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HOW TO SEE THE CENTENNIAL.

(New York Tribune Correspondence.)

Many people who visit the Exhibition lose a great deal of time, and go over the same ground again and again, for want of a clear comprehension of the time and labour required to see the interesting features of the fair, and of a pre-arranged programme to guide their movements. Thus it happens that many find the time allotted for their stay exhausted, and themselves obliged to leave before they have gone through the whole Exhibition in even a cursory manner. I venture to suggest a plan for those who may wish advice on the subject, which, if followed, will give to each department about the proportion of time which persons of average good taste, without special hobbies, will want to bestow upon it. The plan is arranged for nine days. It might, perhaps, be squeezed into a week, but it would be much better to lengthen it to two weeks; and if a thorough study of the Exhibition is intended, at least a month will be required. To people who want to see the great show in two or three days I have no advice to give. If they can spare no more time, they are to be pitied; and if they suppose that in that period they can see all they will care to see, they are still more to be pitied for their lack of information about the magnitude of the Exhibition, or their want of appreciation of its contents. The nine days I would employ as follows, observing that the programme contemplates steady work from nine o'clock in the morning until six in the evening, with a short intermission at noon for lunch:—

First Day.—Enter the grounds at the Belmont-ave. gate. Buy a guide-book with a map, if you have not already provided yourself with one. Walk across the plaza to the Public Comfort Building, and there take the cars and make the circuit of the grounds, to get a correct idea at the start of their appearance and topography. Leave the cars at the terminus of the road, close by the eastern end of the Main Building, enter the building and spend the forenoon in the American section, not forgetting the two galleries where the educational exhibits are placed, from which a fine view may be obtained of the interior of the immense structure. In all cases the American section should be seen first, as a preparation for the examination of the foreign sections and for a comparison between home and foreign manufactures. Lunch at one of the cafes in the building—the Cafe Leland is the best. Go next to the Art Gallery, and devote two hours to the pictures. That is about as long as any one can spend at a time seeing paintings without being so fatigued as to lose the keen edge of his appreciation. At about half past three o'clock walk to the glen near by and hear the Marine Band play for an hour. Visit the German and Brazilian pavilions, the Moorish villa, the little French House of iron and tiles, the Japanese bazaar, and the Swedish school-house, which are all near together.

Second Day.—Begin with the Art Gallery, and spend most of the forenoon there. Lunch at the Vienna Bakery or at the Restaurant Lafayette. Visit the group of French buildings east of the Art Gallery, especially the pavilion of the Ministry of Public Works. Look in also at the Bankers' Building and the Empire Transportation Line Building. Spend the rest of the day in the Main Building, in the foreign societies east of the transept—those of Mexico, the Netherlands, Brazil, Belgium, Switzerland, and France.

Third Day.—Devote the forenoon to the part of the Main Building west of the transept and south of the central aisle. There you will find Germany, Austria, Russia, Luxemburg, Spain, Portugal,

Turkey, Egypt, Tunis, Denmark, Japan, China, Hawaii, Chili, Peru, the Argentine Republic, and the Orange Free State. Walk to the Trois Freres Restaurant and lunch there. In the afternoon see the eastern half of the Machinery Hall and the Shoe and Leather Building adjoining.

Fourth Day.—Finish the main building, visiting the sections of Great Britain, Canada, the British Colonies, Sweden, Norway, and Italy. This will occupy the whole forenoon. Lunch in Machinery Hall, and give the afternoon to completing your survey of the contents of that building. Before leaving the grounds, and after the building closes, visit the Turkish and Tunisian coffee-houses and the various Oriental bazaars in the grounds near by.

Fifth Day.—Give the morning to the Art Hall. At noon take the cars to the foot of George's Hill, lunch at the restaurant there, and devote that afternoon to seeing the numerous buildings in that part of the grounds—the State Headquarters, the Spanish, English, Japanese, and Canadian buildings, the glass factory, the Chilean building for amalgamating machinery, the Campbell press building, &c.

