

Ireland.

The Belfast Town Council has resolved to invite the British Association to visit that city in 1874.

A process-server named Martin Tunbridge was fired at in Ballinrobe, county Mayo, on the third inst., and wounded in two places.

Mr. Ren, the notorious solicitor, was expelled from the Belfast Town Council recently, by the police, as he refused to cease speaking against a drainage scheme, and making attacks on the members. Sentinels had to be placed at the doors to keep him out.

The annual report of the Commissioners of National Education in Ireland has just been published. From this it appears that on the 31st December, 1870, there were 6806 schools in operation, which had on their rolls 998,998 children, with an average daily attendance for the same period of 859,190. At the close of the year 1871 the number of schools in operation was 6914. The total number of children on the rolls within the year was 1,021,700, and the average daily attendance of children for the year was 868,850. There was, therefore, an increase of 22,701 on the rolls, and of 4651 in the average daily attendance. The number of non-vested schools in connection with the National Board on the 31st December, 1871, was 5089. The pupils were in these mixed schools distributed thus:—126,786 Protestant pupils mixing with 28,285 Roman Catholic pupils in 1166 schools, taught exclusively by Protestant teachers; giving to each school an average of 108.7 Protestants, and 24.2 Roman Catholic pupils. 15,396 Protestant pupils mixing with 12,110 Roman Catholic pupils in 129 schools, taught conjointly by Protestant and Roman Catholic teachers; giving to each school an average of 125.1 Protestant, and 98.7 Roman Catholic pupils. 26,868 Protestant pupils mixing with 394,347 Roman Catholic pupils in 2659 schools, taught exclusively by Roman Catholic teachers; giving to each school an average of 10.1 Protestant and 18.7 Roman Catholic pupils. The returns show the religious denominations of the 19,121 pupils on the rolls of the metropolitan, and the district and minor model schools, for the year ended the 31st December, 1871. It appears that 6505 were of the Established Church, 5982 were Roman Catholics, 5842 were Presbyterians, and 1342 belonged to other religious persuasions. The number of new teachers who entered the service of the Board in 1871 was 928.

Life has been called a warfare. Blessed then is the periodical armistice of the Sabbath. Blessed not merely as a day of rest, but also a retrospection. It is only in the pauses of the fight that we can see how the battle is going.

Rome has 220 convents or religious houses within its walls, having 4,668 inmates, of whom 2,877 are men and 2,286 women. In the Province of Rome, outside the city, there are 225 of these establishments, with 3,576 inmates, male and female. The Government is about to break them up.

Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I love the service of my God. Like the bird, I fly at liberty on the wings of obedience to his holy will.—*Dr. Chalmers.*

It is said that at the meeting of the Emperors of Germany, Russia and Austria, in Berlin, the proposition will be made for a congress of the European Powers to sanction the territorial modifications of France, the occupation of Rome, and the revision of the Treaty of Paris of 1856.

On the morning of Monday week, memorable in Sutherland in connection with the rejoicings on the Marquis of Stafford's majority, the door of the Portnoch prison was opened to liberate the only prisoner, his term of imprisonment having expired that morning. The jail has since been empty.—*Northern Echo.*

The Duke of Sutherland, after perfecting at his own risk and cost the railway which bears his name, is now devoting his energy to the working of the coal measures which since the days of Queen Elizabeth have been known to exist in Sutherlandshire, and which up to 1827 were regularly worked, 70,000 tons having been extracted in a few years at that period.

A curious scene recently took place at an anti-union meeting at Golspie. During the proceedings, one of the audience rose up and wished to read a communication from the minister of the church in which the meeting was held, and who was a Unionist, desiring the adjournment of the proceedings till he could be present. The result of this was a scene which ended in the promoters of the meeting vacating the church and conducting the proceedings in the open air.

Ecclesiastical.

MINISTERS AND CHURCHES.

The St. Paul's Presbyterian congregation in Nelson recently presented their pastor, the Rev. Henry Edmond, M.A., of Waterdown, with a beautiful set of silver-mounted harness, worth about \$35 or \$40.

The teachers of the Canada Presbyterian Sabbath School of Napanee, presented their superintendent, Mr. Henry Duncan, who is about leaving town, with two valuable books, as a mark of the high esteem borne towards him by his fellow-laborers, on Monday evening last.

