

"The Honorable." Will any one tell us by what right? The members of the City Council do twice as much work and get no pay. Why not give them the title and take it from the paid Honorables?

HALIFAX CHURCHES.

The sudden transformation of St. Luke's, from a very ordinary church into a very humble Cathedral, must be regarded as an epoch in the ecclesiastical history of the Province. We have not hitherto troubled our heads much about church architecture. Although a church going community, we have not yet evinced any very marked anxiety regarding the appearance of our churches, internally or externally. If we except the interior of St. Mary's—which, although not quite perfect, is yet well designed and executed,—our chapels are far from being models of good taste. They are commodious and tolerably comfortable—but nothing more. We possess no Anglican chapel which redounds to our credit as a people, and yet the see of Nova Scotia is, we believe, one of the oldest in B. N. America. It is by no means easy to account for our apathy in this matter. Were it not that the people of this Province stand alone in their seeming distaste for even moderately handsome churches, we should be inclined to trace the cause to the Puritanism of those whose energy first pushed the new world ahead. But, there is no reason to suppose that Puritanism affected us more than it affected the inhabitants of the other maritime provinces—why then should we in the matter of churches be behind New Brunswick and Newfoundland?—St. John's, possesses a cathedral of average merit, and the Fredericton cathedral is one of the "lions" of the adjoining province:—but we have no cathedral to be very proud of. Our public buildings are, as a rule, more imposing than those of the neighbouring capitals. The Province Building is highly creditable to us; the city hospital (although from some cause or another rarely used), is a building admirable of its kind; Granville street is imposing; the club house is showy; the new jail seems likely to do us much credit; the Court House is passable; the Lunatic Asylum is commodious and well arranged; the design for the new Post Office reflects honor on its designer; but when we come to point out St. Luke's as the Anglican cathedral, of one of the oldest sees of B. N. America,—we feel somewhat ashamed.

The Anglican Church, having originated, as all the world knows, in a compromise; it would seem that (unconsciously on the part of designers) the Anglican chapels of Halifax are in some measure typical of Anglican doctrines. The Church of Rome, although often rudely assailed, is yet strong and mighty. The Presbyterian Church is still tough and vigorous, albeit it too has in times past come in for a fair share of persecution. But the Anglican Church has had, on the whole, an easy time, her chief annoyances having originated with the children within her fold. Well—St. Mary's Cathedral is built of stone,—so is the Presbyterian chapel of St. Mathew,—but all our Anglican chapels are built of wood! This is really remarkable. The two handsomest chapels of Halifax,—St. Mary's, and St. Mathew's—are dedicated to opposite extremes; the meaner looking chapels are dedicated to the service of the church of England. This seems strange, when we come to consider the number, and wealth of the Anglicans living in our midst. It is likewise worthy of remark, that neither the Roman Catholic cathedral of St. Mary, nor the Protestant cathedral of St. Luke, nor the densely crowded church of St. Paul, are built in accordance with the principle which has ever found favor throughout Christendom in general. The altar of St. Mary's is due north,—the communion tables of St. Paul's, and St. Luke's, are due South. This is a trifling matter, but we cannot at the present moment recall a single Anglican, or Roman Catholic church in England built other than east and west. In Halifax, the chapels built on the, so-to-speak-orthodox-plan, viz., that which places the Altar, or Communion Table, at the eastern extremity of the chapel,—represent the two extremes and the Anglican mean. St. Patrick's, Salem and St. Mathew's, have been erected in accordance with the recognized laws, as prescribed by usage immemorial. All our other chapels have been erected after a fashion contrary to precedent. But there is, in connexion with our Anglo-Catholic

chapels another point which seems strange; and that is the comparative apathy of Nova Scotians when contrasted with the zeal of Eastern Colonists. We might naturally suppose, that permanent settlers would do as much or more in this matter than Englishmen who have expatriated themselves merely for a while. We should have thought that permanent dwellers in a Province such as this—a Province second to none in the loyalty of its people—would take more pains to cherish the traditions of the mother country, than would mere wayfarers in Eastern climes. But such would not seem to be the case. The European capital of Ceylon possesses one of the most charming little cathedrals possible. In Mauritius, Singapore, and Penang,—at the Cape of Good Hope,—and even at Hong Kong,—we find churches which, in point of architecture and decoration would shame the Anglican churches of this city. We cannot account for our apathy in this matter. If there be one point more than another, whereon an Englishman may boast of his country, it is assuredly of her churches and cathedrals. She has, it is true, no one chapel which can compare with the grand master piece of the eternal city; but she is—from Melrose to Winchester—from Westminster to Tintern Abbey—richer in church architecture than any country in the universe. We honestly believe that there is not an ugly old village church in all England,—albeit some of her more modern and pretentious chapels are unsightly enough. It is not therefore strange that Englishmen should, as a rule, have an intense veneration for and appreciation of ecclesiastical architecture; for men educate themselves almost insensibly in a fondness for what the world says they do well. England is the land, *par excellence*, of noble churches and cathedrals, and in almost every part of the world where Englishmen congregate, we find them anxious to perpetuate in this respect the most pleasing memories of the parent land. We have been led to pen these remarks, because in the recent enlargement of St. Luke's we notice a step in advance—a small one, but in the right direction. It would be neither safe, nor wise, to try and do all that may be expected of us; but it is both wise and safe to try and do all we can. The rector—we beg his pardon—the dean of St. Luke's, has taken the initiatory step, and his parishioners have responded to the call. If the Anglican community of Halifax, would but join hand in hand, and follow the example of the small parish in question, in doing all they can, there is no saying what they might accomplish in the course of a very few years. They might at least, raise a stone cathedral not at all inferior to those of which the adjoining Provinces are so justly proud.

PERSONALITY.

We should have supposed that, among people fairly educated, and accustomed to the best society within their reach, there could exist no two opinions about personality as connected with journalism. Yet, unless we greatly err, the subject is not viewed in Halifax precisely as it is viewed in England. We are a small community, and scarce any allusion can be made to a public man without irritating some one or other of such an one's friends. This is one of the misfortunes to be combated by a journalist living in a small community. The public is too apt to forget that the names of existing public men may, in the course of half a century, become names around which will cling a certain amount of historical interest. As we value men of the present time, so will future historians seek to form a just estimate of their public worth as bearing upon our country's honor, or dishonor. The first interest of a country should be the honor of its public men, and it is the duty of a journalist to use his utmost endeavours to keep the tone of public men up to an honorable mark. When a man has been invested with a certain amount of power, upon the use, or abuse of which, depends in a great measure our reputation as a people, it is absolutely imperative that his every action in his public capacity should be jealously watched and impartially criticised. Should he publicly commit himself, he also commits those who have vested power in his hands. It were mere folly to expect that the name of a public man should not be constantly before those who have made his name public;—it were absurd to suppose that any public allusion to a public

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