AT MOUNT ALLISON.

Ladies' Physical Culture Drill and University Gymnasium Exhibition.

Corner Stone of the New Art Building Laid Tuesday Afternoon, 29 h ult.

University Convocation Exercises—Miss Olive, of St. John, Wins Life Membership in the Alumni Society.

SACKVILLE, May 29 —A large number of people witnessed the Physical Culture Drill at the Ladies' college this morning. Between eighty and ninety young ladies went through the various performances in a manner that reflected great credit on themselves and their instructor, Miss Jean Landers. The marching was particularly good and highly pleased those present.

The exhibition of the University Gymnasium class this morning was highly creditable. The gold medal, for best allround work, was won by Howe A Jones of Moncton, N B; and silver medal for second-best by W W Costin of Bale Verte, N B; Stewart Embree of Moncton won the silver medal for calisthenics.

The other prizes were awarded as follows: Single parallels, R O Armstrong, Kingston, N S; high parallels, P E Butler, St Stephen, N B; double parallels, first prize, P E Butler and Aaron Buffett, Nfld; low horizontal bar, first prize, R O Armstrong; second prize, Jabez Rice, Charlottetown; high horizontal bar, A Buffett; German horse, T T Black, Dorchester, N B; rings, A Buffett; tumbling, P E Butler.

After class had finished their exhibition, Serj-Major Kelly of Halifax, N. S., the judge on the occasion, entertained those present with some exceedingly clever feats in sword exercise. The exhibition was finished with a general all-round bounce and the college yell. T. A. Potts, St. John, has proved himself a very efficient instructor.

The corner stone of

THE NEW ART GALLERY

was laid this afternoon by Mrs. J. L. Black of Sackville, N. B. Dr. Lathern acted as master of ceremonies. After voluntary by the Sackville band, and hymn 677, read by Rev. E. B. Moore, president of N. S. conference, prayer was offered by the Rev. Dr. Pope of St. John. Dr. Lathern, president of board of regents, then gave an address, followed by Dr. Borden who read contents of box. Then came the presentation of the trowel and the laying of the corner stone by Mrs. Black After voluntary from the band, addresses were given by Rev C H Paisley, J T Mellish, Rev S F Huestis, Dr McKay, superintendent of education for Nova Scotia, Rev Job Shenton and Rev Dr Heariz The ceremony was concluded with the college yell.

The new building will be 115x65, and will be divided into galleries for the display of pictures, and work rooms for the painting and drawing classes. The three galleries, west, centre and east are connected by archways, and will provide wall space sufficient to hang the three hundred and eighty-eight pictures of the Owen's art gallery. The other half of the building will be divided into studio 20x20, painting class room 20x30, drawing class room 20x40, and china painting and store rooms, both the latter being entered from the drawing class room. The light for the galleries will be furnished from skylights in the roof, and is further modified by passing through glass ceiling. The class rooms are provided with side lights reaching from off the ground to fourteen feet, thus giving ten feet of clear glass; this with northern exposure will furnish the most favorable conditions for art work. Light olive stone found in Rockport quarries on the shores of Cumberland Basin will be used in constructing the building. The plan of the art gallery was designed by Edmund Burke of Montreal, whose fame as an architect is rapidly extending. He is, by the way, a nephew of Mrs. J. L. Black, who laid the corner stone this afternoon. The building will be ready for occupation at the close of the present year.

THE UNIVERSITY CONVOCATION

took place this evening in Lingley hall, which was crowded to the very doors. The programme was as follows:

Music: Overture—Medley.....
.....Sackville Cornet Band
Devotional Exercises.
Graduates' Exercises.
The Political Duties of the Citizen...H J Indoe
War v. Arbitration.....C E Crowell
Hygienic Morality.....J S Gregg
Vox Humana.....R C Archibald
The Periodic Law of the Chemical Elements.....Miss McMahon
The C P R.....J S Outhouse
Cornet solo..Nearer My God to Thee, with variations.....J J Ansell
The Ethics of Strikes.....H D Townsend
The Sun and its Relation to the Planets.....W C K Parlee
Socialism.....Miss Morehouse
The Place of Fiction in a Liberal Education.....J Smith
A Plea for Literary Culture.....W E Seller
A Study of Hamlet.....Miss Thomas
Violin solo—Cavatina (singer's edition)..F Raff
R C Archibald.
Environment and Character.....W M Ryan
Evolution.....J W Webb
Geological Life.....E Wood
Valedictory.....Miss Olive
Vocal solo—La Serenata.....Braga
Mrs C W Harrison.
(Violin Obligato by Mr Archibald.)
Conferring Degrees.
Chorus—Mount Allison Song....The Glee Club
Reports, etc.
Music—Southern Airs (Counterno).....
.....Sackville Cornet Band
God Save the Queen.