DEATH OF THE REV. A. COLQUHOUN.—Rosedmont, Aug. 16.—The Rev. Archibald Colquhoun, of the Church of Scotland, died this morning at his residence in Mulmur, County of Simcoe. He was sent out by the Established Church about forty five years ago, and first settled in the Montreal district, afterwards in Dumfriesshire, County of Peterboro', and lately in the County of Simcoe.

Knox Church, Guelph, which for some months past has been undergoing extensive alterations and additions, and now completed, was last Sabbath opened again for public worship. Large audiences were present at all the sittings, especially in the morning and evening. The Rev. Dr. Topp, of Toronto, preached in the forenoon; Rev. W. S. Ball, the pastor, assisted by Rev. Messrs. Harper and Mackie, of Guelph, in the afternoon, and the Rev. A. D. Macdonald, of Elora, in the evening. Special collections were taken up and were very liberal. We understand that the gallery, which presents a neat and commodious appearance, has had the desired effect of destroying the echo in the church, which was such a source of annoyance to the worshippers. The former pulpit and screen behind it has been replaced by one altogether new and different in style, and much more tasteful in appearance. The church will now accommodate about a thousand persons.—*Mercury.*

BRITISH ECCLESIASTICAL NOTES.

The *Saturday Review* says that extemporary preaching is deeply detestable when we understand by it improvised preaching. It is nothing short of ridiculous arrogance for any man to get up into the pulpit and treat a congregation to the mere accidental skimmings of the mind.

Mr. Spurgeon was present on Monday at the laying of the memorial stone of a new Baptist chapel at Dulwich, and in the course of an address he said he was thinking about calling the ministers together and having a strike. He was quite sure that a very large proportion of the ministers of all denominations did not earn anything like so much as the men who laid the stones of that building.

The Rev. Mr. Andrew Doak, M.A., has received a call to become colleague and successor to the Rev. John Harper, of Bothwell.—The Rev. D. O. Ramsay, of the Established Church, of Kilmarnock, has accepted a call to the church at Closeburn.—The Rev. James S. Rae, probationer, Glasgow, has received a call to the Garzebo Road U. P. Church, Glasgow.

At the services in the Kilbarchan U. P. Church on Sabbath last, the Rev. George Allison intimated that operations for the remodeling of the church would begin during the week, and that while they were being carried on the congregation would meet on Sabbath afternoons in the Established Church, which had been kindly placed at their disposal for that purpose.

The Rev. Seadell Minton, of Eaton Chapel, Philico, a clergyman of the Church of England, preached last Sabbath evening in the Surrey Chapel from the words, "Blessed are the peacemakers, for they shall be called the children of God." The prayers were read by the Rev. Newman Hall, and the spacious building was crowded in every part.

The writ of suspension *ab officio et beneficio* was served personally on Mr. Purchas on Sabbath last at Brighton, before the commencement of divine service. The suspension notice was afterwards fixed on the church door. Mr. Purchas is now suspended from the income of his living as well as from his duties.

THE BRITISH MEDICAL ASSOCIATION AND THE USE OF ALCOHOL.

On Thursday morning, a large number of the members of the British Medical Association were entertained at breakfast at the Royal Hotel, Temple Row, by Mr. Samuel Bowley, (President of the National Temperance League), Alderman C. Sturge, and the Rev. G. W. Oliver. In the absence of Mr. Bowley, Alderman Sturge presided. After breakfast, Alderman Sturge thanked the guests for their attendance, and the Rev. G. W. Oliver delivered a short address, directing the attention of those present to the medical aspect of the drinking customs of society. Mr. Thomas Taylor, (Birmingham) stated that for the last forty years he had been very careful in recommending alcoholic stimulants, knowing that mischief might follow. Dr. Harris (Bedford) said that, after an experience of forty years, he quite agreed with what had been said, and thought it would be better to order no alcohol at all than to order it in exceptional cases. There might be certain cases where it was necessary to use it, but it was like a two edged sword—cutting both ways. Dr. Nelson remarked he could not see how it was possible to obliterate the use of alcohol from practice, but great care was required in its use. No one could deny that the constant use of small quantities of brandy was about the most pernicious thing that could be done to the constitution. Dr. Gross (Philadelphia) maintained it was a well-established fact that alcohol was a life supporter, and there was ground for believing that it was a nutritious substance. There were some cases in which the use of alcohol was indispensable necessary, and in which no other medicine could take its place. Dr. Steward, of Dublin; Mr. Ritchie, of Leek; and Dr. Martin, of Manchester, also spoke, the generally expressed view being that alcohol was only to be used in emergencies, and that it was doubtful whether it was the stimulant ordinarily believed to be. No resolution was passed; and the proceedings concluded with a vote of thanks to the hosts.

