

## News from the United States.

## DIOCESE OF MAINE.

(From our own correspondent.)

The annual convention of the diocese of the State of Maine met this year at Augusta on the 20th and 21st. ult., a date earlier than usual, in order that the clergy and laity might be present at the commencement exercises of St. Catherine's school. Nearly all the clergy, to the number of over twenty, were present, and lay delegates from most of the parishes. The Coadjutor Bishop of Fredericton being present, was given a hearty welcome to the convention, and occupied a seat at the right of Bishop Neely during the session. At the morning service the convention sermon was preached by Bishop Kingdon from the text: "Whereby shall I know this." Luke i. 18, Gen. xv, 8. His discourse, which was an earnest appeal for unquestioning faith and trust in God by the light of historical revelation, was highly appreciated by all who had the privilege and pleasure of hearing him. The Bishop's address showed a slow but encouraging growth of the Church in the State, notwithstanding a considerable loss by emigration, and during the past year, of several prominent members and supporters, who have been removed by death. Visitations have been made at most of the parishes since the last meeting in September of '81, and the rite of confirmation administered. The most important subjects brought up were—the establishment of a fund for the Relief of Disabled Clergy; an Amendment to the Ratification of the Book of Common Prayer; a Church Building Fund, and the matters upon which action was taken for the purpose of carrying the same into effect. The Missionary Society reported the finances of the Church in a good condition, and a sufficient amount collected to pay the stipends of clergy requiring assistance. The amount collected is not large, but as most of the parishes are self-supporting, the funds are appropriated mainly for the establishment and support of new missions. There are twenty-six rectors and missionaries in the diocese, eight of whom receive assistance from the Missionary Society. A Missionary meeting was held in the evening, in which a pressing appeal was made for the extension of the Church in Aroostook County, and the establishment of a Church School at Presque Isle, for which present circumstances offer a favorable opportunity for doing much good thereby. The afternoon of the second day was taken up with the Commencement Exercises of St. Catherine's School for young ladies. This school is at present under excellent management, and in a very promising condition. During the past year, twenty-five boarding scholars have been in attendance, and as many day scholars, to whom certificates were presented, and addresses made by both Bishops.

## CAMEOS OF BRITISH CHURCH HISTORY.\*

BY THE REV. B. T. H. MAYCOCK.

## CHAPTER III.—THE DRUIDS' ISLE.†

"The Druids now, whilst arms are heard no more,  
Old mysteries and barbarous rites restore;  
A tribe who singular religion love,  
And haunt the lonely coverts of the grove."  
—Lucan, Phars. i. 450, translated by Row.

If the historian is desirous of revealing the secrets respecting the early inhabitants of Britain, or their manner or worship, he must principally examine the pages of writers of other countries ere the task can be accomplished. Scanty indeed are the records which are found in the classical authors, but more trustworthy perhaps than the monkish historians of the middle ages. The latter endeavor to trace their antiquity to periods far back in the history of the world, affirming one Brutus, a native of Troy, and his companions, to have been the originators of the British nation, their leader embalming his name in the appellation by which the Island was known. But even these fabulists allow an earlier race of men to have inhabited the country, although the uncertainty which attends the research scarcely rewards the investigation. It appears highly probable that the Cymry, Celts or Kelts—the

aborigines—were the descendants of Gomer, Britain falling to their lot, when "the islands of the Gentiles were divided among the children of Japheth, every one after his tongue, after their families, in their nations." When this wave of population reached the shore of Britain, history does not reveal, however much its sister science philology may assist in determining the date, and tracing the route by which they arrived in the island, if it was not at that period, a portion of the continent. After deducting the embellishments which writers like Geoffroy of Monmouth, Ammianus Marcellinus, or Tysilio add to tradition, there may be a gleam of truth in the account which they chronicle, that a colony of Trojans came into Britain about 1200 years after the deluge, or about the time that Samuel governed Israel.

The Triads—a collection of British documents—narrate both the political and social circumstances of the Cymry before their departure from the plains of Shinar; and though this may probably be classified under the mythical narrative, yet a prominent personage, of whom they speak, his devotion to agriculture, and his forming them into social communities, points to the conclusion that the patriarch Noah, or as some assert, "a cotemporary of the patriarch Abraham," was known to them under the appellation of Hu Gadarn, or Hu the Mighty. But as the ship in her voyage gathers accretions, in process of time around the pure worship of this personage, secondary ideas were formed, which were further removed from the simple worship of the earlier Cymry. "Especially are there discernible obvious vestiges of the Sabian idolatry, or the worship of the Host of Heaven, engrafted on the Noachic myths. Nor are there wanting obscure intimations in some of the earlier Bardic poems, that this was regarded as an innovation on the ancient system of the Britons, imported first into Cornwall, it is supposed, by those Phœnician merchants who visited that coast at a remote age, to procure tin, lead, &c.

The first Triad informs us that "there were three names given to the Isle of Britain from the beginning. Before it was inhabited, it was called *the Sea-girt Green Spot*. After it was inhabited it was called the *Honey Island*, from the quantity of wild honey found in it, and after the people were formed into a commonwealth by Prydain, the son of Aedd the Great, it was denominated the Isle of Prydain; and no one has any right to it, but the tribe of the Cymry, for they first settled on it; and before that time no persons lived therein, but it was full of bears, wolves, crocodiles and bisons."

