

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, MARCH 9, 1854.

[No. 32]

Vol. XVII.]

Poetry.

LONGINGS FOR SPRING.

(For the Church.)

Oh how I yearn amidst this storm and snow
To welcome thee, Oh Spring!
Oh when shall winter's wild reign forego,
No more a king?
Oh, gentle Spring,
Thy beautiful image rises on my soul,
And it doth fling
A hidden joy upon the whole
Of the dull thoughts that do roll
Over the mind in hours of suffering.
Yes, gladness cometh e'en with the thought of
Thee,
As the bright bubble rises joyously
With the pure water from the gushing spring.

I yearn to see
Thy warm smile bent, so still and lovingly
Upon the sleeping earth, until there breaketh
O'er its cold face a laugh of verdant joy.
As I have seen a child when it awaketh
Over the mind in hours of suffering.
Break into answering smiles of love, that
maketh
Spring in the winniest heart of agony.

Oh, gladness Spring!
When wilt thou come, and with thy gentle force
Drive winter hence, and for his ravings hoarse
Make thy low laugh to ring
Like a sweet strain of music, murmuring
In soothing melody upon the ear
That hath been torn with discord. Plame thy
wing
And hither bend thy flight,
And with thine own bright glance of laughing
light
Wean us from our cold and stifling room,
And shed around the delicate perfume
Of thy sweet breath.

Thy eyes more to feel its soft caress
Circling my brow as in tenderness
Giving—oh, fo to death—
Health, for disease, and strength for feebleness.
And yet, oh maiden of the tender eye,
Thy spirit's high
Do make thee somewhat hoydenish withal.
I've smiled to see thee, many a time and oft,
As early winter fell in fear away.
Steal after him with footsteps swift and soft—
Sense on his streaming robe, and with a ray
Of sunshine tinge him up, and at his fall
Thou didst hold thy sides and laugh a laugh
so gay
That thy bright eyes would grow suffused with
mirth.

Which, for the time, would take the form of
weeping;
But as those tears drop fell, the grateful ear
Took them, as precious things into its keeping,
And marked the treasure-spots where they did
lie
With those first flowers of many a varied dye
To which she giveth birth.

In very deed,
I yearn, oh fairy-footed Spring, for thee;
Tender, yet arch and full of roguery.
O hither speed
And in thy brightness I will strive to read
A symbol of the higher mystery.
For outward things are but the sacraments
Of the unseen and spiritual world beyond,
And doubtless it was meant that they should be
A holy bond,
Binding things hidden to the things of sense.
Would that I thus may see
The earth is but the winter of the soul
And while all grateful for each cheering gleam
That with its blessed radiance breaks between
The dull grey clouds and storms that round us
roll,
May I be ever taught,
When with life's tempers woe and overrought,
To yearn with reverent longing to behold
That season whose deep joys may never be
By heart conceived, nor human language told,
The unending spring-time of eternity.

Toronto, February 20th, 1854.

From the New York Churchesman.

BISHOP KIP'S LETTERS FROM CALIFORNIA.

No. 2.

Passage of the Isthmus.

We entered the harbor of Aspinwall late at night (Dec. 29), and at sunrise next morning, from the vessel's deck, had the whole landscape before us. It is a beautiful bay, with a little straggling settlement of a street, which curves round in a semicircle parallel to the edge of the water. The steamers formerly landed at Chagres, nine miles distant; but this place has been substituted instead of it, because at Chagres they were obliged to anchor some distance from the shore, and landing in boats was not only difficult, but also dangerous in stormy weather. Aspinwall has therefore grown up at once, as a depot. It consists merely of a few wooden hotels with imposing names, and residences for those connected in any way with the steamboat and railroad company. The thick forests hem in the line of houses, and the cocoanut trees with their high tufts wave over them and grow to the water's edge. It presents a beautiful scene, and no one, in the warm and balmy atmosphere which was so grateful to us that morning, and looking forth on the deep green foliage, the golden sunlight bathing everything, and the clear waters rippling to the shore, would imagine that the air was loaded with miasma. Yet so it is, and for health it enjoys a reputation equal to that of the coast of Africa. It is impossible, I believe, for any one to reside here even for a few weeks without being prostrated by the fever, and sometimes a few days' detention, waiting for the steamer, will be sufficient to impart it to the passengers.

