidently so were the young ladies before her. She had time to examine their faces, and every detail of their dress and surroundings before another word was spoken.

she said to the group as she re-entered the parlour. Mrs. Lovejoy replied that she seldom went from home. "But you'll let the girls come?" said Fanny. "Could they come and dine with me on Sunday next?" Mrs. Lovejoy hesitated. "Beatrice might," she replied; "she has boots. But Ada's and Geraldine's are both worn out, and they catch cold with the wet coming in. Other things they can make up for a trifle, but boots are boots."

"You'll let me make my cousins a little present?" said Fanny, shyly. "This is a rather pretty purse; and she put hers into Geraldine's hand. "You can share what is in it between you;" and saying good-bye, she hurried out of the house, with head and heart both a good deal fuller than they could well hold.

The examination of the contents of the purse took place as soon as the door had closed upon their visitor. Geraldine shook out into the palm of her hand four sovereigns, and six-and-sixpence in silver, and in spite of the impassivity with which she had received her husband's relative, Mrs. Lovejoy trembled with excitement as she saw the glitter of the gold.

"How quickly they work," said Fanny; "I've been watching them. I could not do as much in a day as they have done since I sat down here. Is it well paid now?" "We have to work from morning to night, all three of us to earn a shilling a day each. I've just been hanging up a few things to dry, and I'll have to make up the time, for they're busy at the warehouse with Christmas orders, and if you try to turn out the work when they're busy, they'll try and keep you on when they're slack," she had already found needle and thread, and was making them fly through the stuff.

"But what does Mr. Lovejoy do?" said Fanny, reflectively; "you oughtn't to have to work so hard as that." Fanny held the good old-fashioned notion that money-earning belonged to the man's part in the world's work.

"He's agent for selling something or other—something which nobody ever wants to buy," said Mrs. Lovejoy with a burst. "Dear me!" said Fanny; "why doesn't he give up selling it then?" "He has given up things often enough, and worn the shoes off his feet looking for something else, and when he got it, it was worse than ever: they wanted the new thing less than the old."

"It must be very disheartening," said Fanny with sincere sympathy. "Disheartening?" exclaimed Mrs. Lovejoy, who had got upon her great grievance, and was communicative in a cheerless fashion; "I should think so, to keep going and going where nobody wants you, and asking and asking, and never getting. I couldn't live such a life. When the girls or me go to the warehouse, and they say they haven't any work for us, we're hard put to it before we can go back again. It turns me sick to have to beg for it like, and I've seen Ada and Jerry crying before they'd do it. But nothing disheartens Mr. Lovejoy. He's been going to make a fortune every day the last thirty years, and all the time we've been getting worse and worse off, till I wouldn't trust to him any longer, and I only wish I had settled to work before we had got so poor and had to part with every thing."

"You have a son?" said Fanny, wondering how such poverty had come about. "Yes, Albert has enough to do with himself. He has a wife and two children, and he hasn't been fortunate."—She was not going to be communicative on this subject.

"And they live here?" said Fanny. "Yes, upstairs." "Might I go and see them?" she asked. "Oh yes," replied Mrs. Lovejoy. "Jerry, take your cousin up to see Emily and the children." Geraldine rose, and it seemed as if her wretched dress would fall from her tall figure as she led the way up the narrow stair. But the rooms when reached were not uncomfortable, though far from tidy; that is to say, they were carpeted, and one furnished as a bed-room, the other as a parlour. Fanny was introduced to a white-faced girl with a superabundance of dark hair, who was snuggling a baby; while a little fellow between two and three years old stood by her side, quiet, but with evidences of recent riot all around him. Fanny thought she saw traces of tears on Emily's face, and after a little chat with the passive young creature retreated.

"We sleep up-stairs," said Geraldine, pointing upward as they closed Mrs. Albert's door; and Fanny took it as an invitation to ascend, and did not in the least observe the girl's evident reluctance. "This is our room, and that is mother's," said the girl, as she opened the doors, blushing crimson and coughing terribly.

"But you don't sleep here?" said incomprehending Fanny. "Yes, we do," said the girl, with a suppressed sob. "Mother had to part with the beds when we were slack in the summer-time."

"Dear me!—dear me!" said Fanny, weeping, and stumbling down the steep stairs. "You'll come and see me,"

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BOARD OF MISSIONS.

The Thirty-eighth Annual Meeting of this body, held in New York, on the last day of October, was one of exceeding interest and profitability. It is not always well to speak or write by way of comparison; but we do not remember any meeting of the Board which, in our estimation of its character, has borne so truly and steadily upon Church strengthening and extension, as that of which we now write, is likely to bear.

The attendance of Bishops, other Clergy and Laity was exceptionally large, for an Annual Meeting. Questions of unusual gravity, and looking to a wider diffusion of Church life, were presented and discussed with a degree of ability and fervor that was truly refreshing. It was evident to all who were in constant attendance, that the ruling thought of the members of the Board was, how, most wisely and effectively through the Divine organization of the Church, the great Salvation is to be made known, the world over.

