

NOVA SCOTIA

Church Chronicle.

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"Ad profectum sacrosanctæ matris ecclesiæ et studii"

SUNDAY SCHOOLS.

THE communication of our correspondent "S. M. C.," which recommends interesting the children of the Sunday Schools in the D. C. S., suggested to us the idea of making a few remarks upon Sunday Schools. Our object in doing this is not to offer any peculiar ideas of our own, but simply to endeavor to raise a discussion upon this most important and practical subject. One of the chief aims of the "Church Chronicle" is to afford an opportunity to the members of our Church of freely interchanging their sentiments upon the various questions which interest us as Churchmen. Separated by distance and other causes, our clergy and leading laity have few opportunities of meeting for the purpose of profiting by the experience, or being assisted by the counsel, of their brethren. In England, Church meetings and Church congresses are intended in some degree to supply a means of advising together. As we cannot attempt (or rather as we have not yet attempted) anything of that kind, it might not be useless to adopt the only other means available and discuss questions of interest through the columns of a periodical.

It is probable that nearly every clergyman, superintendent, or teacher who is earnest about the welfare of his Sunday School or Class, has adopted some plan of his own to forward his work; could these be made known many valuable hints would doubtless be thrown out, and much practical information afforded.

The great object of a Sunday School is to give children a religious training. We begin with this truism as it will afford a common ground on which all can stand; but then comes the question: What sort of a religious training should be given in the Schools of our Church? And here different opinions may be held. The questions arise: Is it to be simply an education in the facts of Bible history and in the terms of certain doctrines, leaving the personal application of them to riper years? or are the two always to go hand in hand? and if so, how is there to be preserved a healthy tone? is this teaching of personal religion, a tone suitable to children?

Then, again, how far are we to interpret a "religious training" to mean a "Church training."

We have heard it said, that of all denominations Churchmen, taking them generally, are least able to defend their own opinions. If this be the case, and that to some extent it is so can scarcely be denied, the fault must, in a great degree, be in the Sunday Schools. That it is an undesirable state of things all will agree, and therefore we would look to all to offer suggestions for a remedy.

The great matter, whatever style of teaching may be adopted, must be to have some fixed and definite plan upon which it is to be carried out. In very small

schools, where there are only two or three teachers, and where the clergyman or superintendent can see and hear all that is going on, this can be easily managed. But in Sunday Schools where the classes are more numerous and there is a greater difference in the attainments of the scholars, it will require great care that when a child is removed from a lower class to a higher he may find that the subjects of instruction have advanced proportionably, and above all that he has not to unlearn anything that he has learnt before. How is this *progressiveness* and *unity* to be best secured. By teacher's meetings? By examinations of the schools at short intervals? By the use of a uniform series of text-books? or are there other and better ways?

Mentioning books suggests the important subject of the "Sunday School Library." As a story in a book often interests children more and produces a more lasting impression than verbal instruction, too much care cannot be taken that the books not only by direct teaching, but by their general tone, should train the mind of the child in *definite* religious principles. This will not be the case where the books published by a Sunday School Union are employed, these are avowedly written to suit all tastes. But to use such books must surely be a suicidal policy. To teach *indefinite religion* (whatever that may mean) is to prepare those so instructed to fall to whatever sect inclination or convenience may lead them. In such books as those to which we have alluded are found stories of children and families whose religion is never in the least degree connected with the Church—her Sacraments, Ministers, Rites and Services are completely ignored. What wonder then if as the children grow up they think, if they think at all about the matter, that these things are of no consequence, and so if they chance to remain in the Church take no higher ground than that they may as well do that as anything else. Sometimes, perhaps, they go a little further, and find from habit that they *like* the Church best,—implying of course that it is quite right to belong to whatever denomination we like best.

What has been said about Libraries applies equally to Hymn-Books and all others used in a School, and if care were taken that all these were throughout in tone and spirit essentially *Church books*, we might fairly anticipate that the children sent out of our schools would have their principles more firmly fixed than is now generally the case.

Much, we think, might be done by carefully training the children to take their part in the Divine Service. In towns, perhaps, this may be left to the parents, but in the country it will often be found that the parents themselves are negligent about this duty. Yet it is of the utmost consequence that habits of attention and devotion should be formed in youth. How, then, can the children of our Sunday Schools best be trained in this duty?

Again, in many places the choir is inefficient—in some places unruly; could not the Sunday School be made useful to assist in the singing?

We have thus shortly noticed some of the points which have occurred to us as most important in the management of Sunday Schools, viz.: the tone of religious instruction—the classification of the school and securing a uniform plan of teaching—the proper books to be used—the training of the children to take their place in the Services and to assist in the choir.

We invite the opinions of clergymen and teachers about these and other such subjects; assured that there is scattered among different parishes and schools a large amount of experience, which, could it be concentrated, might afford valuable assistance to those desirous of increasing the efficiency of their schools.

Should this subject be taken up and discussed, we shall endeavor to start other topics from time to time.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

No. 1

THE subject with which I purpose to occupy your time is derived from a visit made by me to Rome a few years ago. It is not, however, my intention to give you a description of this celebrated city, nor a detailed account of all the striking objects with which it abounds, and which claim the notice of its numerous visitors. I shall confine myself, on the present occasion, to one class of those objects only. They are so full of interest in themselves, so closely connected with your early reading or later studies, that I venture to think they may be found not undeserving your attention. I design, then, to bring before you, the remains of ancient Rome, as they still survive in the Modern City: not, indeed, the whole of them, for that would be beyond the compass of a single lecture. But I shall select some of the most prominent of those monuments, relics of by-gone ages, which profusely scattered around, in less or wider ruin, attest to its former grandeur, its ostentatious wealth, and splendid luxury. I shall ask you to walk with me round parts of this wonderful city, and without stopping to gaze on its modern magnificence, its superb churches and palaces: to contemplate some portion of what yet lingers there of its ancient glories. Any remarks on the present or future condition of Rome, would be wholly out of place in this lecture: but some reminiscences of its classical history, will necessarily connect themselves with these remains.

You all know very well how and when Rome was built. Its earliest foundations were laid on Mount Palatine. Other hills lifted up their heads near and around it. These were gradually laid out, built on, and embellished, till in process of time, when it had attained the height of its splendour—

“Imperial Rome,
Proud on seven hills, sat like a scepter'd Queen
And awed the tributary world to peace.”

There were, and are in fact, more hills than the seven: but they were not included at first, within Rome proper: though as it extended its limits, they did at length form part of the city; just as Hampstead and Highgate have been swallowed up in London, though not many years ago distinct hills and villages; and as the Camp Hill may perhaps one day, become an inhabited part of the city of Halifax.