When steamers stopped at Chagres, passengers were obliged to be poled up the river Chagres to Cruces, against a rapid current, often taking three or four days, though they could descend in a few hours. Now, the Panama railroad, which begins at Aspinwall, has partly obviated this difficulty. It extends about 25 miles, and by next autumn is expected to be carried through to Panama. When this is done, the great inconvenience of a passage to California will be over. The greatest difficulty now is, not only the risk and trouble of getting yourself over the isthmus, but your baggage. The safest plan is to send it from New York by Wells & Fargo, or Adams' express. It is expensive, it is true, costing from 40 cents upwards per pound from New York to San Francisco. Articles liable to be injured by water, such as silk dresses, papers, &c. had better be enclosed in a tin box with

the top soldered in and with a light wooden covering. The mules, in crossing from Cruces to Panama, will sometimes lie down in the water, and before they can be forced up, the trunks are saturated. Hinchley has recently established an express from ship to ship, that is from Aspinwall to Panama. He charges 12 cents a pound, and it is probably the best and safest way of getting your personal effects through. He sells transit tickets for the Isthmus, including railroad, boat and mule tickets for \$30 each. This takes a person to Panama. Our whole expenses in crossing the Isthmus, including hotel charges at Panama, &c., were about \$50 for each individual. This is probably the fair average.

The *El Dorado* from New Orleans, and the *Yankee Blade* from New York, came in at the same time we did, and after breakfasting on the latter with Capt. Randall, we prepared to leave Aspinwall. The train starts at 9 A. M., and this morning consisted of eleven passenger cars. The road leads through an unbroken forest, part of it a wet marsh, but everywhere something new to us from the luxuriance of tropical vegetation. The cocconut, palm, and date trees were about us, while occasionally there was some giant of the forest which looked as if it had been awaiting its growth since Columbus discovered the country. Many of them were draped with vines from the top to the ground, while the whole formed a dense thicket, which seemed impassable. Beautiful flowers occasionally bloomed in the forests; so that there was nothing to remind us that it was the end of December. Every few miles we found ourselves on the banks of the Chagres River, which winds round into all sorts of twistings. Now and then we passed a native hut. It was always thatched with straw, sometimes without any sides, perfectly open, or else with sides only of light bamboo. The natives were lounging about, or reclining in their hammocks, almost naked, fine specimens of the *dolce far niente*. Occasionally, too, we saw groups of the Irish, who were employed as workmen on the railroad. They looked pale and miserable, and reminded me of the wretched peasantry seen in the vicinity of the Pontine Marshes in Italy. It is almost certain death to them to be employed here, and we are told that every foot of the road so far as it has been finished, has cost the life of a laborer; and yet they are coming out by hundreds to complete the road.

At some little hamlet of the natives, between Barbocos and Gorgona, the railroad at present ends. Here the passengers were discharged on the top of a high, steep, muddy bank on the Chagres River. This was "confusion worse confounded," and passengers, trunks, express bags, and all were tumbled down to the river in a most miscellaneous manner. Here were lying a quantity of boats and barges of various forms, in which we were to embark. Our own was a broad flat-bottomed boat, holding about 35, with a low wooden awning over it, so that there was just room to sit upright. On the outside was a broad ledge, on which our six native boatmen walked up and down from the bows to the stern, as with a monotonous song they poled the boat up the river. They were entirely naked except a little cotton cloth around the middle. The distance was nine miles, and we were nearly five hours in accomplishing it, for the current was strong, and often we seemed to make scarcely any progress. The scenery however was wild and splendid, though the animal life which once abounded has gone. The waters were formerly filled with alligators, who basked in the sun, and the overhanging trees gay with parrots and monkeys who chattered among the branches, but the rush of Americans through this route, with the constant discharge of their revolvers, has frightened them into other retreats.

