

Monsieur Bouchard, General Counselor French Government. (Also several Senators and Deputies.)  
Monsieur de Rossius, Representative in the Belgian Chamber of the City of Liege. (Also his family and two other leading families of the Province of Liege.)  
Monsieur Frere Orban, President of the Chamber of Representatives and Member of the Liberal Party, Belgium.  
Monsieur Lefondrey, Deputy Procurator General, France.  
Monsieur Reveilland, Advocate of Troyes.  
Chevalier de Chatelain, Author, etc.  
Ven. William Leahy, M. A., (Archdeacon of Tuam.) Scholar of Trinity College, Dublin.  
Ven. John O'Regan, M. A., (Archdeacon of Kildare.) Scholar of Trinity College, Dublin.  
Rev. Patrick Delany, D. D., Professor of Oratory and History.  
Rev. Alexander Hamilton, D. D., (Rector, Diocese of Killaloe.) Formerly Student of St. Patrick's College, Maynooth.  
Rev. William Whelan, D. D., Fellow of Trinity College, Dublin.  
Dr. Hammond.  
Dr. Murray.  
Daniel Mazzinghi, M. D., of Tuscany.  
Rev. E. J. Foulkes, B. D.  
Rev. Ferdinand Desire Girard, B. D. Schoolmaster. (La Perrenne, Belgium.)  
Rev. Michael Battie.  
Rev. Archer Butler, Professor, Trinity College, Dublin.  
Michael Callaghan, Scholar of Trinity College, Dublin.  
Rev. George More Capes, M. A., (Author of "Reasons for returning to the Church of England.")  
Rev. Timothy Clesham (Diocese of Sodor and Man.)  
John Collins, Esq., Attorney.  
Rev. J. Connelly, Diocese of Manchester.  
Rev. Coleman Connolly, Diocese of London; Wore Coll., Oxon.  
Oliver Connolly, Scholar of Trinity College, Dublin.  
Rev. T. Conway.  
Rev. H. Cornet-Anguier, Biographer of "Girod."  
Marcus Costello, Scholar of Trinity College, Dublin.  
Patrick Culliver, Scholar of Trinity College, Dublin.  
Rev. John Cunningham.  
Eugene Daly, Scholar of Trinity College, Dublin.  
Rev. Thomas Dee, Dingle.  
Patrick Donnelly, Scholar of Trinity College, Dublin.  
James Foley, Scholar of Trinity College, Dublin.  
Eugene Fynn, Scholar of Trinity College, Dublin.  
Thomas Fynn, Scholar of Trinity College, Dublin.  
Eugene Firmathy, Scholar of Trinity College, Dublin.  
Rev. J. Fitzgerald, Scholar of Trinity College, Dublin.  
Daniel Flynn, Scholar of Trinity College, Dublin.  
Thomas Flynn, Scholar of Trinity College, Dublin.  
Rev. Daniel Foley, M. A., Scholar and Professor of Irish in Trinity College, Dublin.  
John Foley, Scholar of Trinity College, Dublin.  
Rev. Patrick Foley, (Diocese of Cashel, Ireland.)  
John Gallagher, Scholar of Trinity College, Dublin.  
Rev. James Gannon, Fellow of Trinity College, Dublin.  
Rev. James Godkin, Author.  
Captain Goetschy, 88th Regiment of the Line, Sedan.  
Rev. Timothy Hamilton.  
Rev. J. Hawkins.  
Charles J. Hemans, Esq., (Son of the Postess.)  
Robert Conway Hickson, Esq., Landed Proprietor; a Grand Juror of County Kerry.  
Rev. E. Mounteney Jephson, M. A., Dublin, Ireland.  
Rev. William O. F. Kennedy.  
Rev. Bernard Kenny.  
Rev. W. Killride.  
Patrick Loughlin, Scholar of Trinity College, Dublin.  
John Luby, Scholar of Trinity College, Dublin.  
Thomas Luby, Fellow of Trinity College, Dublin, Author of a "Treatise on Physical Astronomy" and "Elements of Trigonometry."  
William McCarthy, Scholar of Trinity College, Dublin.

