Judge DeWolfe's Reply to "F. D. D.'s" Second Communication.

I heard of "F. D. D.'s" letter some time before I was able to secure a copy of your paper containing it. I wrote to you on the 16th March for a copy, and received one from you on the 31st day of March. Since that time I have been obliged to go to Halifax, and the various engagements of a very busy life have prevented me from replying sooner to his extraordinary letter.

It is exceedingly difficult, in replying to such a letter, to avoid the employment of strong language; the statement made in it, and the temper displayed, being of a character to provoke righteous indignation.

My letter published in your issues of February 1st and 8th, has, as I have reason to know, commended itself to the favorable consideration of many persons of all denominations, including many members of the Baptist church in various places. A Presbyterian minister, one of the most prominent in that church in this province, one, who as a judge of the tone and merits of a literary composition ranks high, pronounced that communication a fair, reasonable and moderate one. And Baptist ministers have likewise expressed a favorable opinion of it.

While on the other hand, a Presbyterian gentleman in Newfoundland, a wealthy man, and one of the greatest friends of the Salvation Army in that island, upon receiving the MESSENGER AND VISITOR with my letter in it, wrote a most flattering letter to Mrs. DeWolfe concerning it, heartily endorsing the sentiments therein contained. It was, therefore, with surprise and just indignation I read the letter, which justice to my wife and myself compels me (averse as we are to all this unnecessary publicity) to reply to. The whole letter being a web of incorrect statements; therefore, in order to get the facts clearly before your readers, I shall have to write at much greater length than I desire or have time to spare to do.

I will have to join issue on all "F. D. D.'s" alleged statement of facts. His statement of my former position regarding him, that "he (meaning me) writes to inform those who are not acquainted with the facts of the case, so that they will not be led away by my (that is "F. D. D.'s") false statements," is not correct. Any person reading this sentence would think that in my letter of Feb. 1st I had charged "F. D. D." with making "false statements." He cannot find the word "false" in connection with the word statements in that letter. Several of his statements were incorrect, and I said so, but I expressly said at that time "I know that 'F. D. D.' would not state anything incorrect if he knew it were so." I had previously stated that "F. D. D." had "got from some source erroneous ideas concerning the reason Miss Gray severed her connection with the Salvation Army." This is very different from charging him with making "false statements," as he puts it.

I laid the incorrectness of his statements, relative to the reason Miss Gray had been compelled to resign her position in the Salvation Army, to erroneous information, declaring at the same time, as it was supposed among certain of the Salvation Army people that my wife or I had written the letter, that he had not derived his information from either of us.

Can any man, possessing reasonable intelligence, see any attack on "F. D. D.'s" "good name" in this? And yet, he rushed into print to defend what had never been attacked.

As to the authority Mrs. DeWolfe gave "F. D. D." to write. Mrs. DeWolfe, a few days after our marriage, was writing at Chester, to her sister in law; I suggested to her that "F. D. D." might write a little notice of our wedding to the MESSENGER AND VISITOR. The thought which induced me to make this remark was, that Mrs. DeWolfe's sister, a missionary of the Baptist churches of the Maritime Provinces, in far distant India, would be pleased to see the notice in the organ of her church. Mrs. DeWolfe inclosed a clipping from the Halifax *Morning Herald*, and asked her sister-in-law to request "F. D. D" to write a similar notice. "F. D. D." had no right, under the authority of that letter from my wife, to alter the *Herald's* article. The letter of Mrs. DeWolfe gave him no such power. Consider his own recorded view of his authority. In his letter, published in the MESSENGER AND VISITOR of the 21st of March, he says, "Her brother handed me a clipping taken from the Halifax *Herald*, and said that Mrs. DeWolfe had enclosed it to him with the request that he hand it to me and ask me to publish a *similar notice* in the MESSENGER AND VISITOR, or if I saw fit to change it I could *base my letter upon the facts therein revealed*." The italics are mine. Let us see how far he published a similar notice and based his letter of January 11th on the facts revealed in the *Herald's* clipping. He has not published that clipping, because it condemns him and shows how far he departed from it. This is it in full:

"In another column will be found the announcement of the marriage of C. E. DeWolfe, Judge of Probate for Windsor, and Revising Barrister of Hants, and Captain Gray of the Salvation Army. Miss Gray joined the Army in Truro, was a lieutenant in Halifax and Windsor under Captains Banks and Totten, and was then promoted captain and transferred to Newfoundland, whence she recently returned after a very hard campaign, broken down in health. Her engagement to Judge DeWolfe was only known to a limited number, and their marriage will be quite a surprise to the very large circle of acquaintances of both families. Captain Gray is the last of the thirteen Truro girls who became officers in the Salvation Army to drop out of active warfare. Judge DeWolfe and his bride will receive the congratulations of hosts of friends."