As on the railroad, we saw nothing but native huts, and frequently passed the women washing the clothes on the banks. After travelling about three miles we reached Gorgona. This is the dividing point from which the other route is made. From Gorgona there is a road about 26 miles to Panama, but at this season it is hardly passable for mud, and travellers are generally obliged to take that by Cruces, which is 23 miles. Gorgona is nothing but a collection of native huts.

Between five and six we came within sight of Cruces, and were beginning to felicitate ourselves on our journey's end, when the owner of the boat, who is called the *patrone*, discovering that two or three had not paid (having been directed by Mr. Hinchley to take the boat, and settle with him afterwards), demanded of them more than double the ordinary fare. This they of course refused to pay, when he quietly stopped his boat on the opposite side within a quarter of a mile of the town, and there we lay. No attention was paid to the remonstrances of the 30 passengers who had tickets, and for nearly an hour, with the *missus* of the evening gathering around us, we were kept there, jeered at by the other boats as they passed. Had there been a less respectable company on board, he would have been pitched into the river, and the boats poled over; but it was filled with ladies and gentlemen, who finally complied with his extortionate demand.

We reached Cruces just at evening, to find, in addition to our own ship load of several hundreds, the whole settlement occupied by returning Californians on their way over from Panama. Cruces has a population of a few hundred natives and mongrels, all the original houses being the usual thatched bamboo huts. There is an old dilapidated stone church, built two centuries ago by their Spanish conquerors, now fast falling to decay. At one end of

the town a wooden tavern has been hastily run up, no glass to the windows, and about as enticing in appearance as the long shanties erected for Irish laborers. This was our only stopping place. We found it filled with hundreds of ruffians, and with great trouble secured a room up stairs for the ladies, containing half a dozen beds. Here at least they had retirement, though the noise within and without forbade all sleep. The lower story was filled with long tables, which were spread again and again for a succession of diners, where all with oaths and imprecations, got what they could at one dollar each. The only chance for the decent portion was to get together by themselves at one end, and procure something to eat, if possible. I have taken my meals in many queer places when travelling, but I confess never before under such repulsive circumstances. The company, the conversation, the dirt, formed a union which, to the ladies particularly, was appalling. But the worst was to come. At bed-time the gentlemen of the party were shown to a garret, the walls covered with wooden benches three tiers high two more rows through the centre, and the intervals filled with cots. On these cots was a single sheet (which looked as if it had been used for a year), no bed, but a pillow without a case. Here we were to sleep with more than a hundred others of the class we saw down stairs. We threw ourselves down in our clothes, but sleep was out of the question. All around us was one wild confusion, kept up through the night. I have heard sailors talk in the forecastle, and prisoners in jails, but never aught like this. There was not only the most awful blasphemies that human ingenuity could devise, but the most foul-mouthed ribaldry that could be conceived by the most perverted imagination. They called each other "Texas," and "Red River," &c., showing which part of the country had the honor of claiming our associates. Then a party would rise from their beds, and under the dim lanterns which hung from the beams, produce their brandy bottles, and with oaths drink until they reeled again to their beds. Then another would treat the assembly to a tune on the fiddle, which was followed by a round of applause, including all the low slang calls of the pit and gallery. To make matters worse, next to us was a pen (I can call it nothing else) of boards about 10 feet high, intended to give a private place for females. This happened to be occupied by some women of the baser sort, whose loud ribaldry infinitely amused the kindred spirits on our side of the partition, who accordingly replied to them in the same terms. Altogether, I set down that scene as the nearest approach to pandemonium that I have ever witnessed. It was enough to convince one of the doctrine of total depravity.

We stood it till about midnight, and then arose and wandered down stairs. Here every place was full, men sleeping on benches and under tables, till about one, when a tremendous noise was heard out of doors. There was a rush, shouts and blows, oaths in Spanish, ending in a regular fight, which drew every one to the doors and windows. It was the arrival of some hundreds of mules, which were to take on the express. They took an hour to load and get off. All this time, too, in one of the native houses near, a *fandangon* was going on, and their singing and music of castanets were united with the other noises, which "banished sleep." We secured some chairs in which to sit, and thus passed the night at Cruces.