These seven hills—it may be convenient to enumerate them somewhat in the order of their position—were: the Aventine (nearest to the Tiber), the Palatine, the Capitoline, the Cœlian, the Esquiline, the Viminal, and the Quirinal. It was within the circle which may be drawn around the extreme bounds of these hills, that the limits of the more ancient or intramural Rome, are to be traced. A little to the north of the Quirinal, which ~~is~~ the most northern of the seven, rises another called the Pincian, or *Collis hortulorum*, the hill of gardens, as it was called from the number and beauty of those which adorned it. Among the most celebrated were the magnificent gardens of the historian Sallust, and those of the rich and luxurious Lucullus. The Pincian may be still very aptly distinguished by the same appellation; for it is now, as anciently, charmingly covered with gardens. Between these two, the Quirinal and the Pincian on the east, and the Tiber, which sweeps here with a bold deep bend, as it rolls along its ever yellow waters, lay a broad plain or open space of ground without the ancient walls. This was the famous *Campus Martius*, where the *comitia* or assemblies of the people were held, and military exercises took place, and where the Roman youth engaged in their

manly sports and amusements, refreshing themselves afterwards with a plunge into the neighbouring Tiber.* As time advanced, and the city spread and increased, some few temples were at first erected there; but it was also used for other than its original purposes. Men of great eminence were, towards the close of the Republic, buried there; so that it could hardly even then have been accounted as part of the city, since interments were forbidden within it by the laws of the Twelve Tables—"In urbe ne sepelito,"—though it is true that in those times such injunctions were not very likely to be regarded. Thus Sylla, the Consuls Hirtius and Pansa, and Julius Cæsar, were, among others, buried there. It may be doubted, however, whether the bodies were not always first burned and their ashes only deposited there, as was certainly the case with regard to Sylla and Cæsar. This practice became very general under the Empire, though, previously, interment of the body was usual among the Romans, and was very frequently on the sides of the great highways, as may be seen at this day on the Via Appia, which is bordered with tombs. I may here observe that a remarkable exception to this law of the Twelve Tables was made very early, in the case of Poplicola, whose eminent services in the expulsion of the Tarquins had obtained for him the privilege and honour of a tomb near the Forum. In the age of Augustus, the Campus Martius began to be filled with numerous and stately edifices. Hither the body of that Emperor was borne on the shoulders of his senators to be burned; his ashes being deposited in the magnificent mausoleum bordering closely on the Tiber, which he had taken care to erect for himself. It is now a ruin covered with streets and houses. When built it was surrounded with groves, laid out with walks, for the use and recreation of the people. Temples, theatres, palaces, and baths, sprung up there also, and with their grounds and gardens, extended over and covered a great part of this wide and once open area. It is upon this extensive space, thus bounded and described, that modern Rome has been chiefly built—though it is on the other side of the Tiber, on another hill, Mons Vaticanus, that the vast palace which takes from it its name—the Vatican, and the magnificent and unrivalled church of St. Peter's, the most prominent objects of modern Rome, are situated. From the foot of the Capitoline ran northerly the Via Lata, which was probably, judging from its name, the principal street in Rome. This terminated in the old Flaminian Way, one of the great roads leading from the city. It may still be traced for twenty miles and more, by the side of the present road, paved with the large square blocks of dark grey-stones which the Romans generally employed in such works. They built substantially, and for posterity. On this way, at the then extreme point of the Campus Martius, was the old Flaminian gate; very near to where it stood is the present Porta del Popolo; from which, following closely the course of the old road towards the capitol, runs the Corso, the principal street of modern Rome, dividing the present city, as the Flaminian Way did the Campus Martius: about two-thirds of it lying between the Corso and the River. I have been thus particular that you may, if possible, understand from my description, the relative positions and parts occupied by the ancient and modern cities. You will thus too, in some degree, comprehend how many remains of the one may exist without being more than they are, covered up and concealed by the other. These remains, as you will see, being chiefly to be found on the seven intramural hills or in their immediate neighbourhood. I wish, indeed, that I had the aid of a good plan of Rome† to which I could refer as I run over those

* *Uinctos Tiberinis humeros lavit in undis.*—*Hor. Carm. III.*, 72.

† See among others the plan of modern Rome in Bradshaw's *Continental Guide* and Vasi's *Pianta delle vestigie di Roma Antica*.

localities to which I am about to direct your attention; but I must do the best I can without it to make myself intelligible.

You may well suppose that those great monumental landmarks of nature—the hills which I have mentioned—still exist to define the exact site and position of each remarkable object of former days; and so they do. Time, however, has wrought great changes among them; and their general character and appearance are very different from what they were, not only in the times of Kings and Consuls, but even in the later period of the Empire. There have been in fact several destructive agencies at work, which, more than the slow effect of time, have contributed to the ruin of ancient Rome. In the first place it has suffered frequently from extensive conflagrations. The earliest on record, I believe, was when the Gauls captured, sacked, and burned it. But the greatest of these calamities was that under Nero; which he most foully and falsely attributed to the Christians; making it the occasion of his cruel persecution of them. History has, however, avenged the scandalous insult on those unoffending and persecuted men, by boldly charging back upon the infamous Emperor himself the perpetration of that deed. It may be that he was, in reality, as little obnoxious as the others to that charge, but his name has come down to us branded with the crime, and a long black catalogue of others, which were beyond doubt committed by this atrocious tyrant. This fire of which we now speak, like the great fire of London, destroyed a large part of the city: but it continued burning double the length of time of the other, raging, as Suetonius informs us, during six days and six nights.* The devouring flame was at length arrested at the foot of the Esquiline hill, by the levelling to the ground the surrounding houses, and thus depriving it of fuel. A similar expedient was also resorted to in the great fire of London, by blowing up the houses with gunpowder. A fire also occurred in the reign of Tiberius, which reduced Mons Cælius to ashes; and another very destructive one in the time of Titus, which raged for three days and as many nights, and destroyed many public as well as private buildings. Inundations of the Tiber, too, have acted their part in the work of destruction. Horace, who witnessed one of these, gives us reason to believe that their effects were most disastrous:

Vidimus flavum Tiberim, retortis
Littore Etrusco violenter undis
Ire dejectum monumenta regis,
Templaque Vestæ.

We saw driven back from the Etruscan shore
The yellow Tiber rushing on again;
Sweeping down regal monuments of yore—
Sweeping before it Vesta's sacred fane.

To these causes must be added the fury of civil wars; and the invasions of the Goths and Vandals, who, under Alaric, A. D. 410, and Genseric, A. D. 455, plundered and laid waste the city. It was during its occupation by Alaric that the splendid villa and garden of Sallust, on the Pincian hill, were destroyed. Among other devastations of this kind, from which Rome has suffered, may also be mentioned those which took place by the Normans under Robert Guiscard and his Saracen allies of Sicily, A. D. 1084, "when the whole space from the Lateran to the Coliseum was consumed by flames."† Later still it was stormed by the Constable of Bourbon, A. D. 1527, when it suffered more from the pillage and destruction of those who esteemed themselves good Catholics than from the barba-

* Suetonius Nero XXXVIII. Tacitus Ann. XV. 40, 41.