Differing schools of Churchmanship were represented, but this grand thought produced the completest harmony in all that was said and done. There is nothing like loving and loyal work for Christ to make men of one mind in Him and His House. When we are most earnest to do His will, we are most likely to understand His doctrine. We have not space to pursue the subject, and may recur to it at another time. The efficacy of hearty Christian work, in preventing alienations among brethren, and in producing harmony which all can see and must respect, is a theme too infrequently presented and discussed in our time.

The meeting of which we write, was held when the foundations of our financial structure were shaking, and yet no feeling of hesitation or halting was manifested. On the contrary, there was exhibited a clear and solemn consciousness that the work in hand is God's, and that Christian men, doing well their parts and duties, He will provide. It was a very significant and hopeful sign, the helpful influence of which cannot be lost.—Spirit of Missions for Dec. 1873.

MEDICAL VIEW OF SPIRITUALISM.

Of all mental ailments none seem to yield to treatment so reluctantly as spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone, nearly three millions of people. The last census informs us that there are in the republic twenty-four thousand insane, setting aside idiots, and it is believed that out of this number seven thousand five hundred cases may be traced directly to spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers, and asylums; they are as sincere, earnest, and fearless as were the Flagellants, Lycanthropes, and Crusaders of the Middle Ages, but, alas, they are even more deranged.—New York Medical Review.

Muffled.

On the 6th inst., at the residence of J. H. Dale, Esq., Yarmouth, by the Rev. W. B. Rally, M.A., Mr. Duncan Cameron, of Port Stanley, to Miss Mary Newton, of Yarmouth.

Special Notices.

I WAS FOR SEVERAL YEARS SUFFERING from Cough, Expectoration and Night Sweats, attended with extreme nervous and physical prostration. My body was greatly emaciated, and the general impression was that I had not long to live. I began taking Dr. WHEELER'S COMPOUND ELIXIR OF PHOSPHATES AND CALISAYA, and improvement took place immediately. I gained in weight and strength. My Coughs and my Night Sweats disappeared, and I am now in the enjoyment of excellent health. Many of my friends to whom I have recommended the Elixir have experienced equally remarkable results. W. W. SIMPSON, Agent, G.T.R.

OFFICE OF EVANS, MERCER & CO., Wholesale Druggists, MONTREAL, November, 1871.

MR. J. A. I. FELLOWS—Dear Sir: We have a large and increasing demand for your Compound Syrup of Myophosphites, and there is no doubt that as its valuable properties become more generally known, its sale will still further increase. The best proof of the efficiency and high character of the preparation is that medical men are, largely prescribing it; and we hear from Dispensing Chemists that prescriptions for Syr. Hypo: C. Fellows: are daily on the increase. We are yours respectfully, EVANS, MERCER & CO.

New Advertisements.

CHINA HALL, 71 King Street East, Toronto. NEW GOODS FOR CHRISTMAS.

China Breakfast and Tea Sets, Dinner and Dessert Sets, Fancy Jugs and Teapots, Plated Cruets and Butters, Plated Cake Baskets, Plated Biscuit Bowls, Plated Knives, Forks, and Spoons, Tea Trays and Servers, Cut Table Glassware, Work Boxes and Writing Desks.

All Goods Warranted. GLOVER HARRISON.

THE PROTESTANT EPISCOPAL CHURCH Almanac and Directory, FOR THE YEAR OF OUR LORD 1874.

Containing all the Reliable Information, for which it is so well known, relating to the Calendar, Parishes, List of the Clergy, with Post-office address; Residence of the Clergy in larger Cities, together with a list of the CLERGY OF CANADA, and their Post-office address. Also, full particulars concerning the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the Board of Missions, with list of their Publications, Missions, and Missionaries.

Sent free, by mail, to any address in the United States or Canada, on receipt of price, 25 cents. Address, T. WHITTAKER, Publisher, Bookseller and Importer, Bible House, New York.

CHRISTMAS CAROLS! WORDS AND MUSIC.

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- No. 1. Good Christian Men, Bejoice. 2. Early Friends will Challenge and Falter. 3. Three Kings of Orient. 4. Gather around the Christmas Tree. 5. Maria 30-day Rejoices. 6. Here is Joy for every Age. 7. Christ was Born on Christmas Day. 8. Good King Wenceslas. 9. Carol, Carol, Christians. 10. God Rest you, Merry Gentlemen.

These Carols may be had stitched in one Book for 25 Cents. BOWSELL & HUTCHISON, Publishers, 74 and 76 King Street, Toronto, December, 1873.

Church of England Ladies' School, 200 WELLINGTON STREET, OTTAWA. LADY PRINCIPAL—MISS FULLER.

The Council having rented the adjoining building, formerly the Bank of Montreal, there will be Additional Accommodation for Boarders. Application to be made to the Lady Principal, or to Rev. H. Pollard, Secretary, December 31st.

Halifax, N.S., Advertisements. ST. GEORGE'S DRUG STORE, No. 18 George Street, Halifax, N.S. (Opposite Notman's).