Did "F. D. D." write a notice of our marriage in accordance with this extract from the *Herald*, which alone he had authority from Mrs. DeWolfe to do? Not a bit of it! He departed altogether from it, and, for the purpose of gratifying his prejudices against the Salvation Army, publishes this as a fact about Mrs. DeWolfe in his letter of the 11th of January,—"After two years' experience in the Army, she is fully convinced that its mode of doing the Lord's work is neither profitable nor in harmony with the Lord's Word. No sooner was she convinced of this, than she at once withdrew." Is there anything in the *Herald's* item about Miss Gray withdrawing from the Army because "its mode of doing the Lord's work is neither profitable nor in harmony with the Lord's will"? Not a word of the kind can be found in it! Not only does he supply a reason for Miss Gray leaving the Army the *Herald* never gave, but he entirely omits the real reason of her doing so, which the *Herald* correctly gave, *viz:* her ill health. Is this publishing a "similar letter" to the *Herald's* article, or basing his letter on the facts revealed in that article, as "F. D. D." himself specifies his authority to write, derived from Mrs. DeWolfe? Is this omission of a material and important fact in the *Herald's* item, and the putting in place thereof a statement the *Herald* never made, a creditable course for "F. D. D." to pursue?

In this letter he also states that "she (meaning Miss Gray) was the last of the thirteen girls that left Truro with the Army to work for the Master, that upon getting fully acquainted with their practices quietly withdrew." This statement he attained partly from the *Herald*, but to get another blow at the Salvation Army he has added to the *Herald's* account this piece of information, that these thirteen girls "upon getting fully acquainted with their practices (*i. e.* the practices of the Salvation Army) quietly withdrew." Nothing of this kind can be found in the *Herald*. Just as "F. D. D." has undertaken to assert that Miss Gray left the Army because "its mode of doing the Lord's work was neither profitable nor in harmony with the Lord's will," so he has the timerity to give a similar reason to account for the thirteen girls leaving it. The injustice of this person's reckless statements will be more readily understood when I state that one of those girls, who thus left the Army, has written a most indignant letter to my wife, complaining of "F. D. D.'s" insinuation that these girls left when they discovered "the practices of the Army," and though this young woman had been a captain in the Salvation Army, she denies that she resigned her position because of any dislike to the Army or doubts concerning its methods, and states that she is still a Salvation soldier; and only a few evenings before writing to Mrs. DeWolfe she had led a Salvation Army meeting in their barracks. The last piece of information volunteered in this letter of January 11th is also incorrect. The writer says: "Mrs. DeWolfe has been fully reinstated with the Truro Baptist church. I pointed out in my letter of February 1st that no action had ever been taken by the Truro Baptist church relative to Miss Gray when she united with the Salvation Army, or at any time during her connection with it. Any person acquainted with the meaning of English words would infer from this sentence of "F. D. D.'s" that Miss Gray, because she joined the Salvation Army or while she was in it, had been dealt with by the Truro Baptist church and had her name erased from its books. The word "reinstated," as "F. D. D." will discover if he consults his dictionary, denotes "to place again in possession or in a former state," "to restore to a state from which one had been removed." Had Miss Gray ever been dismissed or removed from that church? No! and in my first letter on this subject I referred to the exceedingly kind and friendly letter, under date of the 11th of January last, which Mrs. DeWolfe received from that estimable Christian gentleman, the Rev. J. E. Goucher, in which he suggested, as Mrs. DeWolfe was now living in Windsor, she had better take a letter from the Truro church to the Windsor church. There is nothing in the *Herald's* clipping about Mrs. DeWolfe being even a member of the Baptist church at Truro, much less about her having been "fully reinstated" into it. This is new matter supplemented by "F. D. D." With authority only to write a letter similar to the *Herald's* in all essential particulars, he departs from it, omitting and adding thereto; closing his communication with these words: that Mrs. Dewolfe "in future will use her talents in the Lord's way and not in man's;" insinuating thus: that she was not working for the Lord, but for man when she was in the Army. There is no imputation of that kind in the *Herald's* notice. It is the child of the fruitful imagination of "F. D. D."