† Gibbon, lib. 56.

rous hordes of former days. Nor has Rome suffered only from such foes. Successive Emperors, outvieing each other in luxurious prodigality, had demolished stately edifices to replace them by others still more spacious and of yet more costly materials. Last, if not the worst of spoilers, came the nobles of modern Rome, with a spirit of barbarism which has called forth the just indignation of their own countrymen, who tore down and plundered what time and other enemies had spared: robbing temples, and porticos, and arches to furnish materials for their new palaces. In fact, as has been truly said, they treated those monuments of antiquity and art, as a vast quarry of nature to supply them with stones and marbles for their own use. Pope has somewhat varied, but substantially repeated, the causes of their destruction in his elegant couplets:

“Some felt the silent stroke of mouldering age,
Some hostile fury, some religious rage;
Barbarian blindness, Christian zeal, conspire,
And Papal piety, and Gothic fire.”

From one cause or other, the soil of Rome has accumulated to such an extent that the expression of the poet is a melancholy truth, and

“Rome her own sad sepulchre appears.”

The streets of the old city lie buried from ten to twenty feet below the present level, and columns and buildings in ruin are covered up deep with the debris. Many works of art have been dug out from their long place of rest and many more no doubt yet lie hid under the earth and houses above them. Still, notwithstanding all that has been said, the seven hills are plainly to be traced out, and with these prominent land marks, it is not difficult to map out on the ground itself, a considerable part at least of the old magnificent city.

Note. THE EXCAVATIONS AT ROME.—A communication from Rome states that the excavations are being actively carried on at the Palatine. They have been for a certain time interrupted on some points, in consequence of the necessity of effecting some works of consolidation, which the removal of an enormous mass of earth had rendered necessary. The clearing away of the long subterranean galleries situated behind the fountain constructed by Vignole has been continued, and large rooms have been found which are supposed to have formed part of the bathing establishment of the Palace of the Cæsars. In the direction of the Grand Circus there has been discovered the statue of a youthful Bacchus, crowned with ivy, of remarkable Grecian workman-ship. It would appear to have belonged to a group, as the hand of another figure is still attached to the body of the young god. A great number of fragments of sculpture of colossal dimensions were found at the same time. From the Aventine, from the banks of the Tiber, and even from the station of the railway from Civita Vecchia to Rome, which is more than half a mile from the Portese-gate, the Portico of the Palatine library may now be seen: It is formed of six magnificent columns in Cipoline marble, of a height of 18ft., columns which M. Rosa has discovered, and has again placed on their bases with their Corinthian capitals. This portico produces a magnificent effect. The Pontifical Archaeological Academy, which occupies at Rome the same rank as the Academy of Inscriptions and Belles-Lettres at Paris, chose the Palatine for holding one of its late sittings.—*Galignani's Messenger*.—April, 1853.

B.

OBITUARY NOTICE.

It is seldom that we meet with a character of such perfect integrity and gentleness as the subject of this notice. As a son and as a brother he was never surpassed. Nurtured in the bosom of the Church of England, he entertained an enlightened and profound attachment for her pure doctrines and apostolic rule. His benefactions to the Church were large; and the community in which he resided feel that they have lost a kind, considerate neighbor and a real friend. His kindness to the poor and needy was uniform; the lamentation with which the intelli-

gence of his death was received bespeaks the sincere esteem in which he was held. Even on the bed of death, he did not forget a poor widow, who had often shared his generous succour, by leaving directions that she should be supplied with fuel as long as she lived.

And that he was actuated by that lofty and constraining principle, the love of Christ, there can be no doubt. He remarked to his pastor, the Rev. W. S. Gray, while still in perfect health, that although he did not, as many are wont to do, give frequent utterance to religious sentiments, he nevertheless felt their powerful influence. And we believe it was so: his honest soul shrank from saying anything to which he feared his heart did not fully respond. And this, possibly, led to the opposite extreme. He abhorred the least approach to what may often be called religious egotism, and which, it is to be deplored, not seldom co-exists with a practice at variance with its professions. Our friend's piety was religious principle carried out into practical daily life: his words were few, his deeds of kindness and love many.

Short as was his summons, we rejoice to testify that the approach of death did not find him unwilling or unprepared to obey it. His pastor was thankful to find such large acquaintance with Scriptural truth, and, not least, of that office which the Church has set forth for the consolation of her sick and dying children. With clear and emphatic tones he followed throughout; and in the seclusion of the sick room begged his sorrowing relatives not to grieve for him. He had a firm persuasion that his pardon was sealed in heaven, and his sins all done away through faith in Jesus Christ his Saviour.

The Rev. W. S. Gray, of Rosette, was most unremitting in his attendance, scarcely leaving his attached parishioner during the last few, brief days of life. Those tender and faithful ministrations were most gratefully received, and never will his devotion be effaced from the memory of the widowed mother left to deplore the loss of one of the best and most dutiful of sons.

On the 15th, a large concourse of neighbours and acquaintances followed his remains, with every demonstration of sorrow, to the grave in the Annapolis churchyard. One mile from the town they were met by the volunteer company to which Mr. Bartlett belonged. They were shortly afterwards joined by the Rev. J. J. Ritchie, the Rector of the parish. The services at the church and at the grave were conducted with deep solemnity and fervor, by the Rev. W. S. Gray: indeed in a manner that could not but render it apparent why this sublime ritual is so endeared to every devout churchman.

Mr. Bartlett was laid alongside the beloved brother who nearly thirteen years ago was interred there: close also to the revered parent who likewise found rest from the cares and trials of earth seven years ago. The former was a graduate of St. John's College, Cambridge, and received each grade of the ministry at the hands of the Bishop of Winchester. After serving with much acceptance as curate to the Hon. and Rev. S. Best, A. M., of Abbott's Anne, Hampshire, circumstances induced him to enlist, for a term of years, in the employ of the S. P. G., and, on his arrival in Nova Scotia, he became the assistant minister at Annapolis. Rarely are such excellencies combined in the same individual. With very respectable attainments, he was chiefly known by the diligent and unobtrusive manner in which he discharged his ministry, which soon won for him the deep love and veneration of his flock. In season and out of season did he labour, with a self-denial that commands admiration. But such incessant toil proved too much even for his apparently robust frame, and soon developed latent disease, which snatched him away in the midst of his useful career. His untimely end spread gloom and sorrow wherever his name was known, and now, after the lapse of thirteen years, the mention of that name will produce the tearful eye and the quivering lip in those who shared his ministrations, and observed his unblemished life and rare devotion to his master's work.

Mr. Bartlett senr. was a person of refined and scholarly mind. For many years he was head master of the grammar school at Blandford Forum. He was for twenty-five years member of the S. P. C. K. and the S. P. G., and also belonged to

several learned associations. His society was much prized by the numerous clergy in the County of Dorset, who had ever ready access to his large and valuable library. After a life chequered by many vicissitudes, he departed hence, relying with implicit trust on the atonement of Jesus, the Lord and Saviour.