R. C. Archibald received a very enthusiastic encore, and Mrs. Harrison was twice brought back to the stage. The singing of the Glee club was much appreciated, and after two encores Dr. Allison was obliged to ask the audience to be content with the music they had already received.

MISS HARRIETT S. OLIVE

of St. John, N. B., delivered a very pleasing and scholarly farewell address, speaking as follows: Viewed in the light of the enduring forces of nature, man's life is but "one little gleam of time between two eternities," and man himself the creature of an inscrutable fate, swayed only by the motive which presents the strongest attractions. But in man's own soul is the conviction that his personality is stronger than outside influences, and will survive the wreck of time. Linked by his physical nature to the world in which he lives, to time and space, the soul of man, those mystical realities which no philosophy has yet been able adequately to explore and fathom, reaches out into the darkness of the future and touches infinity. Supreme in the strength of his intellect, man towers above the lower creation under Divine Providence, the moulder of the destiny of the world. The mind of man is the centre of a microcosm, ruling, directing, controlling; the body is merely the kingdom over which it holds absolute control, the instrument by means of which man subdues the forces of nature, the medium through which the pictures of imagination are realized and thought becomes definite action. "The soul," says Victor Hugo, "is the reality of our existence. The true man exists under what is called man. The vulgar error is to mistake the outward husk for the living spirit."

Man is not like a tree which shoots up into the rain and sunshine, and turns them to bud and blossom, utterly unconscious of the laws by which it grows. It is necessary for the full fruition of man's powers that he cultivate and develop them under the influence of a definite purpose and the inspiration of pure and ennobling ideals distinctly set before his mind. A knowledge of the laws which govern his own life, a wise and just estimate of his talents, his relation to the age in which he lives, and the human society of which he is a member must be ranked among the first conditions of success in life, in the struggle for the survival of the fittest. To fulfil this condition, to expand and refine the mind, to enable it to master and control its faculties and make the best possible use of its knowledge to send a man forth into life physically, mentally and morally equipped is the aim of our colleges. The history of human progress is one long account of the predominance of knowledge over ignorance, yet never before did success demand such a union of the intellectual with the physical, and never before was the educated man or woman at such relative advantage in the struggle and competition of the world. Unless a man be occupied in the highest employment of which his nature is capable, unless he strike "the master string which makes most harmony or discord in him" his life must fail of its highest usefulness and become simply an aimless drifting without other guidance than the wills of others, or prescribed courses of work or study. Yet to assume that in every man is the latent power of a Shakespeare, a Newton or a Gladstone, and to educate him with that potentiality in view is in many a case, to use a homely metaphor, but fitting a square plug in a round hole, and attempting to win success in weakness rather than in strength.

During an undergraduate course a knowledge of fundamental principles only is possible. A wide range of subjects is necessary to give sufficient breadth and power of thought and offers larger scope for the development of individual tastes. The nature of the building to be erected in future on broad and firm basis of essential truths can only be decided after the leaf is turned at the close of the chapter entitled College Life. Will it be a temple of gleaming marble devoted to the pursuit of art in all its varied forms of grace and beauty? Or a vast warehouse communicating with busy marts of trade and wharves where lie at anchor ships laden with treasures from every clime? Or a stately palace where learning is enthroned and law and philosophy reign supreme? Every day a block is being added to one or other of these edifices. During many years the process grows on carelessly and half unconsciously: but there comes a moment in the life of every man when he must rouse to conscious action and build with definite purpose the temple of his character and destiny.