Sixth Day.—Explore the Photograph Building and the Carriage house; cross the high bridge over Landsdowne Ravine to Horticultural Hall. Get lunch close by at Lauber's restaurant or at the Dairy. The whole afternoon can be spent profitably in the Government Building. Toward evening visit the Brazilian cafe, Rowell's Newspaper Pavilion, the mode of Paris, and the out-door Government exhibits of guns, ambulances, postal cars, &c., and the lighthouse.

Seventh Day.—Agricultural Hall with its appendages—the Brewers' Hall, the Cheese Factory, and the wagon annexed—will furnish abundant material for the day. The mid-day meal can be taken at the American Restaurant or at one of the cafes in the hall. On the way out of the grounds ride across Belmont Glen on the elevated one-track railway.

Eighth Day.—Look through the two mineral annexes to the Main Building first; then walk through the building and up Belmont-avenue to the Woman's Pavilion, and Kindergarten School, where the rest of the forenoon can be spent. If yet wish to make the rounds of the restaurants, lunch at the Grand Southern, close by visit the Kansas-Colorado Building and the New England Ivy Cottage. Devote the rest of the afternoon to the music in the glen, or to the organ and piano concerts in the Main Building, and to seeing such parts of the grounds as have not yet been satisfactorily explored.

Ninth Day.—The last day should always be devoted to a more thorough examination of such objects or departments as the visitor's tastes may lead him to desire to give more time to than he was able to do during his systematic survey of the Fair. His duty done and the whole Exhibition gone through (hastily, it is true), the visitor may now give a rein to his inclinations. An ascent of one of the towers in the Main Building, by the elevator, could well be made in this day.

In whatever department of the Fair the visitor may be—whether among pictures, machinery, manufactures, or agricultural products—he should so arrange his movements as to see the exhibit of one country before going to that of another. The opposite method of sight-seeing—that of wandering aimlessly along the principal aisle and stopping to look at such objects as are particularly novel or brilliant, without ascertaining what country they come from—is utterly destructive of the invaluable educational influences of the Exhibition, and makes it a mere raree show.

Mr. ARTHUR ARNOLD has just published his "Travels in Persia," and gives the following illustration of the horrible cruelty of the Persian Government. Certain highway robbers had been captured and condemned to death. In carrying out the sentence, the governor of Shiraz fixed them neck-deep in a cylinder of brickwork, and then poured plaster of Paris round their naked bodies. This set hard and dry around them long before the wretched culprits died of helpless starvation. [The Shah did not learn that piece of barbarism in his European travels, at any rate.]

GRAVEYARD LEGISLATION IN BERMUDA.

In this age of enlightened views and liberal sentiments we should scarcely expect to find anywhere, far less than in a Christian country, a body of intelligent men legislating to protect religious intolerance and bigotry, yet the Legislature of Bermuda stands before the world to-day in this position. At the very time when England has all but achieved the freedom of her graveyards from Episcopal domination, the members of our Legislature, with an enlightenment worthy of the Dark Ages, have passed a bill to deprive all, save Episcopalians, of the right to bury with the service of their own church, in our Public Burial Grounds. The Attorney General, the author of this very liberal measure, will, no doubt deny that this is the intention of his Bill, and may point to its provisions as refuting our statement; but every one acquainted with the present state of the question here, knows that this is its real purport.

The Bill has been framed in a way sufficiently specious to mislead those who have not the ability to think for themselves, nor independence to act on their convictions; who have not sufficient penetration to look below the surface of the measure, to discover its impicates, and are too obtuse to foresee the consequences which must result from it when once it has become law. The author of the Bill has been careful to make it appear as if it were intended to protect ministers of all denominations, but this we regard as a mere blind to conceal its true character—a little dust thrown in the eyes of the public to prevent them from seeing, into its real design. He reminds us of the thief who generously threw a piece of meat to a dog to silence it while he stole its master's property. Does there exist a necessity for a such a law? We say there does not. The ministers of religion in Bermuda need no new enactment to protect them in the performance of any religious service, either in their churches or church yards; the existing law already affords them sufficient protection. The people of this country are not a community of uncivilized, lawless barbarians to require the enactment of a special law to restrain them from acts of riotous indecency over the graves of the dead.

