

large liberality of its friends throughout the diocese. And here certainly there is much room for improvement. All is not done that might be done. Our wealthy parishes, for example, liberally as they have given, might give more. Thus it is to be hoped that \$900 per annum is not to be the limit of St. Luke's contribution; whilst it is certainly not to the credit of the missionary spirit of St. Paul's, a wealthy parish, that it should have contributed nearly \$100 less than that sum. Then, again, other agencies might be put in operation both in our city and country parishes. The children in our Sunday Schools might be desired to make an offering on every Sunday in aid of the D.-C. S. This has worked well in one or two schools that have tried it: the offering amounting in one case, I see by the last Report, to more than \$40 per annum. Yearly, half-yearly, or quarterly, missionary meetings might also be held, and a missionary and liberal spirit thus fostered and encouraged in every parish. It is so done in England, and there the plan answers well. I have been very sorry to observe that the annual public meeting in Temperance Hall, Halifax, has for some time been given up. The reason alleged is surely a poor one—one which reflects sadly upon the spirit or ability of our clergy and laity. Surely amongst 50 or 60 clergymen some few might be got able and willing to give us year by year instructive and attractive speeches. Some of our laity, too, we know, are ornaments to the bench and the legislature; afford those who hear them in their speeches at the bar or in the House, much pleasure and instruction: and why not then give us the benefit of their position, and influence, and ability, once a year in aid of the D. C. S.? The S. P. G. is thus supported at home. There, our noblemen, and our statesmen, and our Judges, give the society their countenance and their voice at the principal public meetings. And why should not our chief men do the same here? Depend on it, if they would do it—and it is to be hoped that they will—our public meetings would be made attractive and most useful to the interests of the Church. The effect is not to be measured by pounds, shillings, and pence. The effect would be evident in enlarged sympathies, in deeper and wider missionary feeling and vitality.

I could say much more to you on this matter, for I feel deeply interested in the welfare of the D. C. S. I fear, however, to trespass too much on your time and space, and therefore hasten to touch briefly on another subject, reserving any further remarks for another time.

Your critic on Dr. Newman (whom by the way I must compliment highly for his admirable paper,) appears to have been much struck by the Doctor's previous silence under attacks of an equally virulent and unjust character with that of Mr. Kingsley. The answer to that question is, I believe, to be gathered from his writings. It is this: that Dr. Newman, until the last few years, was never sure of a fair hearing or an impartial judgment from the vast majority of Englishmen. Feeling ran too much against him. Prejudice was too strong for anything he said to be credited with that due attention and faith which his words demanded. Hence, the best thing, the only wise thing, for him to do, was to keep silence—to bide his time; and this he did, never fearing, however, as he himself tells us, but that his avenger would some day arise—that his honesty would some day be proved. At length, with that keen foresight, with that keen sense of the beating of the English pulse for which as an Englishman he has always been remarkable—at length he judged that that day had come—that Englishmen were prepared to listen to him—were prepared to give him an impartial judgment. No sooner, therefore, was he made aware of Mr. Kingsley's attack than he proceeded at once to justify himself—met his adversary on his own ground, and confounded him; and in so doing poured out the pent up feelings, and thoughts, and sorrows, of long years of anxiety and misery; made such a revelation of himself, of his inmost being, as I suppose no other man ever made—as I trust no other man will ever have to make—but which, whatever else may be thought of it, completely answered his purpose—established his honesty. I may add that Mr. Kingsley, personally unknown to Mr. Newman, could be met with a better grace, and be more remorselessly crushed, than Whately, who had helped to form Newman's mind, and had once been his friend. I hope that your critic will bring out strongly the point on which Newman went astray—will show clearly the