Such a moment must have come to many in this audience; to others it is still delaying; to us who stand on the threshold of a shadowy future it comes tonight. Another class in the succession of Mount Allison's sons and daughters must leave behind the careless, dependent past and enter the battle of responsible life, eager for the fray yet half-fearful of the issue, with as yet, perhaps, no definite aim and purpose, but all fired with ambition to accomplish noble and beneficent deeds. One last duty has to be performed, one last farewell spoken, and the door will close forever on the happiest and most eventful period of our lives. It is hard to say farewell to the home that has sheltered us so tenderly, to the friends whose sympathy has been so warmly extended to us, yet it is pleasure to pay a last debt of gratitude, to give expression in some faint degree to our appreciation of the kindness of friends, professors and fellow-students.

We say farewell with deep regret to the many friends in Sackville, who have in countless ways shown a kind interest in us and our work. Not only have you shown your practical appreciation of the worth of our college and her need for means to extend her boundaries and offer yet broader advantages to her students, but you have welcomed us to your hearts and homes, and some of the brightest memories of our college life will be reflections from these pleasant hours spent with you. We gladly render to you

Thanks for the sympathies that you have shown;
Thanks for each kindly word, each friendly token.

During the years we have lived among you we have rejoiced in the growth, improvement and general prosperity of your beautiful town, and in parting we wish you continued and increasing success. As a class we sever the bonds of friendship which have during four years united us to Sackville, yet there are those among our number by whom these bonds will be more firmly strengthened and preserve in the homes of some of you a more distinct remembrance of the class of '94.

Tonight our alma mater sends us forth to win glory for ourselves, the cause of education and for her. She has inspired in us an enthusiastic allegiance to her cause and roused a spirit of noble hearted jealousy for her honor and reputation. She has been to us more than a lecture hall; she has laid at our feet vast treasures of knowledge and taught us that intelligent study means more than the passive reception of ideas and impressions. With sad hearts we leave behind us her class rooms, the scene of many a bitter conflict, and many a triumph over the intangible and invisible yet mighty forces of thought; the social gatherings where she has smiled upon us, those bright oases in the sterile regions of student life—the ladies' college; to all our class the spot round which will circle pleasant memories, yet to four, nay to five of us, two of whom are her graduates in arts and another in music, the ladies' college has been a happy home and will continue to be the centre of tender recollections, of warm sympathies, of loving care and kindly counsel from officers and teachers; leave, too, the students gathered in all these various halls of learning, our fellow toilers in the search for truth and wisdom, for the solution of life's stern problems, united to us by ties of friendship that shall brighten all our future; our professors, who have patiently and kindly guided our feet up the perilous heights of philosophy and past the rugged cliffs of science and mathematics, through the broad and fertile plains of classics and modern literature; whose lives of lofty usefulness have been to us an inspiration of noble purpose and pure ideals; in a word, all the hallowed associations which throng around the endearing name, alma mater. We wish for her continued prosperity and a career of more extended usefulness. We say farewell with the determination that knowledge shall not be to us merely something learned from a book, to be easily forgotten after examinations, something we don during our course and take off with our college gown, but an acquired illumination of future thought, an endowment, a precious bequest which our alma mater has given us to cultivate for her honor. We follow on in the footsteps of her illustrious alumni to gild with brighter glory the pinnacle of her fame, until that glory is reflected from ocean to ocean and the watchmen on the towers send a peal of triumph ringing down through ages.

Classmates, the last link in the chain of our long association with each other at Mt. Allison is forged tonight.

Not chance of birth or place has made us friends,
But the endeavor for the self-same ends,
With the same hopes, and fears, and aspirations.

Strengthened by the lessons of the past, encouraged by its promises, we journey forth into the unknown future to struggle against the forces of scorn and ignorance and unbelief which time arrays against us. "There's a world of capability for joy, spread round about us, meant for us." With the eager enthusiasm of youth, regardless of obstacles, we are prepared to take the world by storm and win glory and honor. Yet the highest good in life is not the soul itself, but the means used to attain it. "It is not what man does that exalts him, but what man would do." The very strength and nobility of the resolves formed, the concentration of every faculty on a definite end, the training of heart and brain to determined effort, is in itself a higher duty than the attainment of fame. The purer the ideal, the braver the struggle to realize it, the nearer that "one divine, far-off event toward which the whole creation moves." What the world needs is not the man of talent, but the man of purpose; not so much the man with power to accomplish, but with will to labor; the man

Who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted wrong would triumph;
Held we fall to rise; are baffled to fight better;
Sleep to wake.