The Bill is, by implication, a pitiful slander on the community, and a gratuitous insult to that portion of our people whom it is designed to oppress. The measure when stripped of its glosses, is simply a Bill to protect the Episcopal clergy in their assumption of the right to exclude ministers of other denominations from burying in the Parish Burial Grounds. That the law gives them no such right it must be evident else what need would there be for the present Bill. The right of burial is a civil right, not an ecclesiastical one; and the law which makes it compulsory on every one to bury their dead does not give the Episcopal clergy the right to intrude the services of their church on those who do not belong to it. In fact the law makes no provision for any service whatever. A service at the grave may be very appropriate—we think it is—but it is something outside of the law. The law which enjoins burial on all was never designed to outrage the feelings of the people. Nothing but the most intolerant priestly arrogance would intrude its services on any family at a time when the heart is bleeding under the stroke of bereavement.

We are more than astonished that such a Bill as the Attorney General's should have got a second hearing from a body of intelligent men like our Assembly; but that it should have found a majority to support it amazes and confounds us. We have no sympathy with such bigoted, narrow-minded, party legislation; and would exclaim with Marcellus in his speech to the mob, "You blocks, you stones, you worse than senseless things!" We hope that the Legislative Council will bring a little common sense to bear on the consideration of this measure. To pass it will deprive a large portion of our people of a right which has already been too long denied them; and will stir up and embitter feelings in the community which can only tend to demoralize it. Is there anything indecent in the mode of burial used by the members of other churches, that their ministers should be

prohibited from exercising the sacred duties of their office within the Burial Grounds of the Parish? We think even the Attorney General, with all his prejudices, would not say there is. We know very well why this Bill has been brought forward at the present time. We have not forgotten the unseemly and unchristian conduct of the gentleman who, a few months ago, intruded his services on a Wesleyan family while burying their dead. No doubt Episcopalians are heartily ashamed of his conduct and of the conduct of the two Church-wardens who urged him on to perpetrate such an outrage on the feelings of that family. But to prevent the recurrence of such another scene there was no necessity for our Legislature to pass such a Bill as that introduced by the Attorney General. It would have been better, and far more in accordance with the spirit of enlightened freedom, and of the times in which we live, to have passed a law giving the ministers of every denomination freedom of access to our grave yards. Why seek to perpetuate in Bermuda this relic of barbarism? What can the outside world think of us? What can they think of our boasted British freedom? If our legislators have no regard for their own character, let them, at least, have some regard for the character of the country and the people whom they represent. Our people do not endorse such bigoted sentiments as those professed by the supporters of this Bill; they utterly repudiate such sentiments; and should this Bill pass the Council—a calamity which may Heaven prevent—it will be their duty to memorialize the Queen, to withhold her sanction from it. Call that an Act to protect Churches and Church Yards! What a misnomer! Call it rather an Act to legalize priestly arrogance and bigotry.—*Bermudian.*

ITEMS FROM "HARPER'S WEEKLY."

All places of summer resort, religious or secular find, this year the Centennial Exposition to be an overshadowing competitor. The numerous camp-meetings show, therefore, a diminished attendance. That at Round Lake, which has for its speciality the promotion of fraternal relations between the North and South, was attended by many ministers, among them Bishops James Simpson, Foster and Peck. The South was represented by the Revs. Drs. J. B. McFerrin and Duncan. As we are predominantly international this year, there has been an International Sunday-school Parliament, which opened at Wellesley Island—one of the Thousand Isles of the St. Lawrence—on July 19. The addresses of the first day were made by speakers representative of Sunday schools in Canada, Great Britain, Continental Europe, Syria and the United States. The International Convention of the Young Men's Christian Associations also opened prosperously in Toronto.

On the day when the Pope completed the thirtieth year of his pontificate, the ultramontane papers of Rome appeared in gay borders and like decorations. The *Osservatore Romano*, which is usually described as official, had also the following: "Rome, from her seven hills, invokes thee, O Michael, prince of the angels, guardian of the Vatican citadel. To thee Rome, with grief deep buried in her heart, appeals that the Lernean Hydra, which has caused her so many disasters, and threatens disasters still greater, may be driven by thee to the nethermost depths of hell, or the day will never dawn upon her fraught with the joy she desires."