Maw's Violet Powder, Rosemary Hair Cleaner, the favorite "Baby Soap," Ladies' Cachons, Gabriel's Coralline Tooth Paste, Glycerine, American Stopping for Front Teeth, Perfumery, Florida Water, the Pocket, Anesthizing Salts in leather cases, China Invalid Cups, Medicine Spoons, Dressing Cases, Water Proof Crib Sheets, Nursing Aprons, sponge Bags, Feeding Bottles, Toilet Sets "Lily of the Valley," Patterns genuine and of Celogee, American Cologne, English Toilet Soaps, Perfumes by the best Makers, the fashionable Back Combs, Hair Brushes, in Tortoise, Inlaid Pearl, Ivory, &c., Dressing Combs in Tortoise, Buffalo Horn, Rubber, &c., Tooth Brushes, Tooth Brushes, Nail and Shaving Brushes Hat and Cloth Brushes, Hand Mirrors, Teaching Pads, Rubber and Ivory Rings, Juniper Tar Oil Soap, Perfumed Sulphur Soap, Carbolic Acid Soap, Glycerine Jelly, &c., &c. J. GODFREY SMITH, Dispensing Chemist.

Boots and Shoes, Wholesale. SPRING, 1873.

ROBERT TAYLOR has no completed his usual large stock of BOOTS AND SHOES, RUBBERS AND RUBBER BOOTS, RUBBER COATS AND PANTS, CARPET BAGS, TRUNKS AND VALISES. SHOE FACTORY—Corner Duke and Brunswick St. TRUNK FACTORY—269 Lookman Street Extension. WAREHOUSE—153 Granville St., Halifax.

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The subscriber begs to call the attention of his many friends in town and country to his large and varied stock of Furnishing Goods this season which includes: Neckties and Scarfs, Umbrellas in silk, Alpaca and Cotton; Scotch Lamb Wool, Merino, and Cotton Homery, White Shirts and Linen Collars, Fancy Oxford and Flannel Shirts, Gloves in Kid, Cloth, Kingwood, and all kinds, lined and unlined; Gentlemen's Dressing Gowns, and many other articles too numerous to mention. F. C. ELLIOTT.

VICTORIA SEMINARY. A Home School for Girls. LINDSAY, ONT.

Mrs. Smithett will receive at the Parsonage a limited number of pupils for instruction in Music, Languages, and the higher branches of an English education. TERMS—\$200 per annum, including all the necessary expenses. Pupils received at any time. Send to the Lord Bishop of Toronto, the Ven. Archbishop Fuller, Wm. P. Atkinson, Esq., Secretary of Synod, and Wm. MacLean, Esq., Sec. of the Permanent Building Society, 22 King Street East, Toronto; W. Gossey, Halifax, N.S., and the office of the CHURCH HERALD.

Halifax, N.S., Advertisements.

Halifax, N.S., Advertisements.

Halifax, N.S., Advertisements.

New Advertisements.

Professional Cards.

NOTICE.

The Muntz Metal Company, Birmingham, announce an advance this day of one farthing per lb. WM. STAIRS, SON & MORROW Halifax, October 14, 1873.

BRITISH AMERICAN

BOOK AND TRACT DEPOSITORY, (REMOVED TO) 136 GRANVILLE ST., HALIFAX, N.S.

Cheap Religious Periodicals for Sunday Schools and Families.

Sunday at Home, Sunday Magazine, Family Treasury, Christian Treasury, &c., each, per annum, \$1 75. British Workman, British Workwoman, Cottager and Artisan, British Messenger, Child's Companion, Children's Friend, &c., each, per annum, \$0 20. Gospel Trumpet, Children's Paper, Band of Hope Review, Child's World, S. S. Messenger, Temperance Banner, &c., each per annum, \$0 14.

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Keeping the Money in the Country. PLANS TO SUIT ALL. FREDERICK ALLISON, Manager, Over Halifax Bank.

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ANDERSON, BILLING & CO., Beg to announce the completion of their FALL AND WINTER STOCK OF

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SYRUPS Of Different Flavours Always on Hand. Orders from the country promptly filled, particularly when accompanied with Cash. Special attention given to pulverizing

Fine Lozenge and Frosting Sugars Guaranteed to be pure and made from the very best stock. ALLEN BROS.

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1873. FALL. 1873. Robertson, McLeod & Co., (Successors to W. & C. Murdoch & Co.)

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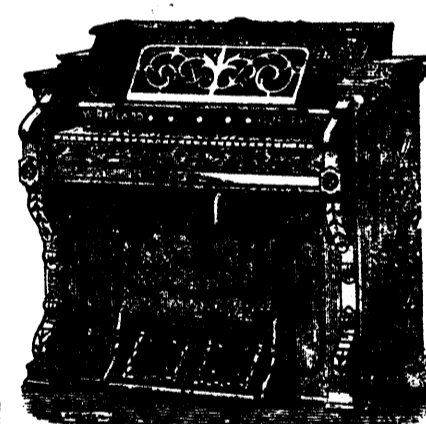
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