Dum Vivimus Vivamus! The spirit of our class motto spurs us on to noble efforts. Our alma mater has left us a precious legacy to guide us to wise and noble ambitions. May we never shame her precepts or despise her counsels. Separated from each other in many lands, we will be united in a common strife by a common purpose. While we live, let us live. Farewell!

As Miss Olive was leaving the stage she was presented with two very handsome bouquets by Miss MacMahon, '94, and T. A. Potts, acting on behalf of the students.

DR. ALLISON,

in presenting his report, stated there had been one hundred and forty students in attendance at classes of the university, of whom ninety-seven were regular university students and forty-three specials. Work has progressed favorably during the year, and prospects were never brighter. He referred in feeling terms to the death of three of Mount Allison's most promising students—Arthur Turner and Seymour Black of the class of '96 and Cyrus H. Rice, graduate of '93. Their characters were blameless, their talents superior and their prospects bright, but a mysterious yet all-wise Providence had seen fit to remove them. He also referred to the new university residence, and expressed the belief that, while the financial burden was exceedingly heavy, future success would justify the undertaking.

The president then called upon Dr. Russell and Rev. E. B. Moore, who gave interesting and eloquent addresses, full of excellent counsel.

The following received

THE B. A. DEGREE:

Raymond Clare Archibald, Halifax, N S; Charles Edward Crowell, Clementsport, N S; John Spicer Gregg, Mt Hebron, Kings Co, N B; Henry John Indoe, Wedmore, England; Hattie Naomi McMahon, Aylesford, N B; Laura May Morehouse, Sandy Cove, Digby Co, N S; Harriott Scammell Olive, St John, N B; John Stanley Outhouse, Bocabec, Charlotte Co, N B; William King Crawford Parlee, Sussex, N B; Wofford Meredith Ryan, Burlington, N S; William Edmund Ward Seller, Bathurst, N B; James Smith, Cupids, Nfld; Jeanette Emmerson Thomas, Kentville, N S; Howard Dionysius Townsend, Louisburg, C B; John Wesley Webb, Windsor, N S; Edgar Wood, River Hebert, N S.

The graduating class contained an unusually large number of students who had completed honor courses. Miss Olive, the valedictorian, won first-class honors in English; R C Archibald graduate in music, violin department Mt. Allison conservatory, won first-class honors in mathematics. In philosophy, H J Indoe secured first-class honors and H D Townsend second-class; John W Webb and Edgar Wood took second-class honors in science, and W E Seller first-class honors in classics.

As the "sweet girl graduates" received their diplomas, Miss Allison came forward and presented each with a very beautiful rose bouquet.

The following is

THE PRIZE LIST:

Alumni honors, which entitles to life membership in the Alumni society, won by the valedictorian, Miss Harriott Olive of St. John, N B.

Systematic theology, first prize $15—Won by W M Ryan, Burlington, N S; second prize $10—H D Townsend, Louisburg, C B.

Biblical study, prize $15, the gift of G R Sangster—W Patterson, England.

Homilectics, prize $15—W M Ryan.

Elocution prizes, the gift of J W Smith of Halifax—Sophomore class, first prize $15—J K Kelly, Leicester, Eng; second prize $10—J A Hart, Sackville.

Freshman class, first prize $15—Percy Butler, Charlotte Co, N B; second prize $10—C N Haney, Deer Island, Charlotte Co, N B.

Essays, prizes $25 each, also gift of J W Smith of Halifax—Wen by J E Peters, St Johns, Nfld, of the sophomore class, and Miss R King of Sackville.

At the Annual meeting of

THE ALUMNÆ SOCIETY

held this afternoon, the following officers were elected: President, Mrs F A Wightman; 1st vice president, Mrs Josiah Wood; 2nd vice president, Mrs Humphrey; 3rd vice president, Miss Mary Large; secy-treasurer, Miss Annie R Trueman.