At 3 o'clock in the morning the tables were again spread, and then commenced a succession of breakfasts, lasting till all the company assembled had gone, some to Panama, and some to Aspinwall. At daylight we called the ladies and paid our bill—\$1 a-piece lodging for those who had books, and \$2 each for the ladies who were in the *private* rooms. The evening before we had selected one of the most decent native houses, and made a contract for breakfast for five for \$6, stipulating particularly for a clean tablecloth. Our host performed his part well, and we felt better prepared for our long ride.

Then came a new scene of confusion, the selection of mules. Some hundreds were brought up, and we who had Hinchley's tickets took them as we could, but it proved to be a matter of chance. Those I secured for Mrs. K. and my son Willie, were good; mine was miserable. The express baggage is bound on mules, two trunks on each; six mules are put under the charge of two natives, and so they set off in small parties. The wonder to me is, that half the baggage gets safe to Panama, as it is in the power of these natives at any time to drive their mules aside into the woods and rifle the trunks. This undoubtedly is sometimes done, for when we left Panama several mules had not yet arrived, and the passengers had to go without their trunks, though the express agents assured them the missing baggage would probably soon be in to be forwarded by next steamer.

In this way, in small parties, the passengers set out from Cruces, and straggled across the Isthmus for the 23 miles, as their mule's speed and bottom allowed. With a first-rate mule it may be pleasant, and those who were so situated enjoyed it. The distance is thus sometimes passed in four or five hours, but to whip an obstinate mule, as I did, for eleven hours, is quite a different matter.

As soon as we left Cruces we plunged into the forest. The "road" is nothing but a narrow bridle-path through the gorges of the mountains, often just wide enough for a single mule to pass, with high rocks rising 20 feet on each side. Trees overhanging it, and in some places it

is so dark that a Kentuckian present said, "It reminded him of the entrance to the Mammoth Cave." It turns round sharp angles, so that one halting behind 50 feet cannot be seen by his party. Now there is a high shelving rock to scramble up—then, one equally steep to descend; so that we involuntarily shut our eyes, and do not pretend to guide the mule. Over these rocks there are often holes for the mule's feet, into which he invariably puts them, for they have been worn by the use of those who have passed over the road before him for centuries. These deep ravines are sometimes filled with mud and water up to the mule's knees, over which he dashes, splashing it over his rider; so that when he reaches Panama he is anything but in a presentable state. At times the road expands into a broader space, where there are a few native huts, or a Spaniard has a place with refreshments for travellers.

There is some historical interest about this road: for centuries it was an Indian path across the Isthmus. When the Spanish conquerors came, they improved it, paved it with heavy stones, and over this came on mules' backs all their treasures from Peru to be embarked for Spain. Since their day, it has been suffered to go to decay, the heavy stones being uprooted now from the danger of the road, and if a mule loses his footing or goes down, it is to the risk of his rider's limbs. The scenery, however, is magnificent, and now and then we have a wide stretch of landscape as we rise on the side of a mountain.

My party soon outrode me, and in the course of the day I was with four or five companies for a time. Most of the day, however, I was alone, and made the greater part of the passage by myself. On one occasion I left Mrs. K. and her party, who intended to make a long rest at a native hut, and pressed on, as my mule went so slowly, having hired a native to accompany me. After going with me for a couple of miles he deserted me, went back until he met Mrs. K., and told her that I had got into a by-path, and been murdered. As such things do happen on the Isthmus, and she knew I was alone and unarmed, it can be imagined what an excitement was produced. The Spaniard, at whose hut they were stopping, and who, I afterwards found, was one of the greatest scoundrels on the Isthmus, did all he could to augment her fears, to induce her to employ him to send an express to Panama. Fortunately some came up who had seen me after the native left me, and assured her that I must be safe. For two hours, however, they were left in the greatest uncertainty till they came up with me.