The three graves of this interesting family are in the neighborhood which contains the dust of one whose name can never be pronounced but with feelings of profound veneration and affectionate respect, the late Rev. E. Gilpin, the wise, able, and holy rector of Annapolis. Here, by his special request, the young brother with whom he was associated in the sacred ministry was assigned a resting place.

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

JULY 26th, 1865.

F.

THE PRAYER OF CLEMENT OF ALEXANDRIA.

(FROM THE GREEK.)

IN our first number we inserted a translation of "the earliest Christian Hymn," from a volume of poems recently published by Rev. E. H. Plumptre. The following is from the same pen, and appears in the June number of the Churchman's Family Magazine :

To Thee, Thou Guide and Friend, I dedicate,
This Garland, * which from meadow fair and bright,
There Thou hast granted me to roam at will,
My hands have woven, as a working bee
Gathering her harvest from the flowery fields,
Yields from her hive sweet fruit of ceaseless toil,
The comb well-stored with honey, to her lord.
And though I be as one of low estate,
Thy poorest servant, yet 'tis meet to bless
Thy Holy name from Thine own oracles.
Thou mightiest King of all men, all good things
Restoring freely, giving noblest gifts,
Father and Lord, Creator of the world,
Who alone mad'st the heavens and all their host,
In beauteous order, by thy word Divine,
Adjusting all; who didst thyself appoint
Light, and the day, and to the wandering stars
Assign their course unerring, that the sea
And earth might hold their place, and, circling round,
The changing seasons orderest in Thy skill—
Spring, winter, summer, and, completing all,
The fruitful autumn; Thou who didst create
Out of disorder all this ordered world,
From shapeless matter this fair universe;—
Grant Thou to me Thy gifts of life, to live
Nobly at all times; grant Thy grace to me,
Thy Scriptures true to keep in word and deed,
To praise Thee ever, and Thy word all wise,
Of Thee begotten, dwelling still with Thee;
Give me, I pray, nor poverty nor wealth,
The simplest store, sufficient for my need,
And chiefly, Father, grant a good man's death.

* The "garland" referred to is the treatise of "The Guide" (Padagogus), at the conclusion of which this prayer is found.

CORRESPONDENCE.

(The editors of the Nova Scotia Church Chronicle do not hold themselves responsible for the opinions of their correspondents.)

Every communication for insertion should be accompanied with the signature and address of the writer.)

TO THE EDITORS OF THE CHURCH CHRONICLE.

Sirs,—May I be permitted through your pages to enquire of the Committee of the Church Endowment Fund, what progress that fund is making? As a subscriber to that fund, I think it but right that I (with many others, whose subscriptions have been paid up,) should know the result of that effort which we had proudly hoped would have been such a boon to our Church. We hear nothing of it, but desponding hopes and painful regrets—a state of things we should not allow to continue. Surely we, as a large and influential body of people, are not going, I trust, to leave this matter in a state of abeyance, or let it die from want of interest; and whilst we are perfectly aware that the Committee have not the management of the funds after they are collected, and impute to them no dereliction of duty, for a failure in this respect, yet we, as subscribers, should certainly not have been displeased had they kept the matter more perseveringly before the defaulters. I trust, Mr. Editor, some response will be given to this, as we feel somewhat aggrieved that the grand intention of the fund has not been attained. The coming autumn will be five years since some of the subscriptions were paid in full; and from the present aspect of affairs it may be fifty years before anything more definite is arrived at. If the plan is not to be carried out, it were better to say so than merely hear the echo to the constant enquiry put by the poorer subscribers who have paid, “What has become of the endowment fund?” If the original plan is not to be carried out, let us do what we can, and use what funds the better disposed and more liberal churchmen will give; but let us not fall into disgrace by beginning and not being able to finish.

I am yours, &c.,

A SUBSCRIBER TO THE FUND.

Rev. Sirs,—Allow me to thank you very much for your paper. It fills a felt void; it wipes off from our Church a disgrace. It prevents the frequent remark, that our Church, though wealthy, is too mean to support a paper devoted to its own interest. For my own part, I shall be very glad to help you in any way that I can, and amongst other things by contributing now and then in a humble way to your pages. As a first instalment, I venture to offer some thoughts that have occurred to me in reading your last number.

The friends of the D. C. S. cannot but be grateful to you for the prominent position you have given to that Society among the aids to the Church in this diocese. It is a deserved position. That Society is destined to be the main prop and effectual handmaid of the Church of the future. Of the Endowment Fund we cannot hope much. The character of its constitution, the reluctant assent which some of our best churchmen have in consequence felt themselves obliged to give to it, the strange conduct of one of its chief supporters in withholding his contribution when due; all these things forbid the hope of that Fund being of any great use or benefit for a long time to come. The D. C. S. however, stands on a very different footing. It is universally popular. It has the confidence and sympathy of all parties. It is well managed. It has an able and indefatigable secretary, whom we know to respect and love. And therefore it is in every way calculated to succeed—to become what its friends hope to make it, “the instrument for effecting the progress of the Church.” We must all remember, however, that its success depends not only upon its organization and popularity, but also upon the active efforts and

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

insufficient premises upon which he reasoned—the mistakes which, undiscovered and never rectified, led him to his doom. The book is very fascinating—has made a great impression on some minds—so much so as to induce one of our most prominent dissenters to doubt whether, after all, the Church of Rome may not be right!

Hoping that your critique will help to remove that impression, I am, yours truly,
S. M. C.

Messrs. Editors:—I find all my friends agree with me in approbation of the two excellent numbers of your "Church Chronicle," and we wish it every success. Your names are a pledge to us that you will be true to your *bearings*; and that loyalty, literature, your diocese, and your Province will be duly supported in your promising periodical. We all like your "Summary of Church News," and are glad you have added an abstract of secular intelligence also, which we hope to see continued. All the articles were good, but that which pleased us particularly was the introductory one on J. H. Newman, whose controversy with Kingsley was so ably conducted, and attracted at the time such deep interest in the learned world. Your correspondent will, doubtless, show that after all the true resting place of this able man should be in the Church of England, from which he unhappily strayed away. Such also might be shown with reference to his equally gifted and more deluded brother F. W. N., who went in the opposite direction, and an essay on his career might be found to suggest much interesting and profitable instruction. Meanwhile I send you a specimen taken at random from his ingenious Latin translation of Hiawatha, which appeared in 1862, in the hope that it may not prove unsuited to your columns.

CAPTS.

In those days the evil spirits,
All the manitos of mischief,
Fearing Hiawatha's wisdom
And his love for Hibbiabos,
Jealous of their faithful friendship,
And their noble words and actions,
Made at length a league against them
To molest them and destroy them.
Hiawatha, wise and wary
Often said to Hibbiabos,
"O my brother! do not leave me,
Lest the evil spirits harm you!"
Hibbiabos firm and headless,
Laughing shook his coal-black tresses,
Answered even sweet and child-like,
"Do not fear for me, O brother!
Harm and evil come not near me."