The Protestant population of France is 573,749, including 86,041 inscribed electors. Of these 32,603 but little more than one-third voted for the members of the Synod of the Reformed Church of France.

THE SERMON PREACHED BY THE REV. WILLIAM KNIGHT IN LONDON.

The sermon preached in Mr. Martineau's chapel in London by Mr. Knight has been published, from which we take the following extracts:—

"The text was selected from Job xxi. 3. 'Oh, that I knew where I might find Him, that I might come even to His seat.' The preacher said that the speaker of the words of the text was utterly dissatisfied with the theory of Providence which his friends had put before him. The Divine nature seemed to him an insupportable abyss, and Providence a dark enigma. He virtually says that man cannot know the nature of Him who is Infinite, or approach Him with recognition. He can but follow the earthly light he has, and wait patiently in the darkness. We must not measure Job's utterances by the standard of modern restraint. It would be rash to say that our own era is more bereft of faith in the Divine Presence than those which have preceded it. Possibly had we the eye to see into their deeper phases and to gauge their unmanifested troubles, all ages are pretty much alike in this. Only now we hear it more explicitly avowed. The centre of religious controversy has changed, and the immediate question of the hour touches the very root of all religion. Scientists men, the teachers of this generation, proclaim their inability to find God anywhere, and the general air is filled with kindred half-expressed complainings. We miss, however, some of the peculiar sorrow to which the experience so often gave rise of old. The extrinsic pain which this ancient seeker after light endured exhibits a marked contrast to the contentment and acquiescence of the modern mind before its conscious blank of experience. It may seem remarkable that so little progress has been made, since this experience was recorded, towards an absolute settlement of this first article of religious belief, so as to put it into the category of axiomatic first truths, and to fix beyond question as an indisputable verity, a truth of which no man can doubt, as well as the imperishable treasure of the human heart. One explanation is that men have been dissatisfied with the partial glimpses vouchsafed to them, and the limited knowledge possible, and have formulated their little light into a rounded system, with a series of propositions often unverifiable even to themselves, and have insisted that their inadequate solutions should be adequate for all their contemporaries, and also for generations to come.

There are two facts which a study of the human soul and of the outer universe suggests, of equal significance as affording the data of a true theology, and alike necessary to sustain the life of piety in the heart. The one is the kindredness of God to man, and the other is His transcendence and immeasurable unlikeness. To dwell overmuch or overlong on the kindredness, and the communion which it permits and fosters, will lower religion to familiar talk and breed irreverence. There are choice moments in the life of man when the soul almost emerges from its prison-house of flesh, and is privileged to perceive the greatest of realities behind the veil of sense as vividly as the eye perceives material forms and colours and motions. These rare seasons are, as a great poet calls them—

"Hours
Of elevation from the most high God."

But they cannot possibly be permanent. From their very nature they must quickly evanesce; and that not because they arise from our own rarer efforts to idealise what is, but because they are due to the action of another over us—to the influence of the Divine mind upon the human. And so religious men have always felt (while the Church has told of it in its psalms and hymns and prayers) that in such hours the presence of their brethren with whom they hold intercourse in articulate speech is not more, but less, real to them than that Infinite Mind whose language they have heard by listening. They feel (quite as much as those who teach it as *exclusive* truth) that the great Reality is utterly transcendent; but in attempting at other moments to describe it, and then clothing the limitless One with human characteristics they are aware that they are using an imperfect medium for the purpose.

This, then, is the characteristic feature of that knowledge with God which is an authentic and permanent possession of the race, while the notions which men form of Him arise, and change, and die. All the "men of God" have recognised Him as a Revealer; and have held that God "Jehovah" with man (as Moses put it), "and he liveth." While their attempt to describe man as "Lord," "King," "Shepherd," "Guardian," "Father," as the "I am," the "Infinite and the Eternal," as the "Ancient of days," as the "Cause of causes," or the "Light of the soul," and the "Life of men," are so many conceptions gathered and yet inadequate; sufficient as the steps are sufficient in raising to a height, insufficient as an exhaustive account of an infinite essence. They partially satisfy the mind; they fix its wandering notions, and help it to retain its old experience and to recall its vanished thoughts.