Now it becomes necessary to deal more particularly with "F. D. D.'s" letter of the 21st of March. Referring to this notice in the *Herald* he writes: "This is the editorial referred to by the Judge as being incorrect." I never stated that the editorial was incorrect. I only referred to and corrected one statement contained in it, viz, that thirteen officers who united with the Army at Truro had left it. That is very different from declaring that the editorial is incorrect. It seems difficult for "F. D. D." to state facts. He thinks it "very strange indeed that he (meaning Judge DeWolfe) should delay his investigation for nearly three months, and then wake up to find that the Salvation Army had been misrepresented by the Halifax *Herald* and myself." The fact is, "F. D. D." has been guilty of the delay he imputes to me. We were married on the 12th of October. Very soon afterwards Mrs. DeWolfe wrote the request for him to write a notice similar to the *Herald's*. The notice appeared in the MESSENGER AND VISITOR of the 11th of January; so there was nearly three months' delay in its appearance—rather long for a marriage notice to be delayed. In the interests of truth and justice it would have been far better if it never had appeared. I was under no obligation to correct the *Herald's* statement about these thirteen girls having left the Army at Truro, when in fact there were only eight. It was an independent statement, in no way connected with my wife, except that she was one who had so left. The statement was made editorially, and the editor of the *Herald* was responsible for it. If I undertook to correct all the mistakes of newspapers about the Salvation Army, I should have my hands full. But when a writer in the MESSENGER AND VISITOR made the same statement, supplementing it with an addition of his own, supplying a reason for these girls leaving the Army, then as the communication was under the initials "F. D. D.," the last initial the same as my own, and some persons in the Salvation Army thought I had written it, I naturally desired to set that misapprehension right, and correct a mistake which was being fathered upon me. At the same time I exonerated "F. D. D." from responsibility for the statement (as he had derived it from the *Herald*) as to the number of girls who left the Army, though out of the soundless depths of his imagination he had to supply a reason for their departure from it.

It is a very unpleasant duty for me to correct the numerous erroneous statements in this letter, and my task would be easier and my letter a short one if there were only one or two such, but the production teems with them. "F. D. D." writes, referring apparently to the action of members of the Truro Baptist church, when Miss Gray joined the Army: "Every effort was made to induce her to come back and take her place in the church, but without avail." This sentence presents the idea to the minds of readers of it of united and general effort on the part of many persons to induce Miss Gray "to come back and take her place in the church." The real truth is that only one member of that church (not the esteemed pastor of it) did make the effort alluded to. "F. D. D." goes on with the same style of utterances concerning Miss Gray: "She left Truro and went to Halifax. Her own family tried to get her back while there, but she would not listen to their entreaties." Readers would think from this unequivocally worded sentence, that Miss Gray's family were all bitterly opposed to her joining the Salvation Army, and had made vigorous efforts while she was in Halifax "to get her back." What are the facts? The brother alluded to in "F. D. D.'s" letter, as handing him the *Herald's* notice, has always held strong views in opposition to the Salvation Army, and he, in Halifax, strove to induce his sister to leave the Army, by giving vigorous expression of his dislike to its methods, and of his regret at seeing her in it. But on the other hand, when Miss Gray became a soldier in the Salvation Army, her father wrote her a kind letter, in which he expressed his pleasure that he had another daughter (referring to his other daughter in India) who was going to work for the Lord. Mrs. DeWolfe's mother has always been, and is now, friendly to the Salvation Army, and Mrs. DeWolfe's youngest sister, living at home, has been for over a year a soldier in the Salvation Army, uniting with it at Truro in the absence of her sister, and without any influence whatever having been exerted upon her to that end by that sister; and on the occasion of our marriage this young girl wore the conspicuous badge of a Salvation Army soldier, in the presence of all the persons there assembled, including "F. D. D." Is it an honest thing for "F. D. D." in view of these facts, to write that "her own family tried to get her back when there." If he had written her brother tried to get her back when there, that is, in Halifax, he would have told the truth. "F. D. D." is very often in New Annan and is on intimate terms with all the persons I have mentioned. If he cannot state facts with reference to individuals in New Annan with whom he is intimately acquainted, on what other matter connected with my wife is it possible for him to write facts? He continues in his letter on the same course: "After two years' absence she (referring to Miss Gray) returned to Truro." This sentence is as correct as the others preceding it. Miss Gray was not quite a year and a half in the Army, returning to Truro within that time.