Longfellow.

At dæmones malorum artifices
Hiawatha et Hibbiabo invidi,
Ut mutuum horum opem disturbarent,
Exitiale inter se junxere sædus.
Sæpe monebat Hiawatha sagax:
"O frater, ne me reliqueris;
Ne forte dæmones mali
Te ex insidiis excipiant."
Sed ille, juveniliter ridens,
Nigerimos quassavit orines,
Atque ait: "Noli timere, mi frater,
Ad me nihil malî pertingit."

Fred'k W. Newman.

AUGUST 19, 1865.

Messrs. Editors:—The attempt which you are now making to establish a means of intercommunication among Churchmen throughout the Diocese of Nova Scotia, by the publication of a Church paper, is highly laudable, and elicits from us all expressions of pleasure and approval. Such, I confess, were my own impressions on the receipt of your first number. But after a careful perusal of your prospectus, and of the various articles which accompanied it in that number, I found that my first feelings were much qualified by deep regret that you should have propounded for your future advocacy a line of action which, if persistently followed up, will not only occasion some abatement in the success of your excellent project, but will also bring in among us strife and divisions, and stir up elements of contention, which I fear will not readily be allayed.

Your proposed advocacy of what is called a Synod is the course to which I more particularly allude. We all know the history and the results of that unfortunate movement, and the unhappy divergence of sentiments and opinions which it has been.

the means of introducing into our hitherto peaceful communion. It has all along been conscientiously and consistently opposed by a large number of intelligent and influential Churchmen in every part of the diocese, as a powerless and costly incumbrance. Their opposition throughout, as it is well known, has been rather of a defensive than an aggressive character—a course which was doubtlessly indicated by their reluctance to cause divisions in the household of faith. On no occasion that I am aware of have their expressions or their actions exceeded this limit; not even excepting that memorable exhibition before our Provincial Legislature, in which the bishop ingloriously failed to obtain the sanction of law to a project of Church government, which was clearly papistical in its tendencies, and which if successful would have totally subverted the whole superstructure of our apostolical Church. Yet, depend upon it that this opposition, although at present silent and unobtrusive, is not therefore the less real, earnest and determined. It still retains all its pristine strength and vigor. And if by advocating and representing as of prime importance a measure of an evil tendency, to which the opposition party owes its very organization, you succeed in more clearly defining its outlines, and exhibiting its energy, strength, and expansive proportions, results may possibly follow which cannot fail to exercise a vast influence on the future destinies of our humble Zion. For it is, in the nature of consecutive events, impossible that we, in this western section of the Province, who are conscientiously opposed to a synodical Church, can derive any spiritual benefit or ecclesiastical advantage from a system of government which deliberately ignores our rights and privileges, and tramples our feelings in the very dust.

Not the smallest recognition of our constitutional position, not the least concession to our scruples and unanswerable objections, has yet resulted from the deliberations or actions of the Synodical Meetings. Adopting, for their fundamental rule, the principle of a wide and liberal voluntarism, the so-called Synod has not hesitated to enact rules and regulations for the future guidance of the *whole* body of Churchmen, whether assenting or not. They have enacted lengthy and minute regulations in reference to the election of future bishops, thus arrogating to themselves the sole management of this delicate transaction, and virtually excluding us, the opposition, from any participation in this exercise of our undoubted rights and privileges. Our representations are treated with marked indifference, and we are regarded, on the voluntary principle, I suppose, as persons who exclude ourselves from the benefit of all constitutional and ecclesiastical privileges, for no other reason, that I can perceive, than that we are determined to maintain in its integrity that system of Church government and discipline which has been handed down to us from our fathers.

From this venerable system, I conceive, there are only two general modes of divergence: one tends to latitudinarianism, the other, directly or indirectly, tends to popery. Of the latter description are, in my humble opinion, the Synodical movement and its action, which you select for your future advocacy, but which, be assured, grate most harshly and deeply on the feelings and earnest convictions of many estimable church people in every section of the Province.

I will not ask you to reconsider your views and determination, for both are apparently assumed with deliberation, in the full knowledge of their nature and character. But I will ask you whether you think the treatment which we the anti-synodists have hitherto experienced is either just or generous, or such as we have a right to expect from our brethren, all being members of the Church of England? I am sure that no one who speaks from a full knowledge of all the circumstances of the case will say that we have been treated with a common measure of justice, to say nothing of either kindly consideration or generosity.

It cannot surely be supposed that this anomalous and uneasy state of things will long continue—that the anti-synodists will always be content under a system of Church government which compromises their spiritual rights and privileges, or that a profitable and beneficial accord can again be restored between themselves and their diocesan, who must be held responsible for the origin and successive developments of this unhappy movement. Such a supposition would be altogether inconsistent with the strength and earnestness which at this moment characterize our sentiments and determinations. A breach of confidence has already, in the mode just indicated, been most unfortunately effected, and I fear it cannot very easily be healed. Sooner or later, it

will acquire sufficient magnitude to cause a permanent division of the diocese—a result which in fact constitutes the only mode of relief we can discover from the oppression and injustice with which the synod and its proceedings surround us.

This solution of our present unfortunate difficulties would, in the opinion of many intelligent Churchmen, commend itself to all as a most wise and judicious measure, well calculated to promote the best interests of episcopal protestantism, and to establish spiritual edification. The present financial condition of the Church would seem to be an obstacle in the way of any immediate action in this direction. Finance, however, is subject to changes and fluctuations. And a time may come, perhaps sooner than some among us imagine, when funds will not be wanting to endow a bishopric in western Nova Scotia.

I fear that you will think this letter too long; but I cannot conclude it without some reference to the letter of your correspondent "A Protestant," which appeared in your second number. Speaking of the change in the mode of appointing Colonial Bishops, consequent on the late decision of Lord Westbury, he says: "Fortunately our Bishop, by the establishment of our Synod, has not acted on the letters patent granted to him, and therefore there is not anything to undo." There is some mistake here, arising probably from your correspondent's limited acquaintance with certain proceedings, which have been confessedly conducted under the authority of "the letters patent." The Bishop of Nova Scotia acted on his letters patent when he constituted himself perpetual chairman of the Synod, so called; when he withdrew licenses to preach from clergymen in this diocese; and whenever he exacts the oath of canonical obedience from any of his clergy. It were well and in accordance with law if all these acts were left "undone."

The legitimate consequences of Lord Chancellor Westbury's late decision in reference to the power of Colonial Bishops as conferred by their letters patent, may be briefly stated to imply the following practical changes in the present order of things:

1st—The title of "my lord," in addressing the Bishop, ought at once and forever to be abolished. Applied to bishops in England, it implies temporal rights and legal privileges, which this Province has not yet conferred on any bishop. The R. Catholics use the title on spiritual grounds. If we henceforth use it, we must derive it from the same source, for we have no other. Is this consistent? Would we not thus be showing our approval of a system against which we "protest", and accuse of "lording it over God's heritage"?

