

The loud talk of High churchmen about some sort of a Union of the three great branches of the so-called Christian Church—the English, the Roman, and the Greek, would appear to have suggested to His Holiness that he might induce some of these advanced Churchmen to take the further step and seek a home where Ritualism is triumphant and unquestioned, and where there are not the conflicting and contradictory doctrines held by its clergymen. The practices of the Church of England Ritualists are but importations from Romanism and are in character only in connection with the Roman Catholic Church.

Our readers will be amused by the terms of assurance Pope Pius employs in his *Apostolic* letter. He says:—

"We cannot forbear, on the occasion of the meeting of the next council, addressing our Apostolic and paternal word to all those who, while recognizing that same Jesus Christ as our Saviour, and rejoicing in the name of Christians, yet still do not profess the veritable faith of Christ, or follow the communion of the Catholic Church. And it is before all to warn, exhort, and supplicate them with all our zeal and all our charity to consider and seriously examine if they in truth follow the path prescribed by our Lord Jesus Christ, and which leads to eternal happiness. In fact, no one can deny or doubt that Jesus Christ himself, in order that all future human generations should enjoy the fruit of his redemption, built up here below his Church in the person of Peter—that is to say, the Church, one, holy, catholic and apostolic, and that He granted to Him all the necessary power in order that the faith should be preserved intact and entire, and the same faith should be transmitted to all peoples, to all races, and to all nations, in such a manner that all men should be able to be united in his mystical body in baptism, and always to preserve in themselves until the entire development of that new life of grace without which no one can ever merit or obtain life eternal. So that the same Church which constitutes the mystical body shall remain until the end of time firm and indestructible in its own constitution, developed in vigor, and furnishing to its children all that is necessary for life eternal."

It has not been customary for the Roman Church to invite its adherents to "consider and examine," but now the Pope gives this as a part of its new policy. He says:—

"Now, whoever wishes well to consider and examine with attention the different religious societies divided among themselves and separated from the Catholic Church, which since the time of the Lord Jesus Christ and his Apostles has always uninterruptedly exercised and still exercises by means of its legitimate pastors the power entrusted to her by our Lord himself—whoever we say shall thus examine will easily convince himself that not one of those religious societies nor all the religious societies together constitute, or in any way can be considered as the one and only Catholic Church which our Lord Jesus Christ founded, constituted and desired; should wish that they cannot in any way be regarded as a member of any part of that same Church, because they are visibly separated from all Catholic unity."

"Consider and examine!" Is this conceding the liberty to exercise the right of private judgment? This is what led Luther and the other Reformers to adopt Protestantism; and many to embrace truths and principles that sustained them in afflictions, persecutions and death!

Most touching is it now to read, instead of fulminations and anathemas, the pathetic appeal of the Chief of the Latin Church to all the dignitaries and people of the English and Greek Churches. Speaking of himself, he says:—

"We, therefore who ought most zealously to fulfil all the duties of a good pastor, in accordance with the charge of our apostolic ministry entrusted to us by Christ our Lord himself, and who ought to embrace all men in the world in our paternal charity, we address this letter to all Christians separated from us, a letter in which we exhort and supplicate them to hasten to return to the fold of Christ."

The address of the Pan-Anglican Council to the Latin and Greek Churches, and this letter of the Pope of Rome to all who "rejoice in the name of Christians," are documents probably intended as checks to each other. What they will effect is not of much moment. A change of name is of little consequence. Those who adopt the principles and practices of Rome might as well be in her fellowship as to be doing her work whilst eating the bread of Protestantism and bringing upon it disgrace and contempt.

Bible Christianity is altogether of a different nature and demands more than external rites and nominal unity. It knows nothing of a hierarchy or of the gorgeous trappings of either Romanism or Anglicanism.

The Editor of the *Church Chronicle*, by way of stimulating Churchmen to work for their Church, in "A Word to the wise," says:

"A few weeks ago, the celebrated Spurgeon, fresh from a Wesleyan Missionary meeting in

London, came in a little late to make a speech at a similar meeting of his own denomination. Apologizing for his tardiness by giving a recital of the liberality of the meeting he had just left, he added: 'I hope I have provoked some of you,—i. e. to good works.'

Whoever loves the Church of England and looks around him in this Province will find a good deal to provoke him. He will find Presbyterians and Baptists not only supporting their ministers without outside assistance, but maintaining very expensive missionary operations among the heathen in various parts of the world. And whilst the most cheering accounts come in from those far off heathen to revive and invigorate the christian liberality of their Nova Scotian benefactors, we cannot be surprised to find that this liberality re-acts upon their churches at home, and their Home Missionary operations are not only providing ministerial labour for their own weaker stations, but are overlapping us, and endeavouring to get into their own folds stray sheep in neglected places."