The annual meeting of the Alumni society took place this afternoon. Professor Russell of Dalhousie college, president of the society, occupied the chair. The following officers were elected: President, W C Milner, Sackville, 1st vice president, Miss Lovitt, Yarmouth; 2nd vice president, Rev Ben Hills, Pugwash; 3rd vice-president, Dr Gaius Smith, Moncton; secretary-treasurer, Professor Tweedie; council, the above officers and W F George, Dr Bowser, Sackville; Professor Smith, Miss Lathern and Miss Hattie Stewart; representatives to the board of regents, H A Powell, M P P, Sackville; Rev George Bond, Halifax; Dr A D Smith, Sackville; S D Scott, St John.

From the funds on hand the society voted that the balance be paid of the amount due on the society's contribution to the endowment fund.

This subscription was made ten or twelve years ago, and originally amounted to one thousand dollars.

It was decided to continue the appropriation of twenty-five dollars each to two scholarships for matriculants from the male academy. Further sums of fifty dollars from the society's funds was voted to a new college, as a nucleus of a fund which the society hopes to grow to large dimensions.

Miss Olive of St. John, as the best scholar in the graduating class, becomes a life member of the alumni society.

Neither money nor the lack of money makes saintship, though either may furnish occasion.

Children Cry for Pitcher's Castoria.

SPURGEON AND MANNING.

Dr. Fulton Says the Former is in Heaven and the Cardinal is Lost Forever.

Some Startling Statements Prefaced by an Appeal for a Good Collection.

Dr. Fulton preached to another large congregation in Leinster street Baptist church on May 28 h. His subject was Spurgeon and Cardinal Manning, and his text was taken from Matthew 6, 19: "Lay not up for yourselves treasures upon earth, etc."

After a few comments on the words of his text he referred to the matter of collections. He never, he said, made any charge for his services, but depended on his brethren for what they felt inclined to give. He did not want only what they had to give, but if they had any money tucked away in an old stocking, they should pull it out and give liberally and lovingly to help on with the work.

Coming to the subject of his discourse he first pointed out that Spurgeon was a Baptist and that Manning was a Roman Catholic. They represented the two extremes in the world.

The reverend gentleman paused here to refer to the editorial in last evening's Gazette. He made it a point to show wherein the editorial was in error. Passing on he again asserted that all Roman Catholics were lost because they did not believe in Christ. "They believe," he said, "that Mary was an ever virgin. Why, I tell you she was no more an ever virgin than was your grandmother. After she gave birth to Jesus Christ she became the mother of four sons and two daughters, as the Bible plainly tells." There were some persons who were of the opinion that the Catholics should not be talked about in such a manner. That was the opinion in France, and that was the reason France went all to pieces; that was the reason millions were murdered and Christianity was driven out. We did not want it in this country and we were not going to have it. The Roman Catholics believed that baptism saved. It did not. You could anchor a man out beyond the point for three weeks and it would not save him. Salvation came only by the love of Christ. Three-fourths of the whiskey sellers in the United States and three-fourths of those behind prison bars were Roman Catholics. Five-sixths of all the crime in Ontario was committed by Romanists. It was simply because they did not possess the love of Jesus Christ and were lost.

Referring again to the subject of his discourse (Spurgeon and Cardinal Manning), he spoke of the important positions they occupied in London and the influence both exerted. Roman Catholics did not themselves believe they were all right. They were not satisfied with priestly absolution and purgatorial fire and all the rest of it. Could it be that both were right. Christ had said, "Those who denied Him on earth, the same should He deny before God in heaven." What did those do who took Mary and rejected Christ?

Did any man have a right in the face of this to turn his back on Him? Could any one trample on Him and despise Him in safety to themselves? Read what God had to say about it; and could Roman Catholics do it better than other people? The hat was still being passed around the world to buy some of the leading Catholics out of purgatory, who, it was supposed, had gone there over thirty years ago. This was awful! There was no purgatory. Once out of heaven men went to hell forever. There was no getting out again; for was there not a gulf between, over which none could pass? It was fixed forever.

Did any one ever love a Roman Catholic. They were as susceptible to love as any person. People never tired of hearing that Spurgeon went to heaven. He had done a great work. His sermons had been read all over the world. Millions would meet him in heaven, and millions would see him and know him as he came up before the great white throne. Dr. Fulton occupied some time giving an eloquent description of Spurgeon's funeral, and speaking of his life work. The great London preacher, he said, had struck as hard blows at Romanism as any man in the world.