Rev. Patrick McCloskey, Scholar of Trinity College, Dublin, cousin to the Cardinal of that name, curate of Castlebar.)  
Francis McDonagh, Esq., Q. C. Ireland.  
John McDougle, Scholar of Trinity College, Dublin.  
Michael McNamara, Scholar of Trinity College, Dublin.  
W. McNulty, Scholar of Trinity College, Dublin.  
Rev. Bryan Malley.  
Rev. James Molloy, (Diocese of Raphoe, Ireland.)  
Rev. Dennis Moriarty, (Diocese of Ardfer, Ireland.)  
Rev. Maurice Moriarty, Scholar of Trinity College, Dublin.  
Rev. Matthew Moriarty, Diocese of Raphoe, Ireland.  
Rev. Thomas Moriarty.  
Rev. W. H. Kestell.  
Denis Twiss Riden, Scholar of Trinity College, Dublin.  
Michael Ryan, Scholar of Trinity College, Dublin.  
Michael Shanahan, Scholar of Trinity College, Dublin.  
Rev. Michael Shea.  
Monsieur St. Hilaire, Professor of History in the Sorbonne.  
Michael Tracey, Scholar of Trinity College, Dublin.  
Rev. E. Walford, M. A., Scholar of Balliol College, Oxford.  
Rev. J. Wall, (Porterhampton School.)  
Eugene Warren, Scholar of Trinity College, Dublin.  
James O'Hannagan, Scholar of Trinity College, Dublin.  
James O'Hara, Scholar of Trinity College, Dublin.  
Thomas O'Keefe, Scholar of Trinity College, Dublin.  
John O'Leary, Scholar of Trinity College, Dublin.  
Rev. Bryan O'Malley, M. A., (Diocese of Norwich.)  
Rev. J. O'Malley.  
Rev. Thomas O'Regan, B. A., Scholar of Trinity College, Dublin.  
Pat. O'Sullivan, Scholar of Trinity College, Dublin.  
Rev. M. O'Sullivan, (Prebendary of Armagh, Rector of Killymin.) Scholar of Trinity College, Dublin.  
Samuel O'Sullivan, Scholar of Trinity College, Dublin.  
James Priendeville, Scholar of Trinity College, Dublin.  
William Phelan, M. A., (Rector of Ardara, Fellow of Trinity College, Dublin.)  
Rev. Patrick Magnagh.  
Rev. Jeremiah Murphy, M. A.  
Monsieur Renouvier, Philosopher; Editor of "La Critique Philosophique." Also his children and grandchildren.  
Terence O'Brien, Scholar of Trinity College, Dublin.  
Rev. Matthias O'Connor.  
Thomas Fitzgerald O'Connor, Scholar of Trinity College, Dublin.  
John O'Donoghue, Scholar of Trinity College, Dublin.  
John O'Donoghue, Scholar of Trinity College, Dublin.  
Maurice O'Donoghue, Scholar of Trinity College, Dublin.  
John O'Dwyer, Scholar of Trinity College, Dublin.  
Rev. M. O'Flaherty.  
Thomas O'Flaherty, Scholar of Trinity College, Dublin.  
Timothy O'Flaherty, Scholar of Trinity College, Dublin.

### Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

### B. H. M. DEFICIENCY.

(To the Editors of the Church Guardian.)  
Sirs,—With "Country Parson" (whose letter appeared in the last issue of your paper), I believe in tithes. And I am confident that no one who has for a number of years acted up to that belief would ever be contented to pay less than a tenth of his income or earnings into the Lord's treasury. It requires no argument to prove that if every Churchman in Nova Scotia gave according to this Scriptural rule, the Lord Bishop of the Diocese

would have been spared the unpleasant task of making an appeal for a "Deficiency Fund." It is also plain that so giving we would collectively and individually receive the blessing promised in Malachi iii. 10.

But, as there is a deficiency, and that a large one, in the Board of Home Missions, we are not called upon to make extra exertions that this disgrace (for it is a disgrace) may be wiped out. If we can command the money in no other way, can we not, each of us, do without some intended purchase—even if it be the purchase of something we think we really need, and give the money so saved to this deficiency? In the sight of Him, from Whom we receive all we have, the value of the gift will be proportioned to the amount of sacrifice involved in the giving of it.

It will be a shame if the Churchmen of Nova Scotia do not, before Easter, raise not only the \$750 asked for by the Bishop, but also the remainder of the \$4,000 necessary to get the Church out of debt. Like King David, we shall say, "I will not offer unto the Lord my God of that which doth cost me nothing."

I send \$40 to the Fund from a Parishioner of Trinity Church.

LIVERPOOL.

HALIFAX S. P. C. K. DEPOT.