In the meantime I had gone on alone about six or seven miles, whipping up my lagging mule till tired out. Now and then some of our passengers passed me, or two or three almost naked natives, armed with their long knives or machetes, but we only exchanged greetings. Perfectly wearied, I thought I must be near my journey's end, when riding up to a little romantic river, I found some of our party resting there, and learned I had yet six miles to go. Just then, others who had passed Mrs. K. came up and told us of her fright, and we waited till she arrived.

I believe this travelling alone was a foolish risk. The natives, once harmless, have become so civilized as to be every moment becoming more dangerous and untrustworthy. One of our passengers, who was alone, was knocked senseless and stripped. The express party found him in that state and brought him in. A lady who got behind her party was also robbed in the same way. They came up to my son Willie, when he had loitered out of sight of his friends, put their hands on him and demanded money, but finding he had none left him go on. No molestation, however, was offered to me. Yet I would advise no one to separate from their party, or to cross without a revolver. It may be a "carol weapon," yet there is no time, if attacked, to use moral suasion.

A few miles from Panama we leave the mountains and descend into the open country. Just outside of the city we meet with massive ruins, the remains of former generations, yet now perfectly buried in the rank tropical vegetation, everything showing that a greater race formerly held its country.

We struggled in, as our mules allowed, at different times. Willie got in with one party at 3 1/2 o'clock. Mrs. K. came in with another at 5, having sustained no injury except her fright, though her mule had twice rolled with her, and I reached Panama by myself, wearied out. It was the hardest day's ride I have ever had, worse even than the ascent of Vesuvius.
W. I. K.

Eccelestastical Intelligence.

PUBLIC WORSHIP AND THE PRESS.
Our design in referring to the official Report on the Statistics of Public Worship connected with the Census of 1851, was not, as we explained in a former article, of a controversial nature. We desired rather to note such facts as might be suggestive to those who are endeavoring to promote the progress and development of the Church in the country at large. A closer examination, however, of the document makes us feel considerable doubt about its value for our purpose. Not to insist at present upon the positive errors which appear on such facts as might be suggestive to those who are endeavoring to promote the progress and development of the Church in the country at large. A closer examination, however, of the document makes us feel considerable doubt about its value for our purpose. Not to insist at present upon the positive errors which appear on such facts as might be suggestive to those who are endeavoring to promote the progress and development of the Church in the country at large. A closer examination, however, of the document makes us feel considerable doubt about its value for our purpose. Not to insist at present upon the positive errors which appear on such facts as might be suggestive to those who are endeavoring to promote the progress and development of the Church in the country at large.

actual efficiency and capabilities of the Church, could be utterly unlike this barren enumeration. It would explain modes of agency here unnoticed; it would distinguish between institutions or edifices having no similarity beyond their common religious designation.
Some mistakes, of course, were inseparable from a collection of statistics undertaken, as this was, *ad extra*, without the sympathy of the religious bodies whose circumstances and strength it professed to chronicle. But this difficulty ought to have had equal weight in the case of the Census-tables which will confront the Churchmen who reads them, that the enumerator's sympathies were called out more warmly by some other religious communities than by our own. Eloquent statements in excess will occur in their statistics; their peculiarities and reasons will be advantageously set forth, while the characteristic methods of operation and influence belonging to the Church will be lightly touched upon or disregarded in the Report. Sometimes this bias displays itself in actual omissions, thus, for instance, the reporter omits to mention in the manner in which the churches are closed throughout the week, adding, indeed, parenthetically, that six hundred churches have daily service, but omitting to notice that a very much larger number is open for divine service on the holidays of the Church, and in the seasons of Advent and Lent. Lenten services in particular are so many a feature of the arrangements adopted by nearly all zealous Churchmen, that a reporter must be strangely ignorant or unfriendly to overlook them. They often furnish the opportunity for our most awakening sermons; in some places they attract our most sympathetic congregations. A still more significant omission, in the enumeration of Sunday services, which are classed according to the prevalent Nonconformist usage, without any notice of the early services now by no means uncommon in our best parishes. No reader of this Report would imagine that in the Church of England, a complete list of the most sacred and solemn portions of her ritual, is so many a Sunday morning before the commencement of the noonday service, from which the enumerator dates the opening of his Sunday observances. Yet these would, in some large towns, have materially modified the estimate of the number of church rooms, on which the Report dwells with especial urgency in its comparison of rival religious bodies. In one case, indeed, the reporter seems to have observed this, and have deliberately rejected the conclusion suggested. We refer to the case of the Roman Catholics, whose frequent services are alluded to in a statement prefacing a table of the comparative number of persons who attend divine worship given by different bodies. The Roman Catholics are then pointedly excluded from the table on account of "the greater number of their services, which prevents comparison"—that number being the very object of inquiry which the table is intended to satisfy. A similar reason is given in reference to the omission of all notice of the early services of the Church of England. That is to say, the usual Dissenting arrangement being taken as the measure of comparison, whatever exceeds this is set aside as improper to be taken into account.