2nd—Our Bishop ought at once to relinquish the presidentship of the so-called Synod. Any power or authority of a *temporal* nature which he may henceforth exercise should be concocted in the presence of a convention of the whole Church.

3rd—The oath of canonical obedience ought at once to be abolished, because it is a direct violation of every rule of justice and propriety that you should be called upon to swear to obey a man who has neither power nor authority to protect you in your obedience

ANTI-SYNOD.

SUMMARY OF CHURCH NEWS.

WE cannot make a better commencement than the following extract from the Report of the Society for the Propagation of the Gospel, on the occasion of the retirement of Rev. Ernest Hawkins from the office of Secretary of the Society. Mr. Hawkins was appointed Assistant Secretary in 1838, and Secretary in 1843.

"The Society could offer no more suitable recognition of its estimate of the invaluable services of Mr. Hawkins, than it did in ordering to be printed the following brief statement of progress during the last quarter of a century:—In 1839 the income from all ordinary sources (excluding dividends, interest, &c.) was £16,557, and in 1864 it was £91,703. The number of *Missionaries* then was 180, and last year 493. The *Incorporated Members* have increased from 344 to 1,447.

The *Special Funds*, showing sympathy with particular dioceses or individual missionary efforts were then 7, but now amount to 174.

But perhaps the most remarkable progress is in the Colonial Episcopate, the number of *dioceses* having increased from 8 to 47, the increase being, within one, equal to the total number of the Bishops of Great Britain and Ireland together."

The total receipts of the S. P. G. for the past year from all sources amounted to £102,997, being several thousand pounds more than those of the previous year, an increase which is ascribed chiefly to the cordial reception given in many quarters to the appeal of the four Archbishops, who issued an address to the clergy and laity of the United Church of England and Ireland, urging them to increased efforts on behalf of the missions of the Church of England in general and of the S. P. G. in particular.

Bishop Colenso has left England for Natal. Before doing so he filed a bill in Chancery against the Archbishops of Canterbury and York, as representing the whole Episcopal bench; the Attorney-General and the trustees of the Colonial Bishops' Fund, in order to recover his salary for the last twelve months, which has been withheld on the ground that he had been deprived of the Bishopric of Natal by the Bishop of Capetown, and that he "the plaintiff may have such further or other relief as the nature of the case may require."

A number of his friends and admirers, among whom we may mention Dean Stanley, Rev. H. C. Wilson (one of the writers in *Essays and Reviews*), Dean Milman, Mr. F. W. Newman, and Mr Darwin, presented him with upwards of £3000, "as a token of his services to scientific truth and the inculcation of just and liberal opinions." "He was about," said Mr. Crawford, late President of the Ethnological Society, "to take leave of England for a time to continue his invaluable and judicious ministrations, and his admirers trusted also to prosecute those studies which had already contributed to disabuse people's minds from vulgar and unworthy errors."

Dr. Colenso, made a lengthy reply, in which he adverted to the withholding of his salary and the difficulties in which he would have been involved if it had not been for their timely assistance. He confidently looked for a cordial reception from the laity of Natal, especially among the native population.

On the other hand all the Clergy of Natal (with the exception of two, one of whom agrees with Dr. Colenso, and the other holds a Government Chaplaincy), and several lay-men, have transmitted the following declaration to the Archbishops of the United Church of England and Ireland.

"We, the undersigned, clergy and lay members of the Church of England, being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop."

They further propose that the Archbishops and Bishops should select a person to be consecrated Bishop of Natal by the Bishop of Capetown.

It is difficult to foresee what will be the termination of this unhappy business. We shall look with great anxiety for further intelligence.

We drew attention in our last number to the excessive ritualism that has been adopted in some churches, especially in the diocese of London. It is, with the deepest regret that we observe that it still prevails unchecked, and is spreading into other dioceses. We can scarcely believe that we are reading an account of a service in the Church of England when we hear of "a beautiful processional cross,

borne by the crucifer, vested in cassock and lace cotta" followed by "the three little fellows, in cassocks and lace cottas, who have charge of the incense," "the rector, the Rev. J. S. Green, celebrant, in albe, amice, and rich white silk chasuble, bearing the chalice and paten; the Rev. E. A. Hillyard, as deacon, in dalmatic; and the Rev. G. Akers, the preacher, as sub-deacon, in tunicle" and so on. Some steps have been taken to check this attempt to assimilate our services to those of Rome. but it is evident that something more is required. One of the prominent leaders of the movement, Rev. E. Stuart, of Munster-Square, writes as follows:—

"The matter is really very simple; it is this: we believe these things (lights, incense, and vestments) to be lawful, and we know them to be good and useful, and we intend to continue their use until it is shown that we are wrong in doing so; only we don't intend to take the prejudice, or fears, or caprice of an individual Bishop (whether north or south of the Thames) as our rule. No disrespect to the office of Bishop; only,—Bishops are not (*and please God, shall not be*) Popes."

Another clergyman holds out as a sort of threat that even if the Bishops can control the beneficed clergy, they will find they can do nothing with those who have no benefices, who will defy those who object to these proceedings, as Father Ignatius (Mr. Lyne) has the Bishop of Norwich, and will form societies where they can act without molestation. He says—

"If the Bishops persist in their endeavor to put down extreme High Churchmanship, numbers of curates will shake off the yoke of Episcopal tyranny, and will found Religious Orders, and work in populous towns, according to ancient monastic precedent."

We observe that the Bishop of London recently held a meeting of Rural Deans at Fulham Palace. Both the Archdeacons (Hale and Sinclair) were present, and fourteen Rural Deans. Several of the latter were absent, owing to their being out of London. The chief subjects of discussion were the best mode of saving the Church from suffering—1. From the tendency to excess in ritual observances. 2. From unrestrained license of speculation. "There was a general feeling," we are told, "in favour of an attempt to obtain legislative sanction to a revised code of rubrics, making as few changes as possible; merely explaining some and harmonising others. On the second subject very little was said beyond some very able remarks by the Bishop on the tendency in the present day to gloss over the dire nature and heinousness of sin, and of a want of faithfulness in not bringing prominently forward the atonement of Christ, and the work of the Spirit in sanctification."

The Bishop of Ely (Harold Browne) has taken a decided stand in the matter, and has refused to be present in any church where the attempt is made to introduce the practices above alluded to. A long correspondence has taken place between him and one of his clergy, who wished him to be present at the Communion to be held on the day of confirmation. The Bishop refused, because in the church in question they were in the habit of having "altar lights" at the time of the celebration. He rests his refusal on the judgment of the Privy Council, that "the altar of Edward VI., First Book of Common Prayer had been superseded by the communion-table—and that there is no altar in Anglican churches—so that the injunction to place only two lights upon the *high altar* has no application to communion-tables."