(To the Editors of the Church Guardian.)  
Sirs,—I am very glad attention has been called in your recent issues to the S. P. C. K. Depot. It has long been felt that the Depository in Halifax is not as useful to the Church as it ought to be. Can you tell me if it is true that there is a Committee who arrange the things, and that they judge of its value by the amount of profit they make, and that they have actually laid by upwards of one thousand dollars made in this way? I hardly think the Society would approve of this proceeding. Do you think anything you could say would induce the Committee, if they really have this money lying idle, to increase the stock and make some arrangement whereby it could be shown to advantage, and not relegated to an out-of-the-way corner as it is now? The present stock is miserably small and limited, and the prices very high, much higher than at the Depository in St. John. The lack of energy and push with regard to the Depository is generally attributed to the custodian, but if there is a Committee to look after its interests, and that Committee are merely making money out of it, let us know the truth, so that the blame may be placed upon the right shoulders.

### INFORMATION WANTED.

(To the Editors of the Church Guardian.)  
Sirs,—Will you or some of your readers kindly tell me whether Acts xiii. 14 refers to the ordination of Barnabas and Saul to the Apostleship or not? If it does, who ordained them? It could not be the prophets and teachers mentioned in verse 2, because Barnabas and Saul are expressly mentioned in the list of them there given. And, besides, these prophets and teachers, whoever they were, could not confer upon anyone a higher office than they themselves possessed. If, on the other hand, it does not refer to their ordination as Apostles, why are they both called by that name for the first time in the very next chapter, verse 14, and when were they ordained as such? It is true we can account for St. Paul's ordination from what he says in Gal. i. 1-12, but where do we read anything about the ordination of Barnabas? I see that the Church of England, in her office for "The Consecration of Bishops," puts these words into the mouth of the Archbishop: "Brethren, it is written. \* \* \* It is written also in the Acts of the Apostles that the Disciples (the italics are my own) who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of Christ and His Apostles, first fall to prayer, before we admit and send forth this person. . . . to the work whereunto, we trust, the Holy Ghost hath called him." It would seem from the use here made of this passage in the Acts as if the Church of England, at least, regards it as referring to their ordination to the highest order of the ministry. How, then, do you explain the difficulties which arise upon such a supposition?  
An answer to the above will greatly oblige  
A STUDENT.  
Petitcodiac, 5th March, 1881.

### UNREALITY.

(To the Editors of the Church Guardian.)  
Sirs.—In turning over some old newspapers I found one, more than 20 years old, published in Boston in the interests of irreligion, which contained the following criticism on a Baptist meeting house then being erected. Feeling how strong a weapon the unreal in Church architecture becomes, I ask you to print it:

"The wall will be painted in imitation of stone, reminding the worshippers that if it is right to pass off wood for stone in the House of God, it will be no harm to cheat a little outside of it."

"In the published description of this temple not a word is said about a place from which to clothe the naked or feed the hungry, because such works are no part of the duty of such a Church. They are heathen temples, and every year, as many proud creatures will come to their end by *hunger* and compressing their vitals, to attend this Church (it) in fashionable style, as there will be from the same number of foreign heathen of those who are destroyed by the car of 'JUGGERNAUT.'"

### SON OF MARY!

(To the Editors of the Church Guardian.)  
Sirs.—In your number of the 24th Feb. last under the heading of "Confirmation" I notice in the third paragraph the following: "Mothers the Son of Mary asks you for the sake of your own souls not to be careful about many things" etc. and in the same issue under the heading "Correspondence" there appears a communication signed "Cherious" in the third paragraph of which I find the following: "When we mentally look on the cross and Him that hung thereon on that first Good Friday, do we not almost hear Him command His blessed Mother (being bereaved) to the care of the blessed disciple" etc.

I hope you will be kind enough in your next issue to answer a few questions in reference to the above quotations:

(1) Why are the terms Son of Mary, and blessed Mother employed when speaking of Jesus, instead of Son of God—Our Saviour—Prince of Peace—Jesus Christ—Lamb of God, etc.

(2) Is it intended to convey the impression that the Virgin Mary is entitled to any share of reverence beyond that due to other Christian mothers?

(3) In view of the following words emanating from Christ's own lips, do you think we are justified in speaking of him as "Son of Mary," "Son of the blessed Virgin" etc., thus giving to a mere woman that prominence which of right belongs to God the Father?

"Then one said unto him behold thy mother and brother stand without desiring to speak with thee, but he answered and said, unto him that told him. Who is my mother? And who are my brethren? and he stretched forth his hand toward his disciples and said, behold my mother and my brethren for whosoever shall do the will of my Father, which is in heaven the same as my brother and sister, and mother."

### CHURCHMAN.

"Churchman" will, perhaps, be better satisfied if we make answer in the words of the Editor of the *Evangelical Churchman*, of Toronto, to the same kind of objections and questions. "The expression 'Son of Mary,' has been associated with Mariolatry and is not found in the Scripture, but we do not think its use warrants the inference of our correspondent."

