

I would ask those at home who have all the ministrations of their Church, to which and in which their children are initiated, are they willing to accept the awful responsibility of those who 'cause one of these little ones to go wrong? And we cause them to go wrong, if we, by careless indifference, do not use our endeavours to see that they are provided with the means of learning to go right. When at 'home' I have often heard expressions of indifference, now I know what the action means.

"On November 1st, the circumstance of my horse casting a shoe caused me to go home in a contrary direction to the one I had intended. I stopped at the rising town of Huntsville to feed, and I had not sat down before two Church members came to tell me of a sad accident in Fairy Lake, near there. A father and mother with their four children had been swamped by a sudden squall. The parents and two children were saved with the greatest difficulty, two children were drowned. The father was then waiting to see me, to ask if I would bury the one child whose body was recovered, he being a Churchman. I went to see the man. After a few words, I said, 'I suppose baby (it was three years old) was baptised! My God, my God, no, sir was the man's reply, as tears streamed down his face, which he foolishly tried to hide; 'we lived so far in the bush, and I did not know where to find a clergyman.' What could I say to comfort sorrow like this? I buried his child, without of course making any allusion to it as baptised and I determined to embody the incident in my report to S. P. G.; and if there is one father or mother who can read of and picture that scene without feeling it to their very heart's core, I do not wish to know it, for I should not care to own such an one for sister or brother: and whatever parents there are who feel what I have written, they will do their utmost that such cases may not occur.

"On Monday, October 24th, I went seven miles into the bush, out of the usual track, to baptise two children for a man. He had heard that a person came that way, and he thought I would not mind coming. He is a communicant, and I marked the very sorrowful way in which he said, 'I have had no chance of communion now for four years.' His joy was correspondingly great when told there would (D. V.) be celebration in the church at Magnetewan on Sunday, November 13th.

Sunday, October 2nd, was a very cold and stormy one. Just as I was going to service in Magnetewan church at 2 p. m., I was told by the churchwarden that some parents were coming a great distance to have their children baptised. Knowing that the lake (Seeche) was exceedingly rough, I waited half an hour; but as I had another service ten miles away at 7 p. m. I could wait no longer. We had a goodly congregation of about fifty, and a hearty service. We were leaving the church, when we saw people coming along, waving their handkerchiefs: it proved to be the parents and their friends. I asked those of the congregation who were about to go to turn back. I baptised the two little ones, and I do not think one of us noticed that the eager father was in his shirt sleeves, nor did he appear to feel it; he had rowed thirteen miles down the lake, in real danger. And the smile and sparkle of his manly eyes when thanking me for my kindness, made me care very little about the ten mile journey; and yet that was no joke, as it takes (except in winter) at least one hour and a half to get over three of the miles.

"But I knew my congregation would be waiting, so I hurried over the first seven miles. I got to Midlothian with eight minutes to spare. No time so much as to eat, but just to wash my hands and go in to service. I had about sixty-seven adults at service, eight of whom had come eight and four thirteen miles. Ah! it was a sight to see, after the second lesson, some twenty-two children stand before me to say their catechism and be questioned, proud of their work and eager to show me they had been doing their best to learn. A little over two years ago these same little ones had no church to go to, nay, had never seen a building to give them an idea as to what a church was like."

(To be Continued.)

## CAMEOS OF BRITISH CHURCH HISTORY.

### CHAPTER IV.—(Concluded.)

In the fortifications in the cities the Roman legions were quartered, among whom we find in the reign of Marcus Aurelius Antoninus, the flower of the Quadi and the Marcomanni youth, as during the rule of Probus a considerable body of Vandals were probably stationed in Cambridgeshire—a great contrast to the provinces of Rome in her decline, when, as the learned historian of her Decline and Fall narrates, "the strength of the frontiers, which had always consisted in arms rather than in fortifications, was insensibly undermined, and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians, who soon discovered the decline of the Roman Empire." Under Claudius three of such military forces were stationed partly in the north to guard against the unconquered Britons of Caledonia, and partly in the west to watch over the tribes which still remained half subdued. One of the earlier British towns, which had borne the name of *Caerose* or *Caerleon*, "after the invasion of the Romans lost its first name and was called the City of Legions, from the Roman legions which used to take up their winter quarters in it." Another, "Eboracum, on the *Irus*, was called *Sexta*," according to Richard of Cirencester, "from being the station of the sixth legion, termed the *Victorius*." Hence we find, as Dr. Giles notes, that when the Romans obtained a footing in the island they directed all their operations, according to their practice, by military principles. Says Tacitus: "*Dominandi cupido cunctis affectibus flagrantior est*,"—"the lust of ruling is more ardent than all other desires"—and this was eminently true of the Romans, especially with regard to their military operations. They civilized, indeed, as they conquered, but conquest was their principal object. As each tribe was successively subdued they fortified such primary posts as were best adapted to support their future operations, established secondary posts to secure their communications, and connected the whole by military ways. After their power was firmly established and their lines of communication completed, the same necessity did not exist in keeping up such an armed force: they therefore lessened the number of their garrisons and thus avoided too great a division of their army, three legions being deemed sufficient to check any insurrection in the Decline of the Empire.