One thing, which appears particularly to provoke the ire of "F. D. D." is my correction of his imaginative statement that Mrs. DeWolfe had been fully reinstated in the Truro Baptist church, and because I stated that she remained a member of that church in good standing. I entertain the opinion that a Baptist minister, say in New Annan, Yarmouth, or Windsor, has no right to interfere with the question of the good standing of a member of a sister church in Truro. In other words, the Truro church possesses the *exclusive right* to decide upon the standing of her own members. If I have read Baptist history aright, one distinguishing feature in it is the independence of Baptist churches. To allow a Baptist minister or church at New Annan, Kentville, or Windsor, to decide upon the standing of a member in a sister church at Truro, would be to overturn and destroy a fundamental principle of Baptist ecclesiastical polity. I recall a memorable case which occurred years ago in the Granville Street Baptist church, when that church, to the bitter end, stoutly maintained her right to decide a question of discipline, though a Council had been called in to assist the church, and the Council took a different view from that church of the matter in controversy. And the principle is founded on reason. Who are the best judges of the action to be taken by a Baptist church with regard to one of the members of it? The members of that church, who are acquainted with the life and character of the person under consideration, or the pastor and members of some sister church in some other place? There can be but one answer to this question. When a Baptist church of the standing of the Truro one, with a pastor whose praise is in all the churches, does not deal with a member under the circumstances referred to, but allows the church membership to continue undisturbed, it is to be held that this action of the church is taken advisedly, and is the best course to pursue in that particular case. And Baptists generally will, I believe, so view the matter, and will not attach much importance to "F. D. D.'s" attacks with a feather on the course pursued by this church and its esteemed pastor in this case; for if "F. D. D.'s" utterances in the matter have any meaning, it is that the Baptist church in Truro is greatly to blame, for he writes from his contracted point of view in a most perturbed manner, and with, as I shall show, an entire absence of what the learned Dr. Cramp once called, in pre rase since become historical, "the essential element," thus concerning the very dreadful things Miss Gray did when she was an officer in the Salvation Army: "She had turned her back upon the entreaties of her brothers and sisters in Christ, and threw her whole energy of body and mind into building up the Salvation Army—Baptists, Methodists, Presbyterians, anyone, everyone, she could influence were taken into the Army. An institution the Judge calls human, therefore originated by man, is being sustained and built up by a member of the Baptist church in good standing." Thus "F. D. D." assails the Truro Baptist church for retaining Miss Gray as a member while she was an officer in the Army. For surely there is no escape from this conclusion, that if Miss Gray while an officer in the Salvation Army threw her whole energy of body and mind into building up the Salvation Army and influenced "everyone, anyone," Baptists, Methodists and Presbyterians to join the Army; if Miss Gray was thus engaged in inducing members and adherents of these churches to leave their respective churches and become Salvation Army soldiers, it was clearly the duty of the Truro church to discipline such a member. But the facts are *as usual* utterly opposed to this accusation of "F. D. D." Miss Gray when a cadet, lieutenant and captain in the Army, never influenced or made any effort to do so, a *single* member or adherent of any church to join the Salvation Army. Take these significant facts forming a complete rebuttal of "F. D. D.'s" charge. As a captain in the Salvation Army she opened a station in Bonavista, Newfoundland, and most wonderful success attended her zealous labors during the five months she was stationed there. Between four and five hundred persons professed conversion at the Penitent Form, in the Salvation Army Barracks. Now, if "F. D. D.'s" allegation were true, that Miss Gray was engaged in getting persons, members, or attendants of the churches he names into the Salvation Army, it would of course follow that a very large proportion of these converts in Bonavista would have joined the Salvation Army corps there. Instead of that being the case, the corps then under Captain Gray did not number 70 soldiers, that is, only about *one in seven* of these converts became Salvation Army soldiers; a large number of them united with the churches in Bonavista. So Miss Gray's work in Bonavista proved a source of great spiritual blessing to the churches in that place.