### CULPABLE INCORRECT USE OF TERMS.

(To the Editors of the Church Guardian.)  
Sirs.—I do not know who is responsible for the local item in your paper, but under the heading of CLINTON, Diocese of Huron, there appears a most remarkable announcement. We are told that the Right Rev. C. L. Alford, D. D., received a number of young people into the Communion of the Church by Confirmation! Dr. Alford's teaching, or whoever has charge of the Church in that part of the Diocese of Huron, must be of the strangest, if that is the idea that is inculcated with regard to Confirmation. I have always been taught that we were received into the Communion of the Church in Baptism, *vide* Church Catechism, Huron to the contrary. We are also told that twenty-two young men and women made a profession of faith before they were con-

firmed. Is this something new in the use of Huron, or is it carelessness or ignorance on the part of the writer? Is it too much to ask that correspondents should show some acquaintance with the sources about which they write? J. D.

### CHESTER.

(To the Editors of the Church Guardian.)  
Sirs.—I have part of a *Calvary Churchman*, published in 1839, which gives an engraving of the original Parish Church of St. Stephen, Chester, with some interesting items of the history of the Church in that Parish, some of which I enclose. I may premise that the Rev. Robt. Norris referred to was once a Roman Priest, and was father of my kind friend, Miss Norris, who lately died at Cornwell, and was grandfather of my dear friend and brother Rev. Robert Norris Merritt, Rector of St. Peter's, Meristown, New Jersey.

"From the year 1801, when the Rev. Robt. Norris left Chester, the members of the Church here were like sheep without a shepherd." The Parish was without the regular services of a clergyman. Occasional missionary visits were made previous to the year 1801 by the Rev. Mr. Money, Rector of Lanchburg, and subsequent to that period by the Rev. Thos. Shreve. (This Mr. Shreve was formerly an officer in the British army. His sons, Rev. J. S. Shreve, D. D., and Rev. C. J. Shreve, B. A., were successively Rectors of Chester. His grandson, Rev. Herbert M. Jarvis (some time a Chester), is now Curate of Shelton, N. B., and another Grandson, Rev. Richmond Shreve, is Curate of Yarmouth, N. S., while yet another is the energetic Lay Reader at N. W. Arm.)

"During the nearly 10 years absence of a regular shepherd, the fold was surrounded by teachers of the sects, but the greater part of them held fast the profession of the 'faith once delivered to the Saints.' That so many remained steadfast must be attributed, under God, to the occasional visits of the above named clergymen, and to the steady and persevering endeavours of the zealous Lay Reader—Mr. George Wendle—who with the permission of the Bishop, regularly used the Church Service, and read a Sermon of Bishop Wilson, or Secker, or Sherlock, in the morning and in the afternoon, (as many of the congregation were Germans) one from Erlens in German. This worthy Churchman died 1815, aged 81, having enjoyed for 4 or 5 years before his death the ministrations of the Rev. Chas. Ingles."

"In the year 1811, on Nov. 10th, a special ordination was held at St. Paul's, Halifax, by Bishop Charles Inglis, when the Rev. Charles Ingles, of King's College, Windsor, was ordained Deacon, and appointed to officiate as such in the Parish of St. Stephen, Chester."

"On the 14th, 1812, Mr. Ingles was ordained Priest, and by mandate of Sir John Cope Sherbrooke was inducted Rector, having been previously installed by the Bishop."

"Captain Ingles, a son of this Rector, and married to a grand daughter of Bishop Stanger, of N. S., was while stationed in Halifax with his regiment, most zealous in helping to build the Rectory at New Ross, (formerly Sherbrooke, in Chester Parish)."

D. C. M.

### BURIAL OF THE EXCOMMUNICATED.

(To the Editors of the Church Guardian.)  
Sirs.—An enquirer asks whether any established Canon of the Church of England prohibits the burial of the body of any person unbaptized or excommunicated in any graveyard, consecrated or not, belonging to the Church.

It may I think be replied that there is no express prohibition against the mere interment of the body, but the usual prescribed service in the case referred to cannot rightly be performed.

According to the theory of English law, every one legally a parishioner, is entitled to burial in the Churchyard—the property of the parishioners—but by the ecclesiastical law and in the terms of the Rubric, the services of the Clergy in the form prescribed for the interment of the dead, can be claimed only for those who are members of the visible Church.

The Canon No 68, must I think be necessary implication be regarded as prohibiting such services in the cases of infants unbaptized and persons excommunicated.

K.