

his wife were exerting themselves to make the occasion a great success.

Proceedings were to open with a chorus sung by the children. Then recitations were to follow. Our organist had labored hard, but alas, whether owing to nervousness or natural incapacity, the chorus came to utter grief, in spite of a vigorous accompaniment on the piano which broke at least three strings. Nor were the recitations more fortunate. The Chaplain made his little speech of welcome to Lord and Lady Dufferin, excused the choral disaster, and announced the elocutionary programme. He acted as prompter, and had no sinecure post. Casabianca came first, but was so long on "the burning deck," that at last he retired without his explosion. Burke declaimed on Conciliation with America, but seemed to forget his peroration. Mark Antony knew his speech well, but was much discomposed by the "Citizens,"—(consisting of three small boys), bursting in with their exclamations at points not intended by the Bard of Avon. The poor Chaplain grew warm, and almost shouted his promptings, but all in vain. Even the Ambassador's diplomatic power of countenance was not proof against the last disaster, and Lady Dufferin's fan concealed her face at several critical moments. The finale was the National Anthem sung in a feeble unison, and with the usual indistinctness of recollection as to the second verse. Then the Ambassador put all at ease with some genial remarks, relating some early breakdown of his own, and restored to some extent the Chaplain's harassed feelings.

Later in the Summer, when I was residing at the Island fortress of Cronstadt, I had the pleasure of receiving Lord and Lady Dufferin on their visit to the Sailors' Hospital. My Russian servant was greatly exercised at the coming of the "great Lord," but I persuaded her that her usual plain *cuisine* would be quite acceptable to the exalted visitors. Lord Dufferin spoke about the Russian people, and strongly condemned the old saying:—"Scratch the Russian, and you will find the Tartar," a poor epigram which makes up the sum of most peoples' notion of the national character. "It should rather be" (said Lord Dufferin)—"Scrape the Russian of society, half French in his assimilated culture, and you will find the true Russian, kindly, humorous, patient under adversity, loyal to the death to his chief and his emperor."

He believed that the Russians of to-day, apart from this foreign veneer, are simply a century behind England in social and intellectual development. In politics they are still further behind and are hardly yet ripe for the introduction of complete parliamentary institutions. And yet the present system of 'despotism tempered by assassination' is hopeless. There is no land with a greater future, literary as well as political: and it will be well for those countries who gain the friendship and not the revengeful enmity of a nation possessed of almost infinite resources in two continents.

Lord Dufferin left Russia soon after the tragical death of Alexander II, and was transferred to the Embassy at Constantinople, a post requiring an almost greater degree of skill and acuteness than the Russian capital. Thence he was sent to organize a government in Egypt, and if he failed in secur-

ing durability for his constitution, it was a task hopeless from the first. Then came the appointment to the Vice-Royalty of India, marked by the annexation of Burmah, and the accomplishment of many useful reforms. Then a short *penumbra*, when (for family reasons) the great Statesman contented himself with the Embassy at Rome, a post delightful enough, but not ranking as of the first importance. And now, once more the Ambassador of his country in the capital of a great power, Lord Dufferin finds at Paris a scene fit for the closing period of a truly great career. Even as we write, the sound of danger and revolution is borne to us across the ocean, and revolution the more dangerous because there is no great man to dominate it. English interests, and indeed the wider interests of international peace, are best secured by the presence of one who has gained experience in almost every climate. A Statesman who has known Palmerston, and Aberdeen, and Russell, Disraeli and Gladstone, Macdonald and Mackenzie, Gortchakoff and Schouvaloff, who has resisted Turkish delays and conquered Egyptian corruption, will have all knowledge at his disposition for any crisis. Yet we could wish that another act was still to be played in that wonderful life drama.

There is a post higher in dignity even than the Indian Vice-Royalty, which soon (humanly speaking) must again be vacant. Among the claimants for the place of Prime Minister of England, we can conceive of none more fit than Frederick Temple Blackwood, Marquis of Dufferin and Ava.

J. de S.

NOTES ON THE STONE CHURCH.

We are indebted to Col. J. R. Armstrong for some further extracts from old journals having reference to the history of our Church,

(From *Church Witness*, Dec. 22nd, 1852.)

"We learn that all that part of the City lying north of Union Street has been set off from Trinity Parish, by the Rev. J. W. D. Gray, Rector, preparatory to its being erected by law into a new Parish for ecclesiastical purposes. The Rev. George M. Armstrong, late of the Diocese of Montreal, who had been nominated to the district by Dr. Gray, and received the Bishop's License, entered upon his pastoral duties on Sunday last. The Rev. Gentleman preached a most impressive sermon from 2nd, Thess. III. 1, "Brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." After urging the duty and importance of prayer, and showing its manifold advantages to both ministers and people, he alluded to his new relation to the congregation, his need of their prayers, his heartfelt desire to promote their spiritual welfare, and his earnest hope that the word of the Lord may have free course and be glorified among them, and by them. The Bible, and the Bible only, would be the rule and standard of his preaching, as it had been of those who had preceded him there, and he concluded by emphatically declaring that he would know nothing among them save Jesus Christ and Him crucified.