The principle upon which Miss Gray acted (I have nothing to say in this connection about the proceedings of other officers in the Salvation Army) while an officer in the Army was, that so long as people repented of their sins and professed faith in Christ, to leave them completely free and uninfluenced as to what religious body they should join. She considered that a matter which they should be allowed to decide for themselves, and that it would be wrong for her to endeavor to sway them to join the Salvation Army. These facts show how entirely without foundation this charge of "F. D. D.'s" is.

He proceeds along the same line of assertion and insinuation: "We read with bated breath the statement by the Judge that she left the Army because of failing health." Perhaps "F. D. D." is going to pose as a medical expert, and profess to know more about Mrs. DeWolfe's health than the clever medical gentleman in Newfoundland, who informed her if she did not stop working in the Army she was liable to become a cripple for life. Possibly he desires people to think he knows more about her health than her present medical adviser, who now, eight months after her retirement from the Army, is much concerned about it. He next proceeds to pat certain Salvation Army officers kindly on the back as follows: "I have been informed on good authority that the Army offered to take care of Captain Gray until she should be able to work again." No such offer was made. After Miss Gray, completely prostrated in health (to which fact there are several witnesses in Halifax and Truro, besides medical ones) had become convinced that she could no longer work in the Army, she forwarded her resignation to Commissioner Coombes. The Divisional Officer, alarmed at the prospect of losing a valuable officer, called upon her in Truro, and told her he would pay the fee of any doctor she might desire to consult, and that if she wanted a place to rest, he would procure her one. Miss Gray had already consulted one of the best doctors in Newfoundland. His show of kindness was therefore not required. It was dictated by the desire to retain her in the Army, so was his offer about a place to rest in. Officers who are not completely down in health, like Miss Gray, but who are ill and require a rest, extremely dislike to go to the Army's Home of Rest in Toronto. They look upon it as a kind of charity. Some of them have told me that they would sooner die than go there. It is the only Home of Rest in Canada which the Army has, so far as I am aware, and it is a Home for sick male officers as well as female. The men and women officers, I am informed, are on different flats; I do not insinuate anything wrong as having happened there. I have the highest possible respect for many of the Salvation Army women officers and some of the men, but I think, upon the apostolic principle of avoiding the very appearance of evil, there should be a separate Home or Rest for sick men and women officers of the Salvation Army, and I believe all properly constituted persons will agree with me. Miss Gray told this officer she was going home to rest, and home is the proper place for a girl to rest. The same Divisional Officer who made what "F. D. D." calls a "generous offer," in the month of December, 1886, in the City of Halifax, just before his departure from that city on an official visit to Newfoundland, was visited by a lady of Halifax, one of the greatest friends of the Salvation Army, and by her the precarious state of Miss Gray's health was forcibly presented to him, and he was urgently desired to grant her a rest. Miss Gray was then stationed in the City of St. Johns. This considerate officer, who now has found favor in the eyes of "F. D. D." never mentioned this conversation to Miss Gray, and she never knew of it till her return to Nova Scotia, eight months afterwards. His method of giving her a rest was to send her in the commencement of a Newfoundland winter to the northern coast of that Island to open a station of the Salvation Army at Bonavista, and this officer's own conduct in December, 1886, in the face of the information he had received from a reliable source concerning the poor state of Miss Gray's health, completed the prostration of her bodily strength, and eight months afterwards she was obliged to return home and give up her work in the Army. And this is the man whom "F. D. D." holds up to public admiration for making a generous offer to Miss Gray.

"F. D. D." likewise puts himself on record as follows: "I stated in my former article that she left the Army on account of its evil practices and unscriptural teachings, and in doing so, gave her credit for acting upon conscientious scruples; and there are a number of persons who are prepared to go before a Justice of the Peace and make affidavit to that effect, (three of them members of a Baptist church), they stating that she told them face to face that she left the Army in perfect disgust, because of its evil practices and unscriptural teachings." "F. D. D." is apparently not aware that the Dominion Parliament, in view of the *singular* affidavits which were often prepared by interested parties and sworn to before Justices of the Peace, in extra judicial cases, has legislated upon the subject of making affidavits in matters not before any Court, and has done away with the system of making affidavits before Justices in such cases.

