

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

In the course of my travels in the Old Motherland, I meet with men who have made for themselves a name in the world, and whose surroundings and social qualities and literary habits you may, Mr. Editor, occasionally like to have described for the benefit of your readers. Let me then begin with some account of Rev. Sabine Baring-Gould and his home, known as "Lew Trenchard." On the southern border of Devon, in the Valley of the Lew, and on the edge of the Lew Down, stands the manor house of the Baring Gould family, in whose possession it has been since 1625. Having a southern aspect, a beach and oak copse behind, open, sloping meadows in front, and fir-clad hills beyond, with glimpses of the blue sky in the distance, its position is both healthy and charming—a pleasant home, indeed, in the pleasant land of Devon. In spite of rather frequent alteration, the house has preserved its mediaeval character, recent additions by the Rev. Sabine Baring-Gould, the present lord of the manor, only serving the more to bring out its symmetrical and imposing appearance. Through the porch, whose fine features are brought out in the photograph, the visitor passes into the hall, where art is seen at its best in carved oak panels and over-mantle, in polished brass work, in richly-wrought ceiling, in ancestral portraits, and in stained-glass windows. On the latter is suspended the arms of the family, with the playful motto, "Gold bydeth always bright," to appreciate which the visitor will remember that almost within living memory gold was pronounced goold.

Hard by, immediately outside the manor gates, stands the small granite-built, double-naved church, which is approached through an avenue of limes, and which is surrounded by the heading mounds of the sleeping departed—the rude forefathers of the hamlet, whose happy re-union is so exquisitely depicted by Mr. Baring-Gould in the hymn, "On the Resurrection Morning":

Oh! the beauty, Oh! the gladness
Of that Resurrection Day,
Which shall not through endless ages pass away!
On that happy Easter morning,
All the graves their dead restore,
Father, sister, child and mother meet once more!

Succeeding his father as lord of the manor, and his uncle as rector of the parish, sixteen years ago, Mr. Baring-Gould has since become known as a prolific writer, not only of fiction, but of biography, as witness his "Lives of the Saints" and his recent book on "Napoleon the First." An earlier volume of poetry, "Silver Store," has dropped out of sight, but it is one which has more than conventional merit. He has published several volumes of sermons, and very lately he has given to the world a new "Study of St. Paul," which has made some little stir in the orthodox world. As a host, Mr. Baring-Gould is very genial, and delights most of all in discussing one of his favourite hobbies, the antiquities of Dartmoor, or the songs in the west. To get through so much writing is a mystery, when it is borne in mind that Mr. Gould does not rise early, and does not go to bed late. After lunch, too, he takes a siesta. He employs no amanuensis, nor does he use a type-writer.

I have read with much delight and profit a volume written by my old professor (Professor Cheetham), entitled "Mysteries: Pagan and Christian." Style and matter are alike fascinating. The lectures are the Halsean ones for 1897. It is practically a treatise on the relations of Paganism to Christianity (Macmillan, 6s.) Not a word need be said in recommendation of the third series of sermons by the late Dean Church. Without the severe simplicity of Kingsley, they nevertheless treat the loftiest subjects in the most lucid and practical way. In support of my judgment, I venture to quote the following paragraph:

"As the sacrifice and death of Christ is the greatest, if we may so speak, among Christian truths, so the Sacrament of the Lord's death is the greatest among Christian ordinances. And the reason of the greatness of the Sacrament is the greatness of the truth from which it flows, of which it is the

witness and pledge, with which it is joined in all our thoughts of it, and in the blessings which we hope for in it. Because we hope in the death of Christ, we are drawn to remember it in the Sacrament. Because the love of Christ crucified is the salvation of the world, we thankfully embrace that which is on earth its never-changing token. Because we wish to have a part in the Redeemer's death, we humbly come, trusting to find in the memorial of it which He left us some communion and share in those benefits. Because we believe that Christ died for us, and that without that death we could not have salvation and peace, we come to that Sacrament, where that dying is brought before the eye of our souls with a solemnity, with a depth of impressiveness, with a sense of personal interest, with breathings and whisperings from heaven, as it is brought before us nowhere else."

Australians will be pleased with the insertion of two poems by the late H. C. Wendall, in Palgrave's posthumous book, the second series of the "Golden Treasury of Lyrics and Songs," "Oraral," or "Tribute to the Clarence River," and "After Many Years," are the two pieces selected, and they are enough to prove that Kendall had the true poetical gift. His lines stand Milton's test—they are simple, sensuous, and passionate. The new volume (2s. 6d. net), is published by Macmillan, and should be nowhere more welcome than in the daughter lands of the Empire, seeing that many of the selected pieces deal with heroic deeds by which the Queen's dominions have been won and settled.