Inferred in a former article to the worthlessness of the enumeration of religious edifices on the ground of their enormous disparity in size, character, and purpose. Even so the enumeration is not complete. No chapels are included which are not open for "public" worship; so that all chapels of colleges and schools, of almshouses, prisons, asylums, workhouses, and the like, are entirely omitted. It is a regular chaplain and an unvarying congregation, are noticed in the Report. For this omission, except in the case of prisons, we can see no shadow of reason. Some of these chapels are among the best of our religious buildings, in all that constitutes the excellency of a Church; and persons who frequent them as a more distinctly Christian than any other congregation, and the ritual of the Church of England is used in all its completeness. The plausible generalizations of the Report afford no rational explanation of this remarkable omission.

It may serve to show how insufficiently the author of this document has collected the necessary materials on his collected facts, if we observe that on Sunday in the year which have been less fortunate for the purpose of ascertaining the attendance at church, than that on which the census was taken. Mid-Lent Sunday, *Mothering Sunday*, as it is sometimes called, is the time at which, in a very large part of the rural districts of England, the farm-servants have to visit their homes, and on which the members of the humble families journey from parish to parish for a domestic meeting at the attendance at church is then always smaller than the average; it is clear also that the custom would affect just the class which is agitated by the support theories advanced with the Church. No trace, however, of this circumstance appears on the face of the Report.

Of the manner in which the defective returns are supplied, we may have something hereafter to say. At present we can only express our regret that a document which we had hoped to use for our own improvement, were rather constructed for the support of theories adverse to the organization and influence of our Church.—*London Guardian.*

EMIGRANTS.
The New York Church Journal thus notices a passage in the last Quarterly Paper of the S.P.G.—
The Quarterly Paper, No. LXXIX. (Colonial Series) is wholly devoted to the interest, spiritual and temporal, of Emigrants; in aid of whom the S. P. G. has established a special fund. The money contributed to this is expended—1. In supporting Chaplains for Emigrants in the chief seaports; 2. In providing industrial instruction, implements and employment; and 3. In sending out, so far as possible, religious instructors on board of emigrant ships. Extracts are given from Reports of the Emigrant Chaplains, which forcibly set forth the crying demand and the great benefit of such services in Liverpool, Bristol, and Southampton. They have no difficulty in inducing dissenters to join their services.
The following will give some idea of the mixed operations in the most important department of Church work—
The Society has for some time maintained an Emigrants' Depot, adjoining the Government Emigrants' Depot at Deptford and Vauxhall. Here in 1853 the male emigrants in thirty-five ships were instructed in various modes of industrial employment, and provided with materials. Assistance is also given to a similar institution at Plymouth, the following account of which will be interesting—
The Young Men's Emigrants' Employment at Plymouth has been in active operation since the year 1850, when it was set on foot at the instigation of the Rev. T. Cay Childs, the zealous and efficient chaplain to the emigrants at that port.
Its principal object is to afford employment and moral relaxation to an intelligent class of individuals during their long and monotonous voyage to Australia, to whom, by their uniform declaration, inaction was the most painful part of the anticipated passage. Upwards of one hundred ships have been supplied, and several