I have already stated in my letter of February 1st, referring to the cause of Miss Gray leaving the Army, thus: "It is of course true that she perceived defects in it, but she did not expect perfection in any human organization, and the great opportunities for christian work which she found in the Army, inclined her to put up with and overlook those defects." Miss Gray, when in New Annan, speaking in the confidence of the domestic circle and in answer to questions of friends, did express her dissent from certain remarks made by the Divisional Officer on one occasion while she was in the Army. She considered his remarks as not warranted by scripture, and her conscience disapproved of them. And with this man, in view of these utterances, and of certain uncalled for and unjustifiable things written or instigated by him in certain letters received by her after she left the Army, she was disgusted, and had a perfect right to be disgusted. I could not avoid being disgusted myself, too, when I heard of them and read them. And everything Miss Gray said in New Annan denoting dissatisfaction and disapproval of anything about the Salvation Army, was with reference to this individual and his utterances, and his name was mentioned in connection therewith. But being disgusted (to employ "F. D. D.'s" phrase) with one officer in a large body of people like the Salvation Army is one thing, and being disgusted with the Salvation Army, in which, in Canada, there are now about 900 officers, is quite another thing.

I may not entertain a high opinion of the Baptist minister at New Annan; but that does not prevent me from having great respect for such Baptist ministers as Mr. Goucher, Mr. Saunders, Mr. Foshay, Prof. Kierstead, Dr. Welton, and many others. Mr. Spurgeon does not approve of the theological views of certain Baptist ministers in England; he may be said to be disgusted with those ministers, and he has left the Baptist Union in consequence; but he is not disgusted with the Baptist church, and cherishes feelings of regard for many other Baptist ministers. So Miss Gray, while strongly disapproving of certain sentiments enunciated by one officer in the Salvation Army, and naturally indignant at his ill-tempered utterances concerning her when she was compelled to resign from the Army, was not on that account disgusted with the Army, nor less in sympathy with the noble work which it performs among the ignorant, too much neglected and depraved masses. I regret to have to say it, but after the many instances I have given of misrepresentation of facts by "F. D. D.,"—without imputing any wrongful intention to other parties—I should not expect to see any full statement of facts in this matter in any document prepared or inspired by him. To me it seems a pitiable and humiliating spectacle for a man presumed to be educated and to possess the finer feelings of civilized humanity, to think of going about in a little, quiet country community, among persons sustaining hitherto friendly relations with my wife, to obtain affidavits from them to bolster up his assertion of the reason she left the Army. This whole unpleasant controversy, as I have shown, was unnecessary. His "good name," as he terms it, had never been attacked; but he apparently cannot stand the mildest and most considerate correction of any statement of his, no matter how inaccurate it may be, but is prepared, if he can accomplish it, to sow the seeds of discord and bitter feeling among people between whom heretofore there has been kindness, mutual liking and intimacy.

The last paragraph of "F. D. D.'s" letter places him in a still more unenviable light. This is it:

"The Salvation Army comes in with another reason, and a few quotations from a couple of letters written by Salvation Army officers (a copy of which has been placed at my disposal) would throw a flood of light on the subject; but I refrain from using them at present. If, however, I am called upon to defend myself further in this matter, I shall publish the entire letters."

