

nonced. The guilty persons who escaped after the massacre will be tried as outlaws. They will undergo their penalties as soon as they are seized. The army of the Sultan acts with the most rigorous discipline, and in perfect loyalty. The arm of justice is absolute triumphant. Perfect tranquillity reigns on all the borders of Syria. Order is established at Sidon, and its environs.

HONG-KONG, JULY 17.—The British forces were ready for attack, but the French protested against commencing hostilities, on account of having lost all their harness in the vessel which was wrecked at Amoy, and having also 2,000 men less than the British. On the 26th June, Lord Elgin ordered Bann Horn to withdraw the protest. The attack was to commence immediately.

UNITED STATES.

CENTRAL AMERICA.—The New York Courier and Enquirer says:—The fate of the pirate Walker is probably sealed. The latest telegraphic despatches announce the important news that the British war steamer *Leopold*, with a transport of troops under the command of Alaraz, had proceeded to Rio Negro, where Walker and his band had encamped; that the boats of the *Leopold* had passed up the river, captured Walker and seventy of his men, all of whom had been taken back to Truxillo, and given up to the authorities of Honduras. Many of the men being sick they were permitted to return to the United States, on condition of never engaging in an expedition against Central America. As for Walker, and one of his Colonels, named Butler, they were to be shot. This intelligence was brought to Havana by a Spanish war steamer, and from Havana to New Orleans by the *Star of the West*. It is a noblest current, and probably before this Walker and his Colonel have been shot. If they have, their fate is richly deserved—it is a fate that Walker should have merited long ago—would have met if our Government had long as long ago left it to a foreign power to interfere for the punishment of a pirate when our own Government has permitted to walk unscathed throughout the country, and go out from it a second time as the scourge of a neighbouring and friendly nation. Justice has come at last, but it is a disgrace to the United States, that her Government had no hand in dealing the blow.

Twenty thousand more migrants have arrived at New York this far this year, than up to the same time last year.

Communications.

SHOULD PERSONS BE ADMITTED TO CONFIRMATION WHO DO NOT INTEND TO COMMUNICATE?

To the Editors of the Canadian Church Press.

GENTLEMEN.—I was very glad to see in the letter of D. C. L., a question raised which I think is of great practical importance. "Is a Presbyter justified in presenting to the Bishop for confirmation, a person who from ignorance, carelessness, obstinacy, or any other cause, does not desire to partake of the Holy Sacrament of the Lord's Supper?" For my own part, I think the Prayer Book distinctly answers, no. None are to be confirmed but such as can "answer to such other questions as in the short catechism are contained." If an answer of "a good conscience" is here implied, as well as an articulation of the symbols, the point is settled. Again, how can a person rationally and honestly ratify and confirm his baptismal vows if he refuses to "obey the command" of our blessed Lord, when he said "Do this in remembrance of me."—I am yours, &c. B. A.

RUSSIAN HOSTEL AT CAMBRIDGE.

[The following communication from the Rev. G. Williams, of King's College, appears in the *Guardian*.]

SIR.—As I know that many of your readers feel a lively interest in the object of my visit to Russia and the East, you will perhaps allow me to communicate to them, through your pages, the good success which has hitherto attended me.

Those who have read the correspondence between Dr. Wolff and myself, relative to the establishment, at Cambridge, of hostels for members of the Eastern Churches, will know that in the original outline of the scheme, Russia was regarded only in a secondary point of view, when I suggested that the hostel of the Greek Orthodox would be open to any Russian students who might be disposed to avail themselves of it. My object in addressing myself first to Russia was not at all that I expected much sympathy in the undertaking (for I knew that they had their own Gymnasiums and Universities, a degree in which is an indispensable qualification for all civil appointments in the State); but that, knowing the interest and the influence of Russia in all matters relating to the Orthodox communion, of which it forms an important part, and regarding the political relations that subsist between Russia in the Armenian Church and nation, since Eichmiazin, the seat of the Catholics, has been brought within the borders of the Russian empire. I thought it more polite as well as more proper to anticipate any possible misunderstanding of our motives and designs, by first explaining them to persons in position and influence in the country. And it is well, on every account, that I did so; especially because the very favourable manner in which the project has been received and entertained in Russia, leads me to believe that the Russian element must be regarded as much more important than I had imagined it would prove; so that I should now rather contemplate a Russian Hostel available for Eastern students of the Orthodox rite than what I first proposed to Dr. Wolff.