The feeling is daily growing stronger that the time is rapidly approaching for decided action, and that if the doctrine and discipline of the Church of England are to be maintained in their integrity, and the hold on the affections of the nation preserved, steps must be taken for the prevention of practices which "cause men, more

especially the young, to prefer the genuine and authoritative practices of the Church of Rome to the counterfeit imitation of them in our own."

The elections for convocation have taken place, and have attracted more attention than of late years, but do not present many points of general interest.

Some of our readers will be interested with the conduct of Dean Close, of Carlisle, who addressed a letter to the "Times" on the occasion of the recent elections to Parliament, in which he advocates the prohibition of the use of intoxicating liquors at such seasons, in order to put a stop to the disgraceful conduct so often exhibited. Dean Close is himself a leading member of the "Church of England Temperance Reformation Society," an Association which has now been in existence for some years, and numbers we believe well on towards a thousand clergymen on its lists, among them the Bishop of British Columbia and most of his Clergy. We could wish that the constitution and working of this Society were more widely known.

From the *Colonial Church Chronicle* we learn that the Secretary of State for the Colonies in a letter to Dr. Smith, the late retired Bishop of Victoria (Hong Kong) says "that it is unlikely that any new appointment to the see will be made." The recent judgment of the Judicial Committee of the Privy Council on the Colenso case seems to be the reason for this, for, although the case of crown Colonies is not affected by it, it is understood that there is a reluctance on the part of the Colonial office to make any new nominations in the present uncertainty, and that the whole subject is under review by the Home Government.

An association was formed some time ago under the name of the Palestine Exploration Society, for the purpose of carrying out a systematic examination of the Holy Land, with particular reference to its antiquities and natural history. The funds at its disposal have already reached £2000, and the committee have resolved to commence excavations at Jerusalem. The work will be entrusted to Captain Wilson, who is already known by some important discoveries in the vicinity of the Temple.

From New Zealand we have a horrifying account of the death of one of the Missionaries, Rev. W. Volkner, who was barbarously murdered close to his own Church and parsonage, in the presence of many of the members of his native congregation. The details are too harrowing to be repeated here: suffice it to say that cannibalism in its worst forms was displayed for the first time since 1843.

While dwelling on Missions we beg leave to call attention to the following synopsis of the Missionary operations carried on by different denominations of Protestants throughout the world which we clip from a contemporary.

The British missionary societies are twenty in number, employing 6216 agents, having 184,000 church members, 210,000 scholars, and an annual income of \$3,084,000. The Continental societies are twelve in number, one half having their head-quarters in Germany, having 811 agents (one half of the British number), 70,000 church members, 12,000 pupils (one-sixteenth of the British number), and an annual income of \$238,000 (one-tenth of the British amount). The European total of Protestant missions, are thirty-two societies, 7027 agents, 263,000 church members, 213,000 pupils in schools, and an annual income of \$3,381,000. The American missionary societies are sixteen in number (one-half of the European), 2388 agents (one-third of the European), 54,000 church members, 22,000 pupils, with an income of \$1,000,000 (one-third of the European amount). The grand total of Protestant missionary operations, then, is 48 societies, 9415 agents, 317,000 church members, 235,000 pupils, and a combined income of \$4,481,000. It has been difficult to get all the statistics, which, when combined and sorted, afford the above *resume*, but the result is very valuable and very encouraging.

In the States Bishop Hopkins, the senior Bishop, has issued a letter to the Southern Bishops, as we noticed in our last, in which he assures them of his affectionate attachment, and of the cordial welcome which awaits them at the General Convention. Bishop Elliott is, of course, included in the number of those to whom this language is addressed. Having failed in securing from the Northern Bishops such signatures to a letter which contained a virtual disavowal of having approved of the war for the preservation of the Union, as would properly constitute a united testimony, Bishop Hopkins now considers it his duty, as Senior Bishop, to address to his Southern brethren his personal assurance of affection, and his desire to see them at the approaching Convention.

Several of the Southern Bishops have already shown a disposition to remain separate from their Northern brethren. The question is even mooted in some of the papers, whether it may not be desirable for them to remain distinct, forming two separate Provinces, as there seems no particular reason why the organization of the Church should correspond with that of the Commonwealth.

The Triennial Meeting of the Provincial Synod of the United Church of England and Ireland in Canada, will take place according to the rule of the constitution, on Wednesday the 13th day of September.

WE append a few items of secular intelligence. The failure of the attempt to lay the Atlantic cable is already known far and wide. The shareholders are confident of ultimate success.—The Queen is travelling on the continent, under the title of Duchess of Lancaster.—Mr. Gladstone, rejected at Oxford, has been returned for South Lancashire. The general election in England has resulted in a decided gain to the Liberal party. The *New York Herald* attributes this to the influence of the success of the North in the late civil war. The same paper traces to the same source the present position of affairs in almost all the nations of Europe.—Two sources of alarm are at present attracting much attention—the cholera and the cattle disease. The cholera has been creeping westward for some weeks, and at latest advices had extended to Ancona, Malta, and Marseilles, and some cases had appeared in Hanover. Alexandria, where it had for some time raged with great violence, was nearly free from it. The cattle disease was manifested principally in the metropolis, but had in several instances attacked herds in the country. The symptoms, as given in one of the orders issued by the Privy Council, are, “great depression of the vital powers, frequent shivering, staggering gait, cold extremities, quick and short breathing, drooping head, reddened eyes, with a discharge from them, and also from the nostrils, of a mucous nature, raw-looking places on the inner side of the lips and roof of the mouth, diarrhoea or dysenteric purging.” The disease was at first supposed to have been imported with foreign cattle, but further investigation seems to have proved it “to have been engendered in the cow-sheds of the metropolitan dairies during the excessive heats of June.—Dr. Pritchard was executed on July 28th.—Constance Kent has been sentenced to transportation for life.—A man named Southey, *alias* Forward, poisoned the three sons of a married woman who had eloped with him, and subsequently shot his own wife and daughter.—Sir Francis W. Austen, G. C. B., Admiral of the fleet, died on the 10th August, aged 91 years. He was seventy-seven years in the Navy, and commanded on the North American station some fifteen years ago. The Queen of Hawaii is paying a visit to England, and will be received at Osborne after Queen Victoria returns from the continent.—A considerable part of Palestine, especially in the neighborhood of Nazareth, has been completely

desolated by the locusts. Not a blade of grass nor a single green leaf is said to be visible, and both famine and pestilence seem to be inevitable.—China, the rebellion of the Taepings has broken out more fiercely than ever.—The revolt in New Zealand has been nearly, if not quite subdued by the surrender of William Thompson, which was brought about by the arguments of Mr. George Graham, M. P. P., and a warm friend of the natives.—From the States, we learn of the probable departure for Europe of General Lee and the other leaders of the Southern army. An enormous forgery, to the amount, it is said, of nearly \$3,000,000, has been perpetrated in New York by Edward B. Ketchum, of the firm of Ketchum & Son. He is now in custody.

TO THE CLERGY OF THE DIOCESE.