I have been asked by several persons what the meaning of this paragraph is, and when I have told them, each individual has strongly condemned him; one Halifax gentleman, a prominent and well-to-do Baptist, who gives most liberally to his church, expressing his indignation in a very outspoken manner. Miss Gray, while home in New Annan, received letters from Salvation Army officers, two leaders in the Army, one of them the divisional officer previously referred to. An intimate friend of Miss Gray's asked to copy those letters, and the letters were copied by the friend. I had indicated in this letter the person who thus copied those letters; but my wife requests me not to specify the person, and the word friend will therefore indicate the one. These letters were Miss Gray's *private property*. "F. D. D." says "a copy of which has been placed at my disposal." That is, he has obtained a copy or copies of the private letters of my wife, written to her by two Salvation Army officers, and he threatens to publish "quotations from them,"—nay, he goes further than that even, and says: "If I am called upon to defend myself further in this matter, I shall publish the entire letters." In this sentence he holds the threat of the publication of these letters over my head, to prevent me from correcting the abundant misrepresentations in his letter. But he has mistaken my character. I am not to be deterred from publishing the truth by this menace, or any other he may choose to indulge in. I confess I am utterly at a loss to understand the mental make-up of a man who can threaten to publish private letters obtained in this way. He seems to forget that if he is lost to all sense of propriety, other people are not so callous. I have owned and edited two newspapers, besides years ago owning the largest share of the stock of a Halifax daily newspaper, and I know something about the rules which regulate the admission of correspondence into papers; and on all sides, from persons who know you, Mr. Editor, I am informed that you would not publish such private letters. I was annoyed at some things in them, and when they were shown me thought of dealing with the divisional officer in a court of law; but as the matter, as I then thought, was a private one, confined to the knowledge of my wife and myself, and it never entered into my brain that any one would obtain copies, and let them out into other hands—into hands controlled by a brain which threatens to publish them widely,—I let the matter drop. But let me inform "F. D. D." upon this point, that the moment he publishes those letters he is equally responsible at law with the individuals who gave them for the statements therein contained; and if there is anything actionable in them, or in any part of them, he is liable, and, rest assured, will be held accountable by me; for if the ordinary rules of propriety and honor existing in civilized society cannot restrain him, there are other ways of teaching him a needed lesson. At the same time, Mr. Editor, I do not for one instant suppose, if he should have the readiness to send them to you for publication, that you would publish them; and I do not think he can find any newspaper that would do so; but I think it right to warn him, so that he will not be in ignorance of my intention in the matter.

And now, having been compelled in the interests of truth and justice to write this letter, necessarily long, because I have had to correct so many misstatements, and I desired to place the matter clearly before your numerous readers, permit me to say that "F. D. D.'s" insinuations about my wife's health are cruel, when even at the present time she has never recovered her strength, and is but the wreck of the girl physically who entered the Salvation Army a little over two years ago now. Unfortunately, with every desire to do so, she is not able to attend many religious meetings. Has been a few times to meetings in the Baptist church, and to church army meetings. The Baptist people of Windsor have been very kind and friendly to her; and to show that nothing, but the most friendly feelings are entertained for her in Salvation Army circles, I may state that at the pressing invitation of the captain in charge of the Windsor corps, my wife attended as one of the audience recently a meeting in the Salvation Army barracks in Windsor. I regret having to refer to the ill-considered utterances of the divisional officer, which were the result of annoyance and excitement, and which doubtless he regrets now having made; but I was compelled to do so by the references to him of "F. D. D."

Mrs. DeWolfe since her marriage has received several letters from Salvation Army officers, all expressing the utmost esteem for her, and declaring that they knew it was on account of her health she left the Army. I will close my letter with the publication of the following letter, received by Mrs. DeWolfe from Adjutant Calhoun. He was her superior officer, having oversight of all the Army stations in Newfoundland during the time she labored there. He was necessarily well acquainted with her and her labors on that island, and knows how broken-down in health she was when she left Newfoundland. Adjutant Calhoun is devoted to the Salvation Army, and would never write in the kindly manner he does to an officer who had left the Army for unworthy reasons.

CHAS. EDGAR DEWOLFE.

ADJUTANT CALHOUN'S LETTER.

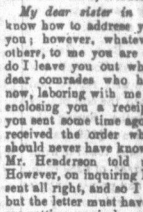
ST. JOHNS, Nfld., Feb. 7th, 1888.

MRS. DEWOLFE, Windsor, N. S.

My dear sister in Christ:—I hardly know how to address you, or what to call you; however, whatever you may be to others, to me you are still "Cassie," nor do I leave you out when praying for my dear comrades who have been, and are now, laboring with me in the field. I am enclosing you a receipt for some money you sent some time ago, although I never received the order which you sent. I should never have known about it had not Mr. Henderson told me you sent one. However, on inquiring I found it had been sent all right, and so I received the cash; but the letter must have gone astray. We are getting on nicely now here; the work never was so bright. Hope you keep saved and are happy. Give my best wishes to your husband.

Yours as ever,

THOMAS CALHOUN.



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TESTIMONIAL.

MESSRS. C. C. RICHARDS & CO.,

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Norway, Maine.

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