In marking one distinctive class of effort he adds:—

"There is a unity of purpose outside of us which we would do well to copy: The Young Men's Christian Association lately met in Halifax, and amongst those assembled were several members of our church. Why may not we as well as the Presbyterians and Wesleyans in Halifax have Young Men's Associations in connection with our own church? Others employ the common platform and thus weaken outside distinctive principles. But with a wisdom which we would do well to copy in time, they have other, interior Associations for young men, in which distinctive principles are clearly defined and taught."

Looking at our lack of missionary spirit, and aggressive zeal, our want of distinctive teaching of Catholic truth, our ready assistance by word and subscription towards principles antagonistic to those of our own church, the fact that we hold our own is wonderful."

These are significant words to come from Bishop Binney's own periodical.

Political.

The political situation of affairs has not materially changed during the past week, except that the hostility arising from Mr. Howe's late developments has become intensified. By Mr. Howe's letter, from which we quoted in our last, it appeared that the Hon. Provincial Secretary had sent a telegram to all the Members of the Legislature. On the following morning a letter appeared from Mr. Vail giving the telegram sent; as follows:—

"Did Mr. Howe propose at Convention in August—Executive Council to resign offices, and, in conjunction with Dominion members, go to the country, as stated in Mr. Howe's letter? Answer briefly by telegraph—more fully by letter.

W. B. VAIL."

He appends the answer received from twenty-eight Local and eleven Dominion Members, the majority of whom state either that Mr. Howe made no such proposal, in their presence, or that they do not remember his doing so.

Mr. Howe on Saturday writes in the *Chronicle* respecting this matter:

"I make no complaint of the Provincial Secretary for publishing the telegrams. On the contrary, I am glad they were published.—Eight gentlemen confirm my statement, in terms more or less emphatic,—two are away—two others did not reach the Convention till the third day, after I had spoken,—one declined to be drawn into the controversy, and another, Mr. W. H. Chipman, says he made the proposition himself. One gentleman thinks Mr. Howe suggested something of the sort,—another remembers something being said about resigning and going to the people,—a third says Mr. Howe spoke twice during his absence." Several did not hear, and some others do not remember. One gentleman will explain at the proper time, and another did explain to two members of the Government, and his testimony, for good reasons, I suppose, has not been given. Some other gentlemen have not spoken, and I have not asked anybody to speak, being content to leave the matter as it stands. I will not make assertion broadly, but if my memory serves me, Mr. Hugh McDonald, of Antigonish, spoke in favor of the proposition, and the Provincial Secretary made a speech against it."

In the same letter Mr. Howe gives a series of statements of what he had shown, the first eight of which are but repetitions of what is pretty well known. We copy the remainder as detailing some matters which affect the controversy:

9. That Mr. Howe intended no slight or offence to the Local Legislature, his explanation, when his chair (which he, as one of the Delegates, was to occupy on receiving the thanks of the Assembly) was left vacant, having been kept, for some reason not yet explained, in the Attorney General's pocket.

10. That rather than weaken the Party by explaining this matter, or by premature disclosures, he bore, for three months, a series of attacks in the subsidized organs of the government, and that he only took up his pen in self defence when openly challenged to explain his views.

11. That Mr. Annand, concurring in the

opinion expressed in Mr. Howe's letter to Robertson, that further petitions and delegations were hopeless while Nova Scotia stood isolated and alone, suddenly changed that opinion, and set his organs to work to write up another delegation, while the facts remained unchanged.

12. That when the organs of the government declared, from time to time, as they did, that they and Mr. Howe were in accord, they knew that he disapproved of their policy, and had made, and was making, no secret of his opinions.

These matters, "the People," misled by all sorts of delusions until a short time ago, now clearly comprehend. There are some other things just as apparent:

13. That the organs of the Local Government, while its leaders profess unbounded loyalty, have been for weeks writing up Annexation, without being able to show anybody how it is to be got.

14. That it cannot be got by Nova Scotia standing alone, in any peaceful or honorable mode,—that if attempted by force, parties engaging in such an enterprise, would be promptly put down, and that, if foreigners interfered, our country would be torn to pieces.

15. That Great Britain never sold a Colony, and never will, and is not likely to give away one in which she has spent £201,210 sterling, within the last seven years, in building Fortifications and Barrack accommodation: which contains her only Arsenal on the North Atlantic, and whose bracing climate is indispensable for the restoration of health to the seamen and soldiers employed in the West Indies, and where she spends annually \$1,500,000 in payment and maintenance of troops and sailors.