The towns were generally small and built square or oblong, bounded by lines as straight as the shape of the ground permitted. Temples raised to their various deities would naturally be built. "Tacitus describing the revolt of the Iceni, repeatedly mentions the Temple of *Camalodunum*," which some have endeavored to prove to be the present Castle of Colchester. "An inscription found at Chichester records that the Guild or college of workmen built a temple to Neptune and Minerva." Other remains have been found in other parts of the kingdom. These afterwards formed the site of Christian Churches, as in the case of St. Peter's, Cornhill, London, the original prototype being, according to tradition, founded in the year 108, a very curious ancient monument being preserved in the vestry bearing an inscription to that effect. "Where the great preachers of a reformed Christianity thundered forth their denunciations against a Papal Rome, there at Paul's Cross many evidences of a heathen Rome have been disinterred."

Says Gibbon: "The spirit of improvement had passed the Alps and been felt even in the woods of Britain, which were gradually cleared away to open a free space for convenient and elegant habitations. York was the seat of government; London was already enriched by commerce, and Bath was celebrated for the salutary effects of its medicinal waters." Then, as now, villas were built partially of brick or stone, partially of timber, on the slopes of the hills or on the outskirts of the cities, showing by the remains which the antiquary and the archaeologist reconstruct a refinement equal to modern times. The remains of one not far removed from the old Roman road known as Stone Street prove it to have been of considerable extent. Here at Bignor, near Chichester, in Sussex, are to be seen Mosaic pavements and painted walls of bold and elegant designs, such as the seasons, gladiatorial games, and Cupids, their colors still fresh, and

whose chemical composition, according to Sir Humphrey Davy, is similar to that employed in the baths of Titus at Rome and the buildings at Pompeii. It appears to have been the residence of a man of wealth; its spacious courts (more than a hundred feet square), its atrium and basilica, its baths, colonnades and gardens all pointing to the fact. "Within the house itself, the hall with its central fountain preserved the southern type of domestic building that the Roman builders brought from their summer land, as the furnace which heated the floor of the banquetting room behind showed the ingenuity with which they accommodated themselves to the needs of a sterner climate.

Traces of former magnificence are frequently unearthed in London—the Roman Augusta—or in the river on which it is built. Far below its present streets have been found rich tessellated pavements, coins, broken pottery, and waxen tablets, while small silver and bronze images have rewarded the searcher in the bed of the Thames. The historian narrates how Agricola incited the Britons to build houses, temples and market-places, which last must have been a novelty to the aborigines. These, together with galleries, baths and banquetting-houses (from which we still procure fragments of *amphoræ* and other vessels), Tacitus expressly states the Romans assisted in building. A bathroom is in course of being excavated in the village of Wingham. Enough is unearthed to show that its walls were covered with black and white *tesserae* and its floor paved.

"The ruins speak that sometime  
It was a worldly building."

for two other chambers, ornamented in the same way, and a part of the hypocaust or hot-house with the hot air passages have also been uncovered.

Nor were amusements forgotten in the land of their adoption. Ruins of the amphitheatre in which to hold their games have been discovered from time to time; as "the hunting scenes, the scenes of bear-spearing and stag chasing, which they have graven on the surface of their work lift for us a corner of the veil that shrouls the life of Roman Britain."

The cemeteries of the wealthier classes are a mine of wealth to the antiquary. "It is from these tombs," writes Dr. Green, "that the relics of Roman life preserved at York have mostly been drawn—fragments of the fine Samian ware brought for rich citizens' use from the continent, curious egg-shell pottery, vases and cups from a woman's toilet case, sepulchral figures of soldiers and citizens and the like." The poorer class appear to have received little attention in their sepulture.

"though mean and mighty  
Together have one dust, yet Reverence  
(That angel of the world) doth make distinction  
Of place 'twixt high and low."

while the confusion in which their bones have been discovered prove the carelessness with which they were buried. And yet "princes die like the meanest of their servants," to use the words of Bishop Taylor at the funeral of the Countess of Carbery, "and everything finds a grave and a tomb"; and thus it is that we should be unable to distinguish between the graves of the wealthier and poorer classes were it not for the ornaments they contain. "The very tomb itself dies by the bigness of its pompousness and luxury,

"Pharic pretantia pondera saxo  
Quæ cineris vixis distribuita labori."

and becomes as friable and uncombined dust as the ashes of the sinner or the saint that lay under it and is now forgotten in his bed of darkness."

Numerous potteries employed the artisans in the manufacture of wine-jars or drinking-vessels, as chalk workers hewed out of the pits the carbonate of lime which was exported to Zealand. The *sutor* worked at the ladies' light sandal or pegged the heavier sole of the sterner sex. The carpenter sawed, pierced holes with his auger, or gouged the oak; the weaver plied the busy hobbins, while the merchant recorded his sales on the wooden tablets with his bone or wooden stylus.

From the foregoing remarks it is evident that Britain was well known to the Romans and that from the time of her subjugation to the time of the withdrawal of her legions there was constant communication between the Eternal City and the Island of Albion.