It is rumoured in London that Father Hyacinthe is about to enter the Church of England. Father Gavazzi another distinguished ex-Catholic, will visit Australia.

The Galesburg resolution, adopted by the Lutheran General Council last year, to wit, "Lutheran pulpits for Lutheran ministers only, and Lutheran altars for Lutheran communicants only," promises to be a fruitful cause of dissension in Lutheran churches. The Pennsylvania Synod recently interpreted it as being no more than a declaration of opinion, to be taken somewhat in "a Pickwickian sense." The New York Synod, which met after that of Pennsylvania by a vote of 66 to 2, pronounced for its acceptance in its literal meaning. There appears to be a prospect of a lively discussion of this Galesburg rule.

The General Council of the Reformed Episcopal Church which met at Ottawa, July 12, elected the Rev. Samuel Fallows, D.D., missionary bishop. Dean Cridge, of British Columbia, bishop elect of the Pacific coast, was consecrated during the session. Dr. Fallows was formerly a leading minister of the Methodist Episcopal Church in Wisconsin. He was at one time Superintendent of Education in that State. Latterly he has edited the *Appeal*, the Reformed Episcopal organ of the Northwest. The next meeting of the Council will be held in Philadelphia.

Mr. Philip Philips, who has since his long tour in India and Australia been universally known in England as "the Singing Pilgrim," is now holding song services in London. Religious song of the American type is just now greatly relished in England. Mr. Philips is attracting large numbers of hearers to his services.

The effort to save the Old South Church, in Boston, has attracted the attention of the whole country. The standing committee of the society has offered to leading gentlemen of Boston the option of taking the entire property at its assessed value (\$420,000), any time before the 15th of September next. The committee state that "the Old South Society are in debt to the amount of \$400,000, which debt has been carried for some time by the personal responsibility of officers of the society." The necessity for selling is, therefore, apparent.

The ladies of Boston have undertaken the task of purchasing the land and the building. Should they fail to raise enough money to secure the land, they purpose to buy the building and re-erect it on the other ground.

A bill has been brought into the British House of Lords for the further repression of the slave trade in the interior of Africa. The trade is mainly in the hands of Arabs and East Indians. Many of the latter are subjects of various tributary to the English crown, but it has been decided by the High Court of Bombay that they can not be tried for offences against English law. The design of the bill is to make them amenable to the English laws against slave-trading.

The famous Surrey Chapel, where Rowland Hill preached, has been vacated by the Rev. Newman Hall and his congregation. The new edifice in which they have moved is known as Christ Church. It stands at the junction of the Westminster Bridge and Kensington roads, and is of octagon shape. In the centre of the front rises the Lincoln Tower (named after the deceased President) to the height of 200 feet. The entire cost of the church was £59,000. It was dedicated on the 4th of July, 2000 persons being present. Mr. Hall preached the sermon. After the sermon, in company with the ministers and a portion of the congregation, he proceeded to the room at the base of the tower, where suitable addresses were made. The Rev. Dr. Joseph P. Thompson, formerly of N. York responded on behalf of Americans. Three times three cheers were given for the President and people of the United States.

The National Synod of the "Christian Catholic Church" of Switzerland, at its meeting in June defined with precision its position toward both the Church of Rome and the Old Catholics of Germany. There were present fifty clerical and one hundred and four lay delegates. The statistical report showed a total of fifty-five settled congregations and seventeen unions, embracing a population of 73,800 persons. The president declared his opinion of all when he said that the bishop of the "Christian Catholic Church of Switzerland must not be a lord over priests and people," and that he "may not be in outward relation of obedience to any foreign spiritual or worldly potentate, and may not take an oath of fealty to such." This, he declared was the breach with Rome, which must be made irrecoverable. As to the relation of the Swiss to the German Old Catholic movement, it was explained that there was a good understanding between both, though they might not keep company at every step. Compulsion in confession and in celibacy was abolished. It was also ordered that public worship should be in the common tongue of the people. The new bishop, Dr. Herzog, is a man of moderate views, and a friend of Bishop Reinkens.