As novels that I know are both good and safe, and yet, withal, fascinating reading, let me recommend "A Chapter of Accidents," by Mrs. Hugh Fraser, and "The King with Two Faces" (Macmillan's Colonial Library). The latter book has been blessed in an emphatic way by "The Spectator," as the work of a genius. Your readers will thank me for recommending the book to them.

REPORT OF THE COMMITTEE ON THE GOTHENBURG SYSTEM.

The following report of the Committee on the Gothenburg System was adopted at the last meeting of the Toronto Synod: Your committee beg to report that on investigation they find the 'Gothenburg system for the control of the liquor traffic' to be a system whereby the licenses for the bar sale of spirits are entrusted in the municipality to a trust company, composed of shareholders who, for reasons of philanthropy, have undertaken to manage the bars in the public interest, each shareholder receiving merely a nominal rate of interest for his paid-up capital. The balance, after the payment of expenses, goes to objects of public utility on the vote of the shareholders. The managers of the bars are servants of the company, and receive a fixed salary for their work, irrespective of the quantity of the spirits they may sell, receiving a commission on the sale of non-alcoholic beverages and cooked food.

Your committee recommend the Synod to endorse the principle contained in this system for the control of the liquor traffic, provided the system be extended to include all wine, beer and other spirituous and fermented liquor, and would advance the following thirteen reasons why we make this recommendation:

1. The system eliminates private profit from liquor selling.
2. The liquor traffic is completely divorced from politics.
3. There is a general reduction in the number of licenses.
4. A series of efficient checks is interposed against breach of trust.
5. The companies have in some measure gone beyond legal requirements in the line of public interest, e.g., raising the age of minority.
6. Early closing has become a fixed practice.
7. Employees being paid fixed salaries and civil service principles established in promotion, there is no temptation to push the sale of liquors, it is an object to act otherwise.

8. Assistance is rendered financially and otherwise in the promotion of temperance.

9. It has the support of the temperance reformers.

10. The highest police and administrative officials, as well as foreign and consular diplomatic representatives, have almost unanimously testified in favour of the company system.

11. No single community which has ever tried it has afterwards abandoned it.

12. Penalties for drunkenness have been increased.

13. Adulteration of liquors is an impossibility.

Your committee also recommend either the re-appointment of the present committee or of some other to further study this system, and that the committee so appointed be entrusted with full power to watch legislation in this matter, and when opportunity may arise to press upon the Government the adoption of a method formed on the principle of the Gothenburg system, either by means of trust companies or of the municipalization of the traffic as may be deemed best, acting whenever possible with committees of other synods or bodies who may be willing to act with us, and further the adoption of a system of public control of the liquor traffic.

CHARLES L. INGLES, chairman.

Recommended books on the Gothenburg System: "Popular Control of the Liquor Traffic," by Dr. Gould; "Gothenburg System of the Liquor Traffic," fifth special report of the Commissioner of Labour (U.S.); "Report of the Legislative Commission appointed by the Legislature of Massachusetts to investigate the workings of the Gothenburg System," prepared by Mr. John Korner, sec. to the commission; "More About the Gothenburg System," by Dr. Sigfrid Wieselgren, Stockholm; P. A. Norstedt & Soner, 1883.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

At Rest.—In the early morning hours of Sunday, the 23rd of January, the Rev. Richard Simonds, priest, entered the rest of Paradise, aged 75 years. Mr. Simonds became a student of King's College, Windsor, N.S., in the year 1839, graduating B.A. in the year 1843. At Trinity-tide, in the year 1846, he was ordained deacon by the late Bishop Medley, and in the following year, upon the 30th day of May, he was raised to the priesthood. He was, thus, at the time of his death, in the 52nd year of his ministry. Mr. Simonds served in different parts of the diocese, being connected with the following parishes: Westmoreland, Campo Bello, Studholm, Mauderville, and Burton and Dorchester. While rector of Dorchester he was appointed chaplain of the penitentiary. In the year 1837 he retired from active charge of a parish, but he has done excellent work from time to time as locum tenens in the parishes of Bathurst, Burton, and Sussex. At the time of his death he was holding temporary charge of the parish of Fredericton, during the enforced absence of the rector. On the 14th of January he took the accustomed service of evensong at Christ Church, Fredericton. On the 10th day after he was called to the Church at Rest. His was a ministry which was always characterized by the greatest devotion, by the most undaunted perseverance in the line of duty, and by a singularly consistent and saintly life. By the younger clergy Mr. Simonds was regarded always with that reverential respect which the goodness of a good man invariably begets, while by his older brothers in the sacred ministry he was ever esteemed very greatly for his sound learning and unwavering friendship. Both as a citizen and as a priest he adorned the doctrine of Christ, and has left upon the lives of all who came within his influence an example of a kind and courteous gentleman and of a faithful and devout Christian. Requiescat in pace.