thousand pieces of work distributed amongst the young men, each one receiving enough for a garment, with the necessary implements to enable them to make it up for themselves. Also pieces for mending the clothes are given to them, with a supply what are called "general use bags," containing needles, pins, buttons, worsted and thread, a thimble, and scissors, in the proportion of one bag to five men. A map of the Eastern hemisphere, and one of Australia, are given and affixed in their berth; and in addition to these presents, they receive books, tracts, paper and pens, slates, and whatever else may have been contributed to the cause. Mrs. Grylls, a lady residing near Plymouth devotes her time gratuitously to manage the establishment with the aid of one paid working assistant.
Not a single instance has occurred of ingratitude from the recipients.

COLONIAL KING'S COLLEGE.

[From The Church Times.]
We have pleasure in transferring to our columns the last *Chronicle* containing the following excellent remarks from a long and well-timed editorial on the subject. We are glad to find that the cause of the College is so warmly, and it is to be hoped that the influence which he so justly possesses in the sister Province, may tell favourably when an agent shall go thither for the purpose of raising money. We call particular attention to the fringing of our brother editor, by which he so plainly proves that there is among us the ability if there be only the will, to accomplish the object proposed in the Appeal of the Alumni. If, however, there shall turn out to be any difficulty in the College can help in its future work.
After speaking with regard to the recent change in the government of the College, effected by the Act of last Session, the editor thus refers to the approaching meeting of Alumni on the 10th:
"We hope it may be well attended, and the result as favourable as the warmest friends of the College can hope for. To the Alumni who have the interests of the Institution at heart, will not be difficult; but to find men who possess these qualifications, and at the same time have leisure to attend to the duties that will devolve upon them, will not be so easily accomplished. One of the great objects of the 'progress' of the age—for rapid progress is its evil as well as its benefit—is, that the whole machinery of society has become too complex, the engagements of men too multiplied; and more is required to be done than can be done well; that the mental energies have to be expended in a hundred different directions, where homoeopathic treatment cannot succeed, and where to be conceived, details arranged, and action taken upon them now, in less than time our ancestors took to settle upon a day of meeting to take them into consideration. They marched on with even pace, great precision, and performed various evolutions on the way, which were, no doubt, useful as far as they went. Our lot is to advance at 'double quick time,' without a moment to do anything but 'look ahead,' and that very often imperfectly. Herein lies at least one difficulty in selecting men from the busy ranks of society to direct the affairs of public institutions, and it will be felt by us, as we present in our previous paper, the Governors of the Institution will have to overcome some difficulties to encounter. The *Statute Book* of the Institution will have to be revised. It has too much in it that is obsolete, for present times. The *course of studies* will retain its value, and should be adopted to fit the *Colony* and to the special demands of the age. Great would be the advantage, if, during the term of collegiate residence, men could not only acquire a sufficiency of classical or mathematical learning, but also lay the foundation of an acquaintance with such future professions. The study is a practical one. Those who are to be a part in its active pursuits cannot afford to spend several of their most important years in acquiring what does not directly bear upon their subsequent occupation. But the chief difficulty, we apprehend, both for the Governors and the Alumni in their corporate capacity will be, to secure a sufficient number to maintain the building and its staff in a state of efficiency. £10,000 are wanted. Why should not the Churchmen of Nova Scotia subscribe the sum? What difficulty would they find in it? What sacrifice would it require? Are there within the Diocese of Nova Scotia, including as it does Cape Breton and Prince Edward, 20,000 adults, who call themselves Churchmen? Set against the number 4000, who may be too indigent to give anything; and then enquire, are there not among the remainder four churchmen who would give £250 each? twenty who would give £200 each? fifty who would give £200 each? a hundred who would give £100 each? two hundred who would give £50 each? five hundred who would give £20 each? one thousand who would give £10 each? two thousand who would give 10s. each? four thousand who would give 5s. each? and eight thousand who would give 2s. 6d. each? Cannot we repeat the question, the whole Church population of the Diocese of Nova Scotia, including as it does 20,000 adults, who call themselves Churchmen? 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