Rev. and Dear Brethren :—

Since the publication of our Selection, there has been a large addition to the Hymns suitable for public worship, and the plan of publishing them with tunes has been extensively adopted. Having learned that the desire to avail themselves of the rich store of compositions, both original and translated, thus brought within their reach, was inducing several congregations to adopt new books, I felt that the time had arrived for a change, either by the revision and enlargement of our own compilation, or by the adoption of another.

The committee to whom this subject was referred by the Synod having carefully examined several editions of Hymns and Tunes, has finally, after mature deliberation, decided upon recommending that published by the S. P. C. K., as likely to be generally acceptable. In this recommendation I concur, and I hope that the clergy who desire to substitute one of the new selections for that which is now commonly used, will act in accordance with this recommendation, in order that we may avoid the inconvenience arising from diversity in the books used by the congregations of the same diocese. It contains many of the best Hymns and Tunes lately published, and it can be obtained in several forms and sizes, at a price far below that at which a similar book could be printed specially for our own use. I hope that where the *Hymns* are not introduced, the *Tunes* of the S. P. C. K. book will be generally substituted for the Boston Academy and other collections now too commonly used in our Churches.

Yours faithfully,

H. NOVA SCOTIA.

SPECIMENS of the new edition of the Psalms and Hymns of the S. P. C. K. have been ordered, and will be obtainable on their arrival from England at the depositary in Granville Street, at the following prices, *in cloth boards*:—24mo bourgeois, 8d.; do. pearl, 4d.; 18mo small pica, 9d.; 16mo ruby, 5d.; do., bound with prayer book, 7½d. *With Tunes*.—Imperial 16mo, 3s. 6d.; demy 16mo, 2s.; treble part only, 1s. 2d.

EDWIN GILPIN, *Sec'y of S. P. C. K. Com.*

PRESENTATION TO A CLERGYMAN.

We understand that the Church Wardens and Vestry of Christ Church, Dartmouth, have recently presented an address to the Rev. O. M. Grindon, on his retirement from the curacy of the above Church which he has held for the past twelve months. Their object was to express their satisfaction with the manner in which Mr. Grindon had conducted the affairs of the Church while residing amongst them; to thank him for his kindness and urbanity on all occasions, and for the interest he had taken in their Christian welfare. The address was accompanied by a purse of \$100 as a slight testimonial of their appreciation of his services.—*Rep.*

TO THE MEMORY OF THE LATE VEN. ARCHDEACON WILLIS.

"*Pallida mors æquo pulsat pede pauperum tabernas Regumque turres.*"

HORACE.

REVOLVING time which lays all mortals low,
 That spares no friend, nor yet our deadliest foe,
 At length hath done its work. One generous heart
 In fitful life no longer bears a part:
 His look benignant will no more suppress
 The widow's tear, nor cheer the fatherless.
 Deacons and priests around the festive board
 Will meet no more to hear his welcome word.
 The tongue that preached on charity and love,
 Whose guileless language all men must approve,
 Is silent now. Nor yet the neighbouring dome
 Hears full these lips of Heaven's eternal home.
 Still fragrant incense up to Heaven is sent,
 "The good man's name is his best monument."
 One comfort is—the Church of God is shure:
 Kingdoms may fall, but that remains secure.
 Truth's ground and pillar discord cannot shake,
 Though tempests rage and earth's foundations quake.
 "Lo I am with you" chases every fear
 When dangers threaten, for the Lord is near.
 The little bark will everywhere survive
 And through the boiling surge triumphant ride.
 Bishops depart, the Priests grow old and die,
 Yet England's Church survives. The keenest eye
 No death stroke can discern; advancing age
 Adds but new vigour to her history's page.
 So will it be when present priests are gone;
 Others will rise, the Church bell still ring on,
 Beside the mountain, in the shady dell,
 These wait their time to hear the Church-going bell.
 Our much-lov'd Service still remains the same,
 And, as our fathers, will our souls enflame
 With holy zeal. *Te Deum* shall be sung
 In measured notes, and versed in many a tongue.
 A thousand years the shores of time may lave
 And find *Te Deum* spurning at the grave.
 Departed sire, peace to thy mouldering dust,
 With thee the debt is paid, with us it must.
 "Well done," awaits thee in a better world,
 'Tis thine to hear it from thy gracious Lord.
 Then weep not, children, o'er a father's tomb,
 Begone dull thought,—avaunt thou tyrant gloom,
 Follow the course the preacher did commend,
 Blessings attend it, peace is at the end.
 Then shall his God be yours while life shall last,
 And yours be Heaven when life's career is past.

OXONIENSIS.

 EDITORIAL NOTICES.

THE attention of the editors has been drawn to a letter in one of the Halifax papers, which would convey the impression that the "Church Chronicle" is published by the authority of the Governors of King's College. The editors think it right to state that they publish it entirely on their own responsibility, and that they do so as Clergymen, anxious to meet the requirements of their brethren, and not as officers of the College.

We have added four pages to our present issue, in order to keep up with our correspondence without trenching on our other matter. We take this opportunity of reminding our subscribers that our periodical contains nothing but readable matter, and derives no aid from advertisements.

The contribution entitled "Remains and Reminiscences of Ancient Rome," from the pen of one of the oldest graduates of King's College, will be read with much interest. It was originally prepared as an academical lecture, which will account for some of the expressions that occur in it.

We have been induced to omit the remainder of the paper on J. H. Newman, partly from the expressed conviction of several of our friends that it was not suitable for a periodical intended for all classes, and partly from the length to which it would have run, the departure of its able writer from the Province having put it out of our power to obtain it in an abbreviated form.

TO CORRESPONDENTS.—Several papers have been unavoidably omitted this month. They will appear in our next number.

A correspondent points out an error in Belcher's usually most accurate Almanack for this year. It occurs in the column for the "equation of time," in which *slow* is used for *fast* throughout September, October, November, and December. The error is of course merely typographical, but it is very important.

D. C. S.—The next Annual General Meeting of the Society, will be held on Wednesday, October 4, at 2 o'clock, P. M. By order of the Committee.

EDWIN GILPIN, *Sec'y.*

The Secretary has sent the usual number of copies of the twenty-seventh Report to each of the Local Committees.

LETTERS RECEIVED.—Rev. R. Payne, Rev. J. Pearson, Rev. H. Stamer, Rev. D. C. Moore, Rev. J. A. Richey, Rev. P. J. Filleul, C. E. Kaulbach. Many thanks for the kind suggestions of some of our correspondents, which we will endeavor to comply with.

MARRIED.—August 1, at St. Oswald's Church, Chester, by the Rev. Roger Bickerstaffe, vicar of Killead, assisted by the Rev. W. Harrison, vicar, the Rev. Thomas Day Ruddle to Harriet, third daughter of the late Rev. R. Bickerstaffe, rector of Boylestone, Derbyshire.—*Liverpool Mercury*, Aug. 5, 1865.

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