Dr. Fulton passed on to Cardinal Manning, and spoke of his early life in the English church. His ambition was to become a bishop in the English church. He was opposed, and then it was he went over to Rome. He turned from Christ to Rome—did he gain or lose? Cardinal Manning was avarious, he clutched and held. Spurgeon walked with God. Manning sought to be a leader. Had he been made a bishop he would not have gone over to Rome. Manning did all he could to deliver England over to the Roman Catholics. Catholics were not loyal to the flag of this country or that of any other country. Manning had said the imperial will of England had to be bent and broken. If it were done in England the battle in the rest of the world would be but simple detail. England was the key to other possessions, he thought. At that time he was seeking after promotion and wanted to be made pope of Rome. It was as popular then to be a traitor as it was now. The Romanists believed an unbaptised child was lost.

Continuing on this line the rev. doctor said: "One day when I was home a woman came to me in a great hurry and wanted me to go with her and baptize her child."

What do you want it baptized for? I asked. "To save it" was her reply. "Then you think it is not safe without being baptized," I said to her, and she answered that was what she thought because the church said so. I finally convinced her of her error. The child was a bright little thing, but mighty dirty. I told her I did not know about it being baptized, but I thought a washing would do it good. It was washed and fed and today both mother and child are good Baptists. Many, the doctor said, joined the Roman church because the good time she allowed her members to have. Romans antagonized Christ and rejected the Bible. Could they think of these two great preachers in the world beyond, Spurgeon working for Christ, Manning rejected Him, Spurgeon welcomed into heaven by millions whom he benefited on earth. He had seen the King; he had passed through the golden gates and heard the well done of his Master. Was Manning among the deceived? He died rejecting Christ with his little wafer god near him. If there was a hell what would be worse than to hear thousands shout: "If it had not been for you I should not have been here." Oh, the bitter wail as it floated out over hell. When he thought of it he wanted to cry, "God make me true," and might God make them all true.

CONCENTRATING GOLD.

BALTIMORE, May 29—The sub-treasury here today, by order from Washington, shipped a half million dollars in gold to New York, leaving only $2,000,000 on hand here. In 1890 there was $7,000,000 in gold coin in the Baltimore vault. The impression prevails that the government is concentrating gold in New York for foreign shipments.

CHURCH OF ENGLAND NOTES.

(FOR THE SUN.)

The seemingly inevitable discussion about the etymology of the word Whitsunday has come again, this time in the columns of the London 'Daily News.' As usual this ancient problem is argued *pro* and *con* with the customary interchange of dogmatic statement. It may be well to remind Churchmen who pin their faith to the modern form 'Whitsunday,' that no less an authority than Professor Skeat adopts the popular view that the word means simply 'White Sunday.' His arguments may be read in his 'Etymological Dictionary,' and in a correspondence in 'Notes and Queries' during the year 1891.

The battle of religious education has begun. The first engagement in the London Diocesan Synod has been already described in this column, and ended in a complete victory for Mr. Riley and the Circular. But events move fast, and the later skirmishes have resulted differently. At a conference of Nonconformists, the Rev. Charles Berry, a distinguished Congregationalist, to whom (it may be recollected) Henry Ward Beecher's pulpit was offered, gave utterance to a vigorous denunciation of the action of the London School Board. And now that Board itself seems to hesitate over its work. Mr. Coxhead has been disavowed even by his ally Mr. Riley for putting questions savouring of a religious test, and more than one member of the majority protested. It seems probable that there will be two 'general elections' this autumn in England, turning on issues most important in the eyes of Churchmen.

A few colonial bishops are still members of the society calling itself the "English Church Union," and they will, no doubt, read with interest the report of a Council meeting held on the 17th of April, of which the "Guardian" furnishes an account. It seems that a certain clergyman, a member of this society, was in the habit of disobeying the rubric which forbids the reservation of the sacramental elements, and was directed by his Bishop (whose name is not given) to obey the very clear directions of the prayer book in future. Naturally, to the mind of a member of the E. C. U., simple obedience to the bishop's monition was out of the question. Such a course might do for old-fashioned folks, but does not commend itself, apparently, to "advanced" Churchmen. No appeal was made to the infallible tribunal of the E. C. U., and this authority puts forth a lengthy manifesto which concludes as follows: "The committee, therefore, suggest that Mr. —— should be advised that the monition is in excess of the obligations imposed upon by his oath of canonical obedience, and that, in most respectfully representing this to the Bishop, he should press upon his lordship the extreme gravity of a course of action which would deprive the sick of opportunities of Communion which they have a right to demand."

