

# The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED  
IN THE INTERESTS OF THE  
CHURCH OF ENGLAND.

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## UNIVERSITY CONSOLIDATION.

It is to be regretted that the promoters of University Consolidation have not felt it to be their duty to give the public something more than a glowing statement of the supposed advantages likely to accrue from such a consummation. What the people require to know, and what they have a right to know, is not so much the advantages but the feasibility of the proposed scheme. How it is to be brought about, and how it is to be carried out, has not yet, after all these months of agitation, been even hinted at by the Association. Of course we have had, over and over again many times, a great deal said about a central university, embracing 20 or 30 professors, and teaching a number of additional important branches of study, with many hundreds of students, and that sort of thing; all of which sounds well, and is a most attractive presentation of the subject. But how is it going to be done? Let us have, gentlemen of the Association, at your earliest convenience, "a short statement," putting in practical shape exactly what you propose shall be done in order to carry your scheme into effect. While in the main a recent pamphlet of the Association, under the title "A short statement of the advantages of University Consolidation," etc., expresses sentiments which can be readily endorsed by any one, it contains a very complete answer to a plausible fallacy which the friends of Consolidation have been putting forth, misleading (of course unintentionally) the public, and to the injury of the efforts now being made by the governing body of King's College to obtain an endowment for their present and future necessities.

It is taken for granted that the present Endowments of the existing Colleges would be available for the Central University; or, as one of the most enthusiastic leaders of the movement put it at the Halifax meeting, "Dalhousie, with its six or seven professors, King's, with five or six, and Mount Allison and Acadia, with four or five each, would make twenty or thirty professors for the new University to start with." But, on the other hand, we are assured in the pamphlet so recently put forth by the Association (Clause 19) that "Consolidation of our Colleges would improve the theological education of the Province, by relieving the Churches of the burthen of providing literary and philosophical training, and enabling them to devote all their energy to the support and improvement of their Divinity Schools. In more quiet times one or two professors may have been sufficient to prepare the clergyman for his work; now, however, when one who has the cure of souls must be ready to meet the attacks of numberless assailants, it is of vast consequence that the Churches should give the training schools of the clergy the utmost possible strength." Very good; we have no particular fault to find with all this. But has it never occurred to these gentlemen that if their position is accepted as the true one, and the existing Colleges become simply Divinity Schools, they each would require all their present endowments for their own use? For example. There are at the present time five professors at King's College. Certainly three or four—four from their standpoint it should be—would be required under the proposed new arrangement, and for their support, by a recent authoritative statement published in our columns, King's has now just \$4,600 annually, an average of about \$1150 for the four

proposed Divinity Professors, including the President, not a very large sum for each. And Mount Allison and Acadia are in no better condition.

It ought to be very plain from this that the existing Colleges could not put a single penny into the central fund; how, then, would the twenty or thirty professors of the Consolidated University be paid? This is an inquiry which it is natural should be made at the very threshold of the whole agitation, for it is difficult to understand how it can be satisfactorily answered.

Whatever the answer may be, it is easy to be seen that even if at a very early day such an institution as a Consolidated University were to come into operation, King's College to be properly equipped and maintained as a Divinity School, according to these gentlemen, would require fully the \$40,000 now being asked for. Such being the case, it becomes more urgently the duty of all Churchmen, whether endorsing the Association's views or not, to contribute towards making King's College better able to occupy the position assigned it by the Consolidationists in the pamphlet referred to. Forty thousand dollars is urgently needed; shall such language be used as we have quoted, and yet Churchmen be content to take no part in sustaining an Institution which, whether as a University or as a Divinity School, represents the dearest interests of the whole body of Churchmen throughout the land?