But there is more than this first testimony to the presence of Another and a Greater with whom the spirit holds communion. God is revealed within the soul as a Legislator there. The eye of the conscience looks with immediate vision on One whose moral lustre no material eye can discern. And how is this? Looking around him, man feels that he is inviolated, hemmed in, and helplessly claimed by physical laws. But looking within, he feels that he is not so.

What then is the force of that voice of Conscience which is the light of the lawgiver of the free will? It is not a mere authoritative mandate—"This shall be done." It is the Divine appeal—"This ought to prevail." It is not like a voice of terrific thunder, crushing the will and extorting obedience. It is rather the persuasive voice of admonition and entreaty. And this is the Word of the living Providence which begets us before and behind. It is a voice most truly "in us, yet out of us."

This is another way by which we may find Him, one quite as valid, since it is consecrated for us by the feet of worshippers in many generations. It is old, yet ever new, because it is disclosed to us by the opening of the gateway of another's experience. It will sometimes happen, when the heart is wearied by its failures to rise to its experience, just as it is falling back into helplessness or *ennui*, it will perceive the fact that the collective experience of the race is on its side; that devout men, the prophets and psalmists of all ages, the men of faith and prayer, have borne witness to the truth it is in search of when urged by the weight of a present inspiration.

And far from them all, illustrations as they were, we have One who revealed the Father. But we do not enter on that aspect of it now. There is another equally noteworthy and most practical to which we turn in conclusion. It was He who said as no other teacher has said, "If a man do the will of God, he shall know." The Lawgiver of Christendom has told us that it is not the contemplation of the Law that will most perfectly reveal Him from whom he emanates. It is that obedience to his behests

which always floods the soul with an interior light and liberty. Reflection on the rationale of the conscience, so as to discover a true theory of morals, and not disclose the facts that are revealed all silently to the obedient soul. For mere thinking reveals nothing. Criticism cannot open the eye of the blind. We must act and we shall know. We must keep our conscience pure, and our hearts unsullied, and walk in the way of God's commandments, or we shall be blind as the mole though we had a hundred eyes for intellectual discernment. "Pleased are the pure in heart, for they shall see God." This is the *via sacra* leading to God.

THE OPENING OF THEOLOGICAL HALL, OF U. P. CHURCH, SCOTLAND.

The Theological Hall of the United Presbyterian Church was opened on the 6th of August in Queen Street Hall. Among those present were—Dr. Cairns, Moderator of the United Presbyterian Synod; Dr. Taylor, Glasgow; Dr. Ogilvie, Falkirk; and Dr. Davidson. A large number of students were present. Prayer having been offered up by the Rev. Mr. Clark, of Abernethy, Professor Edie delivered the opening address to the students. He pointed out the marks of a true Church. He first put the two questions, what did Christ intend His Church to be? and what did Christ intend His Church to do? Every Church realising or striving to realise Christ's own ideal had the marks of a true Church. He went on to say that the Church is a continuation of Christ's own work, and described the work of the Church, which he said was the salvation of sinners. The Church which still exists did that work by preaching Christ, especially Christ as crucified—the cross of Christ being the centre of all revelation. But to preach the cross was not in his opinion to be always referring to it, or arguing about it, or to be in any way tied by dogmatical restrictions to it, it was to be in living sympathy with all believing communities round about it. Unity was an essential and always enjoyed, and unity longed for union as its living garment and representative. Two schemes had been tried on this point, schemes of comprehension and schemes of uniformity—but both had signally failed. The Presbyterian Churches of this land, holding the same cycle of evangelical truth, were in all essential points together, and why should they remain apart? Long ago many poor men lost their lives because they said shibboleth; the non-pronunciation of the "s" cost them their lives. It was aspiration or non-aspiration of the "s" that kept some communities apart at the present day. (Applause.) A true Church must also be independent of all control, especially of all civil control, Christ's Church being a self-developed and self-governed institution. The tendency of all legislatures and of all Churches was surely coming to the grand result of a free Church in a free State. (Applause.) Professor Edie then spoke at great length of the independence of the Scotch Church, and made some allusions to the customs of the sessions of the parishes in the olden time. In closing he said—"And now I think I have shown that the Church we belong to has some marks of a true Christian visibly imprinted on its history—that it preaches Christ—that it has missionary power and spirit that it has an earnest sympathy with every religious body, and longs for union with them and that it maintains such independence as is necessary to carry out Christ's plans and purposes in the world." (Applause.) The list of Students having been read over, Professor Edie closed the meeting by prayer.