We fear that this lucid direction will puzzle our old-fashioned clergy as well as the laity. They have been ignorantly of opinion, "that from the Apostles' time there have been three orders of ministers in Christ's Church: Bishops, Priests and Deacons." It remains now to instruct them as to the existence of a fourth order, which stands first in authority, and corrects the blunders of Bishops, consisting of the members of the "Canon Law Committee" of the English Church Union.

The discussion upon hymns and hymnals in Convocation is being followed up by various utterances in the public press. The Bishop of Worcester writes to the 'Rock': "In a leading article in your last issue you express a not unnatural surprise at the line which was taken at the Southern Convocation with regard to the adoption of a hymnal which might go forth with the sanction of Convocation, and be recommended for general use in our churches. . . . I extremely regret that I was unable to be present at the discussion in Convocation. If I had been there I should have expressed in the most emphatic manner my disapproval of any proposal to make this book the groundwork of a universal Church hymn book. Some thirty years ago I pointed out, in letters to a Welsh newspaper, the Romanizing tendencies of the book. Again and again since I have said that it had done more to familiarise the minds of our congregations with Romish doctrine than all other agencies put together, and that its influence was the more powerful in proportion as it was the more subtle and indirect. I have been grieved to see the book adopted in churches where one might have hoped a healthier tone prevailed. The book has three marked defects—It teaches false doctrine, and especially on the subject of the Sacraments; it encourages a weak and morbid sentimentalism; and many of the so-called hymns are the barest and baldest prose put into rhyme—this last defect being, of course, of infinitely less importance than the other two. The tunes, I believe, and the tunes alone, have floated the hymns. . . . I shall certainly not conceal my opinion of the mischievous tendencies of Hymns Ancient and Modern, and so far as my influence extends I shall discourage its use."

It may be remembered that the late Charles Kingsley, who had claims to be a poet, and was certainly not an Evangelical, entertained a similar dislike for 'Hymns Ancient and Modern.' He once preached a sermon in Westminster Abbey on Hymns, taking his illustrations of infelicity from this hymnal. If this sermon could be reprinted it would be a valuable contribution to the present discussion.

More than once the question of the right to sing in church has come before the courts. It will be fresh in the memory of our readers that a clergyman in Prince Edward Island, well known and respected here, had to suffer for two years the vagaries of a too independent singer, until the nuisance had to be suppressed by law. The last case happened at Chester, when a middle-aged lady, named Frances Williams, was summoned for maliciously disturbing the services in Chester Cathedral. The Precentor, the Rev. Harold Wright, said the defendant sat underneath the Bishop's throne and persisted in what, by courtesy, he should call singing in parts of the service where the congregation were not intended to join. She sang out of tune, and nearly upset the choir. On several occasions her conduct had become such an intolerable nuisance that the cathedral were driven to take proceedings. She had been expostulated with by himself and by prominent laymen but without effect. When witness asked her to desist, she sang much louder. The Defendant said she had not sung to annoy any one else. She only joined in the parts that should be joined in by the congregation. Witness said that was not so—she had persisted in singing during solos and anthems. Dr. J. C. Bridge, organist at the cathedral, in corroborating, said the defendant had a most powerful, penetrating voice, of not a particularly good quality. The boy choristers could hardly keep their faces while she was singing, and he had sometimes a difficulty in accompanying the choir in consequence of her conduct. When the summons was applied for on the previous day the Precentor said that the defendant persisted in sitting under the Bishop's throne, and his lordship declared that unless the nuisance was abated he should take off his robes and sit among the congregation. The mayor said the bench did not want to spoil the defendant's devotions if she were in earnest, but the services at the cathedral must not be disturbed. The Defendant—I only follow the choir, I don't lead them. Dr. Bridge—That is what we complain of. Defendant was bound over in £10 not to repeat the offence, and was mulcted in costs.