## EDITORIAL CORRESPONDENCE.

### CHAMCOOK AND ST. GEORGE.

By kind invitation of George S. Grimmer, Esq., Q. C., and Mrs. Grimmer, we spent several days at their residence, in the village of Chamcook. The fog, which, during other years has rarely been seen here, and at St. Andrews, which is four miles distant, seemed determined to make up for past neglect, for it hung like a pall over the country during most of our visit. The country around here is very beautiful. Chamcook Mountain, the great resort of picnic parties and visitors, is well worth seeing, and though we were unable to go to the top of it, we were told that the view over the Bay and chain of lakes in the vicinity is remarkably fine. Mr. Grimmer resides in a handsome stone mansion on a side hill overlooking the islands and the waters of the Bay. In the rear is Chamcook Mountain, and in front are some fine old trees. The house was built some forty years ago by Mr. Wilson, an Englishman, at that time doing an extensive business when the village was noted for its manufacturing industries. All these have disappeared. The house, with its surroundings and its interior arrangements, reminds one of residences in England, and scarcely in the Province can be found a more charming spot for a spacious building of this kind. We had often met Mr. Grimmer at the Synod, but we shall never forget the cordial hospitality and extreme kindness which we experienced on this, our first visit to Chamcook. Near the house is a pretty stone Church, built forty years ago, which has recently been much improved by the addition of a chancel, a porch, and stained windows. There is a very effective chancel window, by Wiles, and the other windows are from Lewis, of London, Ont. This Church has stood without moving for all these years; it is built of the rough stone found in abundance about the place, with cut stone corners and trimmings, and it is likely to stand for generations to come. We thought, as we looked at it, and admired its solidity, how unwise we are in these days to spend large amounts in building wooden churches, which continually require painting and repairs. With the low walls we generally have, a brick or stone church can be built with small additional expense. In some cases, a brick church can be put up at a slight advance on the cost of a wooden one, and paint and repairs will soon make up the difference. It seems a pity to put in expensive furniture and stained windows into a modern building, which so soon decays. Services are held at St. John's Chapel, Chamcook, once every Sunday, by the Rev. Dr. Ketchum, Mr. Grimmer acting as Lay Reader, and reading the Lessons. On the Sunday we were present, an adult was baptized. The houses are few and scattered, but quite a number of people assemble each Sunday. A stone fence is about to be placed across the front, with an iron gate.

Being desirous of seeing St. George, where we had some relatives, we accepted Mr. Grimmer's invitation to accompany him on a business visit for the day. The distance is 16 miles over as rough a

road as can be found on any of the great roads of the Province. St. George contains about 1,000 inhabitants. It was formerly noted for its lumbering business, but the timber has been cut off, and now the only industry of the town is the working of the celebrated red granite, which is found in immense masses on the sides of the neighbouring hills. The original Company, which employed about 100 hands, failed. The business is now in the hands of several small companies, and we were informed that the number of men employed is about the same. We visited the principal works, and saw the process of polishing and turning. There were some fine specimens of work. One monument, of grey granite, of a very massive character, is now being cut and polished for Wheeling, West Virginia. The Rector of St. George, the Rev. Randal E. Smith, M. A., who is also Rural Dean, has been Rector since 1867, succeeding the Rev. J. McGivern. We were hospitably entertained by Mr. and Mrs. Smith, who occupy one of the finest Rectories in the Province, built since Mr. Smith's induction at a cost of between \$3,000 and \$4,000. It is built on a commanding site, and not far from the Church. The Church is a building sixty years old, which was lengthened during the late Rector's time, is in tolerable repair, and is not badly proportioned. It is disfigured inside by ugly square pews, which are most unsightly. There was some talk of building a new church, but this is impracticable at present, and the Rector is anxious to remodel the interior, make the seats free, and repair the outside. A few hundred dollars would make a vast improvement, and would give the parishioners a neat and well appointed building. It is to be hoped that they will all unite and carry out this most desirable undertaking. At Pennfield, six miles distant, there is a church which has lately been much improved. This summer, the congregations there are remarkably good, and owing to the exertions of a few of the younger members, a Sunday School of 80 scholars has been gathered, where previously there had not been more than 20. The Bishop-Coadjutor holds Confirmation at St. George and Pennfield, on Sunday, the 11th September; and there are about 40 candidates. The scenery around St. George is very pretty; the glimpses of the Magaguadavic River and the Falls are well worth seeing. From the residence of Lieut.-Col. Wetmore, a fine view is obtained of the village and the winding river. We saw there an animal that had been a stranger to us for many years, in the shape of a large raccoon, killed by the dogs the previous night after a severe struggle while on a visit to the hen-roost. The mountainous and thinly settled country above St. George is favourable to these animals, and in the water, we were informed, that wild cats were frequently seen and shot in the surrounding country. St. George has suffered like the rest of Charlotte County by large numbers of removals to the United States. The decline of lumbering has largely decreased its inhabitants. At the present time the people hope for some improvement by the completion of the Grand Southern R. R. between St. Stephen and St. John, which runs directly through the village. The line will be completed this fall. The Parish has an endowment of \$1600, given by the late Mrs. Thomson for the maintenance of the services at St. George and Pennfield. Would that others might come forward in these country Parishes, where circumstances seem to preclude any present growth in population, and give of their abundance to assist in maintaining the Scriptural ministrations of the Church.

We had hoped to visit Campobello for a day, but the foggy weather prevented us.