PEN-JOTTINGS IN LONDON.

FRASER, SPURGEON, HALL.

Already our readers have been favoured with several extracts from those interesting letters. We note a few further clippings:—

The Rev. Theo. L. Cuyler, D.D., has been sending to an American newspaper under the above heading his impressions of what he saw in Europe:—"Last Sunday I heard the most popular of the Presbyterian pastors in London—the Rev. Donald Fraser, of Marylebone Church. He preaches in an old building near Edgeware Road, and it has a narrow neck upon the street like a bottle. In case of a fire alarm one might about as well be locked in the Bride of Lammermoor's chest. Mr. Fraser is a bold, dashing speaker, who pours out his strong, manly thought with intense vehemence. His congregation sings hymns as well as the ancient version of the Psalms. The house was full; and they soon intended to pull down and build greater. In the afternoon I went over to Mr. Spurgeon's Sunday-school. It has seven or eight hundred children—all in a large, dark basement, with no carpet on the floor. (It is strange that so many of the Church edifices, even of the higher grade, in Great Britain are wholly devoid of carpets.) A young man was addressing the children as I entered. If Ralph Wells or John Wanamaker were over here, they could teach these folks 'a thing or two' about running a Sabbath-school. The most remarkable portion of Mr. Spurgeon's school is the immense female Bible-class taught by Mrs. Lavinia Harkness. It enrolls nine hundred, and there is an average attendance of five hundred. Many of these are married. Some bring their babies with them. Mrs. Harkness finishes her Bible study with a simple sermon or exhortation, somewhat after the style of my friend Miss Smiley. I observed several gentlemen present. If my Brooklyn co-presbyters were in authority they would either clear out the men or silence the women. For my own part I thought that good Mrs. Harkness's solemn appeals to the unconverted were about the most tender and faithful I have heard yet in London. She could teach half the lord-bishops (and Dean Stanley to 'boot' how to preach Christ.

"In the evening I preached to Brother Newman Hall's great congregation, in Surrey Chapel. I noticed my Brooklyn neighbor, Mr. Barnes, in the audience. Mr. Hall is outwording any man in England. He preaches, on an average, six times a week. He addresses a great mixed audience in fashionable St. James' Hall every Sabbath afternoon. He is superintending the erection of a new edifice for his 'Surrey' flock, and raising all the money. He has two temperance meetings each week. His people sustain twenty-five mission Sunday-schools, and have over 5000 (generally of the poorest) under their Gospel teaching. Brother Hall is constantly on the platform and at the press; and yet he found time to run off with me this week to the West of England, where we enjoyed a row of forty miles in a small boat down the exquisite river Wye. But to travel with Newman Hall is about like tethering one's self to a locomotive.

The veteran leader of the English Congregationalist, the Rev. T. Binney, promises an essay for the *Evangelical Magazine* on "Ministerial Beards; their compatibility with the spirit and principles of the Evangelical Dispensation."

Book Notices.

THE BRITISH QUARTERLY.—It is now rather late in the day to notice the July number of the *British Quarterly* at any length. We cannot however allow it to pass without saying that it is a particularly interesting and excellent number. Much more so indeed than usual. There are eight articles in it, and all are with scarcely an exception, very good. The first one, on William of Occam is understood to be by Professor Lindsay, lately appointed by the Free Church Assembly in Scotland as successor to the late Rev. Dr. Gibbon. Indeed it is said to have contributed greatly to his being chosen, as it was printed privately and circulated before the election to place.

A short paper on "W. and Hamour" is, truth to say, not very brilliant, though it gathers together a good many odds and ends.

The "Coal question" is discussed in a somewhat hopeful and very common sense fashion, while the "Ecclesiastical Tournament" between Dean Stanley and Dr. Rany is described very forcibly and with great sympathy for the Rany side of the question.