16. That annexation, if worth having, can only be got by a combination of all the North American Provinces, and by the passage of an act of separation by the Parliament of the Dominion.

Mr. Howe adds:

"To bandy words with Mr. Annand gives me but little pleasure; and I shall pass over his letter of yesterday with but one or two observations. He says he disapproves of much that has appeared in the public papers, and would have prevented it if he could. This is all very fine, but the public know that when he disapproved of what was appearing in the *Chronicle*, only a year or two ago, he dismissed the editor, and changed its tone, as a driver would reverse an engine.—If he will publish the amount of money divided by his Government between the *Chronicle* and *Recorder* last year, the country will then be able to judge from whence these papers draw their inspiration, even if he is not the proprietor of one of them, which we all supposed he was."

As respects the Resolution passed in the Convention, it pledged us all to keep within the limits of law and order, and to get Repeal if we could. But if it had pledged us to send another Delegation, I should have voted against it."

Notwithstanding all that has been said on either side, Mr. Howe remarks in the same letter:

"If our party is divided I shall regret it, because, if kept together, it might cover all the ground left to us by the British American Act, and do a great deal of good. But no party can be strong without a clear, intelligible and practical policy, and without mutual trust and good faith among its leaders."

We have made these rather lengthy extracts not because we desire to take any part in this controversy, but that our readers may be informed respecting a matter of some interest to everybody.

Whether we are to remain British subjects, or are to be handed over to the neighbouring republic, is what concerns every man, woman and child in the province. We are not surprised that such expressions as the following, from an editorial in the *Chronicle* on Monday last, should create a little uneasiness amongst those who would have to shoulder the responsibility. After repeating the determination to send another Delegation to London and make another Appeal to the Imperial Parliament the said article proceeds:—

If we be refused Repeal, and if we in turn refuse to join the party of submission, shall we have exhausted all the means and all the strength of the Repeal party? Not at all! Wary politicians may refrain from rash counsels; they may say, as did the Trinity Don of the bailiff, "Don't put him under the pump, boys;" and probably the people will interpret their negatives into affirmatives as regards Dominion officials. In the outposts, those who do not love Dominion exactions, may take it into their heads to remove their goods out of bond by force. Troops are not always to be had in country regions to put down open violations of law, and retreat and long faces and disguises are enough to befoul wiser men than the leaders of Her British Majesty's forces in this quarter. Then again internal revenue collectors may receive the treatment they deserve, and fishery inspectors may receive scaly accommodations. As an Irishman would call a kick a broad hint, so we would call the means we have mentioned within the people's reach gentle reminders that the Dominion officers are not welcome to this Province.

Far be it from us to encourage riot or sedition. But if, by and bye, our petitions to Great Britain having been rejected, the Local Government should legislate in direct opposition to the General Parliament, any disturbance should arise therefrom, we should not be at all surprised."

It then concludes as follows:—
It may happen that the people will submit

sullenly for the time, but in their hearts will remain the sting of the force exercised upon them; and it will show its effect whenever the Dominion may be attacked from without. Yankee, Frenchman, or Turk, will be able to enlist allies in Nova Scotia whenever he may choose to attack it. And they will be ready to do more real work than the hero of Tantara Marsh."

The Washington Correspondent of the *Chronicle* (an official of the U. States government), very unceremoniously essays to pronounce on the question of Annexation for the people of this Province, and remarks that "Mr. Howe's change of position will be attended with momentous consequences to the colony. Matters cannot rest now. The question of Annexation will be pushed on to an early consummation, or it will be set aside, not again to be brought up by the present generation." And he adds "If they" the People of Nova Scotia, "decline to come into the American Union, there is no other alternative but to remain in the Dominion, and the earlier the question is set at rest the better will it be for all concerned."

This writer says he has 'smelt powder' in the late Southern war. Perhaps he would like to come North to give us a taste of the same treatment. We do not apprehend that his services will be required in the matter.

We have received the Minutes of the Twenty-first Session of Western New Brunswick Baptist Association.

The Catalogue of the Officers and Students of Brown University, 1868-9, just received shows the following: In Senior Class 34; In Junior do., 55; Sophomore do., 40; Freshman do., 57. Total 186 students.

"The Cretan" is a small sheet published in Boston on behalf of the inhabitants of Crete who are now enduring oppression and death at the hands of the Turkish power.

The *Boston Watchman & Reflector* gives, with its last issue, a small sheet of four pages of 10 by 12 inches—the size of the first issue of that paper in 1819, and a fac-simile of its head under the title of "*Christian Watchman*."

The growth of that paper has been equal to the growth of the people. The progress of the religious press in their number and circulation, has probably been greater than that of the secular press. We regard this as one of the best of our exchanges.

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