We have, in our very welcome Chicago letter, a most interesting account of a recent trip to the magnificent North-West of the neighbouring Republic, not, probably, equal to our Canadian North-West in fertile resources, but at present far in advance of it as regards population, wealth, and material improvement.

## PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23, '24 AND '28.

A. D. 1824.—(Continued.)

COMPILED FROM THE S. P. G. REPORTS.

THE Rev. Robert Willis, Ecclesiastical Commissary for New Brunswick, had been requested "to repeat his visits to the several Missions within his jurisdiction whenever a suitable opportunity offered itself." He therefore addressed the Bishop of

Nova Scotia, giving an account of a short tour which he made in the Eastern part of the Province. Many particulars had been given in former reports unnecessary to report here. The first point visited was Shediac, where notice was given that the Church would be open for public worship on the following Sunday. The congregation, Morning and evening, amounted to nearly a hundred at each Service, after only one day's notice, but over a widely scattered district. Several children were baptized. The Church was finished "in the neatest manner," but no Rector had ever been appointed. At Richibucto, sufficient ground for a parsonage house, Church, and grave-yard had been secured. At Buctouche, the father of a family, and several children were baptized. There were at this time five or six families belonging to the Church there. Between Sackville and Sussex, a distance of 80 miles, there was no resident Missionary. Mr. Arnold, who died April 9th, 1834, aged 78, was at Sussex, and the Rev. C. Milner at Sackville. These extended their services as far as possible. Mr. Willis goes on to say:—"At the Bend, so called (or turning of the Petitcodiac River) is a popular settlement, where a place of Worship has been built some time ago by dissenters. The people, I am informed, have become dissatisfied with the mode of Worship they have hitherto been accustomed to; have lately met together for consultation, and agreed to build a steeple or tower to their place of worship and convert it into a Church for the national form of worship." In those days a meeting house had no steeple, a steeple or tower was the sure sign of a Church. Times, however, have changed. The denominations have appropriated the "steeples," Gothic architecture, ornamentation, organs, music, and parts of the Liturgy of the Church of England. The plan to put a steeple on the meeting house in the "Bend," now Moncton, came to naught; but these people of fifty-six years ago would be amazed if they could see the steeples on the outside, and the elaborate ecclesiastical fresco work which adorn the interiors of the buildings where the Baptists and Methodists worship in the "Bend." Mr. Willis was very anxious that the Society should place a Missionary at Shediac to take charge of that place, with Buctouche, Richibucto and the Bend. Mr. Hanington engaged to be personally responsible for £30 the first year. Shortly afterwards one was appointed. The next place visited was Sussex Vale, where Mr. Arnold expected to purchase a parsonage house adjoining the glebe. At Hampton, a piece of ground had been given for a house by a "young parishioner," and the people had sufficient means to finish the building. At the conclusion of his report, Mr. Willis says:—"Everywhere in New Brunswick the Church is increasing, and rising fast in the estimation of the people."

(To be continued.)

## LETTER FROM CHICAGO.

(From our own Correspondent.)

### A TRIP TO OMAHA.

CHICAGO, ILL., Aug. 19, 1881.

AT the close of a very warm day in July, we glided out of the magnificent new depot of the Chicago and North-Western Railway, leaving the smoke and dust of the city behind us, and soon emerged into the broad, open prairie which stretches far as the eye can see in every direction. Seated amid the luxurious appointments of a Pullman car, we gaze upon the somewhat monotonous scene until the shades of night falling around us, we soon retire to our berths, and on arising in the morning find ourselves at Cedar Rapids, a bright and busy town of some 10,000 inhabitants, and the terminus of the Iowa division of the Milwaukee and St. Paul R. R. The train is at the foot of the main business street, a band of music without the usual deafening accompaniment of drums is discoursing sweet strains, and as this is the morning of the memorable 4th of July, a large crowd is listening and applauding. As we pass along, we have glimpses of shady streets and pleasant homes, and soon come again to the broad prairie; at every station we pick up gay groups of lads and lasses bound for the neighboring towns, whenever there is a celebration, they are full of fun and frolic, and give one a good opportunity of seeing the youth, beauty and chivalry of this part of the State of Iowa. Flags are flying everywhere, and loud, harsh, bands are banging away to their heart's content. The country is looking beautiful, immense fields of wheat and corn stretch away on either side, and promise a bountiful harvest; the country about here is a little more diversified, the rolling prairie, as it is called, is less monotonous, and wherever there is a slightly hill-slope, it appears to be taken advantage of for a village or town. As it draws towards evening, we come in sight of the broad Missouri valley,