Perhaps the article likely to attract most attention and call forth most discussion is one entitled "The Results of Disestablishment in Ireland." If anything approaching to what is there described has really been done by the authorities of the Protestant Episcopal Church in Ireland we can only say—it is most scandalous—worthy of a Tammany ring rather than of ministers of Christ and of those anxious about the glory of God and the advancement of His cause in the world. The idea of all the funds of the Church having been absorbed in the process of buying up the life interests of the present incumbents is so monstrous that one is fain to doubt its possibility, if he at all can.

THE ARDRE for September is a remarkably meritorious number, both as regards its artistic and literary attractions. "Moonlight on the Hudson," drawn by Paul Dixon, and engraved by Bogart, is a specimen of which lovers of Fine Art may well be proud. The other full-page cut, "Wood Ducks," by Gilbert Burling, is a most charming glimpse of nature; and the loving care displayed in the minutest details of gorgeous plumage and profuse vegetation, stamps the draughtsman as an enthusiast peculiarly fitted for the subject. Those who were delighted with the noble Newfoundland Dog, in the March number, will be equally pleased with Mr. Thayer's terrier "Playing Sick," and the companion, in which the poor invalid is galvanized into life, asking "Who said Rats?" "Watting Cattle," by Peter Moran; "Little Emily," by John S. Davis; "Lais Corinthia," after Holbein, with several smaller designs, go to make up what we feel justified in pronouncing one of the most remarkable issues of this most remarkable of all periodicals. The poetry and literature is as fresh and crisp as ever. For interest and ornament it will have no rival, when, at the close of the year, it is bound and laid upon the parlor or library table—it will indeed be a royal volume. Subscription (including Oil Chromo), \$5.00, James Sutton & Co., Publishers, 58 Maiden Lane, New York.

HEARTH AND HOME.—It is so much the fashion nowadays to convey information, and moral truths and sentiments, in the form of Stories, that even some popular lecturers have adopted this style of address. The mass of people, especially the young, demand stories to such a degree, that papers filled with sensational novels and exciting, trashy stuff, have a wide circulation. To forestall this taste, and supply something better to the masses, the Publishers of HEARTH AND HOME, in addition to the "usual variety of that paper, have engaged a corps of first-class writers, among whom are Jean Ingelow, Edward Eggleston, Mary E. Dodge, Louisa M. Alcott, Edward Everett Hale, Elizabeth Stuart Phelps, Harriet Prescott Spofford, Rose Terry, Maria R. Oakley, Lucia G. Runkle, and many others, who furnish to this Journal the best Original Stories, of the purest character, and highest grade—thus conveying much instruction in a pleasing form. Besides these, the weekly HEARTH AND HOME contains a large amount of first-class reading, editorials, literature, art, science, amusement; instruction for the housekeeper, the gardener, the farmer; a capital department for Children and Youth; the news of the day; financial and market reports etc. Its engravings, costing over \$25,000 a year, are of a high order of merit, unsurpassed by any illustrated paper in the world. Altogether, HEARTH AND HOME is such a journal as may be safely and very profitably taken into any family. It is supplied at the low rate of \$3 a year; four copies for \$11; and ten or more copies for \$2.50 each. Orange Judd & Co., Publishers, 245 Broadway, New York City.

FRUIT IN TIN CANS.

The *Boston Journal of Chemistry* says:—"The impression prevails among those who use freely fruits which are put up in tin cans, that they are injured thereby, and this impression is in many cases correct. We have long contended that all preserved fruits and vegetables should be stored in glass, and that no metal of any kind should be brought in contact with them. All fruits contain more or less of vegetable acids, and others that are highly corrosive are often formed by fermentation, and the metallic vessels are considerably acted upon. Tin cans are held together by solder, and alloy into which lead enters largely. This metal is easily corroded by vegetable acids, and poisonous salts are formed. Undoubtedly many persons are greatly injured by eating tomatoes, peaches, etc., which have been placed in tin cans, and we advise all our friends who contemplate putting up fruits the present summer to use only glass jars for the purpose.

A Welsh version of that well-known tale, "A Trap to Catch a Sunbeam," has been published by Gwa Idris, who translated the *Queen's Journal* into Welsh.