It has been supposed that the form of government adopted by the Cymry was patriarchal—in other words, the heads of families were the governors, teachers or ministers of religion to their dependents, and "as these patriarchal priests chose to instruct the people and perform their solemn rites in groves, and especially under the oak, their official name *Gwyddon* (the plural of *Gwydd*, which implies 'wisdom' or 'knowledge') acquired in course of time another syllable by way of prefix, taken from *Derw*, their own Cymric appellation of the oak or oak-groves. The name compounded of *Derw* and *Gwyddon* stood thus *Der-gwyddon*, which implied the oak-wise men, or Priests of the Oak; and this term we render Druids in English.

The Old Testament gives abundant testimony that the worship of God, as also that of false deities, was practised under the oak or in oak-groves, by the patriarchs and idolatrous nations from remote times, though it was afterwards forbidden. Thus the father of the faithful is said to have reared his tabernacle under the oaks of Mamre; one of the number being connected with superstitious worship two thousand years afterwards, which was only put an end to by Constantine. The oak, which was by Shechem, plays a conspicuous part in the history of Jacob, being afterwards distinguished by the name of Allon-bac-huth, or Oak of Weeping. The passage, which in the Authorized Version is rendered "the plain of Moreb" is rendered by the Septuagint, *ten eran ten upselen*, the high Oak. It is not, therefore, improbable that this oak or grove of oaks, was first consecrated to God by the priestly worship of Abraham, and retained its sacred character until at least the time of Abimelech. At the decease of the elders, which "outlived Joshua, and had known all the

works of the Lord that He had done for Israel," the groves were resorted to for idolatrous worship; "under every green tree, and under every thick oak, they did offer sweet savour to all their idols," and "burnt incense upon the hills under oaks," choosing the wood of "the cypress and oak to make a God.

Connected with the worship practised under the shadow of these monarchs of the forest, appears the setting up of stones. Thus we read of Joshua on more than one occasion rearing these monuments, notably "under an oak"—possibly the oak at Shechem which marked the grave of the false gods and carings of Jacob's "household." The stones set up by Jacob at Luz and Galeed, and Samuel at Ebenezer, present an interesting field of enquiry to the antiquary as to the relationship they bear to the carns, cromlechs, and circles found in Anglesea, Cornwall, and Pembrokeshire, in the far-distant shores of Britain, to say nothing of "that wild architecture, whose gigantic stones, hanging on one another, which are still to be seen frowning upon the plains of Stonehenge,"

"Where solemn Druids hymn'd unwritten rhyme."

The industry of the Rev. D. James has preserved the religious principles of the Druids, proving from facts "drawn from their own materials" "that the patriarchal religion of Noah and the antediluvians was actually preserved in Britain under the name of Druidism, and that the British Druids, while they worshipped in groves and under the oak like Abraham, did really adore the God of Abraham and trust in His mercy."

According to this authority—"1. They believed in the existence of one Supreme Being. 2. In the doctrine of Divine Providence, or that God is the Governor of the Universe. 3. In man's moral responsibility, and considered his state in this world as a state of discipline and probation. 4. They had a most correct view of moral good and evil. 5. They offered sacrifices in their religious worship. 6. They believed in the immortality of the soul and a state of recompense after death. 7. They believed in a final or coming judgment. 8. They believed in the transmigration of the soul. 9. They observed particular days and seasons for religious purposes. 10. Marriage was held sacred among them."

From these statements, as from the equally valuable chapter on the Druids by Dr. Alexander, as too the remarks of the Rev. R. W. Morgan, it is impossible to resist the conclusion that the Druidic religion, in common with that of the Brachmans of India, the Magi of Persia, and the priests of the Egyptians, sprang from the Noachian; and that we have in it a remnant or distorted relic of the traditional faith and science which the different tribes, after the Dispersion, carried with them from the original storehouse of patriarchal knowledge. In common with the majority of nations scattered throughout the globe, they regarded two of their ancestors as the sole survivors of the flood which destroyed the world. This, if nothing else, would carry us back to the second cradle of the human race and the

"Fair humanities of old religion,"  
whose loss has been mourned over by poets of all times and ages.

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†This chapter should have preceded the last chapter published in the GUARDIAN.

(To be Continued.)

## Baptism.

REID.—In Christ Church, Albion Mines, Sunday, June 25th, Janet McLeod, daughter of Samuel and Janet Reid.

## Marriages.

URQUHART—CUMMINGS.—At Boston, June 23rd, at the residence of J. F. Marston, Esq., 248 Shawmut Avenue, by Rev. D. W. Waldron, Capt. Fred. M. Urquhart to Lelia, eldest daughter of C. N. Cummings, Esq., all of Londonderry, N. S.

## Deaths.

HOLESWORTH.—June 18th, at Stewiacke Station, William Wynyard, youngest son of Francis H. and Henrietta C. Holesworth, aged six years and three months. And on the 20th, of diphtheria, Henrietta, third daughter of the above, aged twelve years. They were lovely together in their lives, and in death they were not divided.

MCALPINE.—At Woodville, Weymouth Parish, on the 26th ult., John C. McAlpine, Esq., aged 76 years.