It is often easier to ask a question than to obtain an answer; but one English clergyman, the Rev. J. Denton Thompson, vicar of St. Leonard's, Bootle, has no reason to complain on this head. The working men of his parish did not attend church and he invited them to send written reasons for their absence. Between 400 and 600 answers were returned, the principal reasons alleged being 'priestcraft and bad preaching.' We are not aware whether Mr. Thompson was satisfied with the result of his enquiries and the candor of his correspondents, but he has conferred a benefit upon the church at large by eliciting a statement which explains the reason why, in so many congregations, women greatly outnumber men.

The Church has to mourn the loss of two Colonial Bishops. Dr. Linton, bishop of Riverina in Australia, had held his diocese since 1884, and was known as an able administrator and one who commanded the loyal affection of his clergy. But tidings from Africa, first communicated at the recent S. P. G. meeting by the Archbishop of Canterbury, tell of a still greater loss.

The meeting was informed that Bishop Smythes had died of fever and had been buried at sea. The Right Rev. Charles Alan Smythies, D. D., graduated at Trinity College, Cambridge, in 1867, and after spending some time at Cuddesdon, was ordained in 1869 to the curacy of Great Marlow. In 1872 he went to Roath, and in 1890 became vicar, and remained there till 1883, when he was consecrated Missionary Bishop of Central Africa, when he received the degree of D. D. from his own University. In 1890 he was accorded the honorary degree of D. D. from the Universities of Oxford and Durham. At the end of 1892, on the division of diocese, his title was changed to that of Bishop of Zanzibar and East Africa, Bishop Hornby being consecrated to the Bishopric of Nyassaland, for the founding of which Bishop Smithies had in a very short time raised £10,000. By the death of Bishop Smythies, says the Times, the cause of Christian Missions in Africa loses a most earnest and devoted servant. His popularity among working men (says the Daily Chronicle) was very great, and on being appointed to the Bishopric of Central Africa (as head of the Universities' Mission) they presented him with a specially designed portable tool-chest, which always accompanied the Bishop on his travels. When he was last in England it was evident that his trying journeys from the coast to Lake Nyasa had made terrible inroads upon his constitution, and that his days upon earth would be shortened by the arduous nature of his work and the self-sacrifice with which he devoted himself to it.

The Historical Society

The regular monthly meeting of the Historical society was held on May 29 at their rooms, the attendance being quite large. Several donations were received for the collections of the society.

The following resolution touching the death of the late Gilbert Murdoch, C. E., was unanimously adopted, having been moved by W. P. Dole, and seconded by James Hannay:

That the members of the N. B. Historical society have heard with deep regret of the death of Gilbert Murdoch, one of the original members and founders of the society, and for some time one of its vice presidents, who always displayed an earnest interest in promoting the objects for which the society was established. They regard his decease as a loss, not only to the members, but to the whole community in which he had so long lived and so fully and favorably discharged his duties as a citizen and a public officer.

Resolved, That this resolution be received in the minutes of the society's proceedings, and that a copy of the same be sent by the secretary to Mr. Murdoch's widow.

A paper on the Old Westmorland Road was read by Rev. W. O. Raymond.

Steamship Line to Antwerp.

The Globe learns on excellent authority that St. John is to be one of the terminal ports of a new steamship line between Canada and Antwerp. The service is to be established by the Columbia line of steamers, represented in Canada by Kennedy & Co. of Montreal, and in Antwerp by Fatio & Co. It will be operated in connection with the Canadian Pacific railway. All the arrangements are not yet completed, but they soon will be, and a first class fortnightly service is anticipated.

Touching the above THE SUN'S Montreal correspondent wired last night as follows: "It having been reported here that the Columbia line were about to establish a line of steamers between St. John, N. B., and Antwerp in connection with the Canadian Pacific, Mr. McLean of the firm of McLean, Kennedy & Co., agents for the line at this port, was interviewed by your correspondent this evening regarding the rumor, and that gentleman said that such a line might be established, but as yet there was no certainty."

Mrs. Evans, wife of H. K. Evans of Corydon, Iowa, lawyer, stood fourth on the list of thirty-one candidates for admission to the Iowa bar. She was the only woman applicant.

The Citizen, Jacksonville, Fla., has the independence to say: "A state that allows lotteries and prize fights will suffer in the race to obtain decent immigrants."

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