I found that the way for my visit had been most wonderfully prepared by an article in the June number of the *Orthodox Journal*, published at Moscow—the first, I believe, in credit, of all the religious periodicals. This article, inspired by a very high authority in the Synod, was published in the form of a communication from Mr. Philippoff to Mr. Khomishoff—one of the most distinguished literary men in Russia, as a poet, philosopher and historian, whose acquaintance I had the happiness to make fifteen years ago—congratulating him on the charming project of his old friend, and giving a full résumé of the correspondence between Dr. Wolff and myself.

The scheme has thus become known throughout all Russia, and I was astonished to find everywhere that I had nothing to do but to explain the details of a project which was as well a matter of public notoriety and of extensive discussion, generally in a most friendly sense. I have now opportunity of talking it over with many very eminent and influential persons at Moscow and St. Petersburg, as well as in the provinces, and all agree in declaring that they have no doubt of the ultimate success of the scheme. It is all alike hailed as a great boon to the country; and I may mention, in this connection, a breach of confidence that the highest ecclesiastical authorities in the country—whose character and position alike exempt him from all suspicion of flattery—declare, in no emphatic terms, there is no country in Europe which he would so soon facilitate the education of the youth of Russia as our own.

There are, no doubt, difficulties in the way, but none, I am told, of serious importance—none which may not be easily removed by an honest and straightforward course of action; and the first and most necessary step appears to be the securing the consent of the Emperor to an arrangement by which the one passed in the English University shall count as though passed in one of the Russian Universities, or, in academic phrase, which our teachers shall be understood that terms should be allowed in the English University. It is to be expected that some time between the ages of one and twenty-two will sacrifice so much of their time in service, which is necessary for them entering the University. But when I consider the present state of the Universities of this country—where I have heard much, and may hereafter have occasion to write to you of various things that there will be much difficulty in obtaining the necessary modifications to the existing laws, in which case I have no doubt that in a few years we shall have to reckon a flourishing Russian Hostel among the institutions of the University of Cambridge.

It was gratifying to your address to know that the friendly expressions towards the Church of Russia contained in the letters commending of which I was the bearer, not only from my own diocese, but from other Bishops of the English, Scotch, Colonial, and American Churches, have been everywhere hailed with hearty goodwill by the prelates and leading men of the Church of Russia, and now a good will be entered on the minute-book of the Holy Governing Synod, of the amicable intercourse thus opened between the two Churches.

I am now on the eve of my departure for Tiflis and Armenia, where I hope to see the Cambridge of Echiniazin, and to publish in that Church and people, as I have not time to Russia, the educational designs which we have in view on behalf of that nation. I set out with happy auspices, for I have already conversed on the subject with some intelligent Armenians whom I have met with in his country, especially with the Inspector of the Lazarett Institute at Moscow to the education of Armenian boys, and the sentiments of one and all are most favourable to the project.

I pursue returning by way of Constantinople, and, if possible, to visit Athens and Corfu, and shall endeavour to keep you informed of our farther progress. GEORGE WILLIAMS.

Poetry.

THE UNSEEN BATTLEFIELD

From the *Knickerbocker Magazine*.

There is an unseen battlefield
In every human breast,
Where two opposing forces meet,
But where they seldom rest.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder cloud,
His voice the hurrying storm.

His captains, Pride, and Lust, and Hate,
Whose troops watch night and day,
Swift to detect the weakest point,
And lurking for the fray.

Contending with thy mighty force
Is but a little band;
Yet there with an unequal front,
Those warriors bravely stand!

Their leader is of God-like form,
Of countenance serene,
And glowing on his naked breast
A simple cross is seen.

His captains, Faith, and Hope, and Love,
Point to that wondrous sign,
And gazing on it all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great as sure,
That to be victor they must learn
To love, and to endure.

That faith sublime in wildest strife,
Imparts a holy calm;
For every deadly blow a shield,
For every wound a balm.

And when they win that battlefield,
Past toil is quite forgot,
The plain where carnage once had reigned
Becomes a hallowed spot.

A spot where flowers of joy and peace,
Spring from the fertile soil,
And breathe the perfume of their praise,
On every breeze—to God.