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VOL. I.

ONE DOLLAR PER ANNUM.

No. 3.

THE CHURCH
OF
OLD ENGLAND

A MONTHLY MAGAZINE

DEVOTED TO THE INTERESTS OF THE CHURCH IN CANADA
THE ADVANCEMENT OF EDUCATION
AND TEMPERANCE

JOHN POYNTER McMILLIN

Sole Editor and Proprietor.

"In short we must be content to obey, and not seek all to be teachers,—expounders of the law, and that too according to our own private interpretation; we must learn that there is as much glory rendered to God in serving Him in our appointed station, being even the humblest, as in those of more public mark."

JUNE, 1866.

MONTREAL, CANADA EAST

PRINTED FOR THE PROPRIETOR BY M. LONGMOORE & Co.;

67 GREAT ST. JAMES STREET

1866

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OPINION OF THE CHANCELLOR OF THE EXCHEQUER.

THE DIRECTORS OF THE LANCASHIRE have always been content to let the figures in their annual balance sheets prove the sound financial position of the Company, but they think it due to their numerous shareholders, and Fire and Life Insurers, to draw attention to the complimentary remarks of the CHANCELLOR OF THE EXCHEQUER, made in the House of Commons on 7th March, 1864.—See *Times of 8th March*.

THE CHANCELLOR OF THE EXCHEQUER, in moving the adoption of the "Government Annuities Bill," said:

"I wish to show the manner in which business is transacted by offices of the *highest class*, and the reserve they think it necessary to hold in order to give themselves a secure position. I am only going to state two or three cases. Hon. members will hear me out when I say that you know a good deal about the position of an insurance society when you get three things—first of all, its date; secondly, its income from premiums; and thirdly, its accumulations. (Hear, hear.) From the relation of these three to one another you know pretty clearly the state of any office."

The CHANCELLOR then gave the figures connected with four Offices of the "highest class," these four being—the Standard, the University, the London and Provincial Law, and the Lancashire.

In speaking of the LANCASHIRE, the CHANCELLOR remarked:

"I take another, younger still—the LANCASHIRE SOCIETY, founded in 1852. Its Premium Income is £23,500; its Accumulations £85,600, or about four years' Premium Income. I believe relatively to its age (only twelve years), a very sufficient and satisfactory accumulation."

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THE CHURCH OF OLD ENGLAND.

JUNE, 1866.

THE DIOCESES OF ONTARIO, TORONTO, AND HURON.

WE have spent nearly three weeks visiting the friends of this Magazine, and in sueing for and obtaining special interviews with the Lord Bishops, for the purpose of procuring their encouragement in this purely Church enterprise; and it gives the Editor great happiness to assure his supporters that his success has been greater than his expectations. He feels warranted in assuring Churchmen that *The Church of Old England* is entirely safe as a monthly, and will most assuredly sustain itself in its present form.

Now, then, what will the Church do for more space? Shall we publish twice a month in the present form of the Magazine, or shall we publish sixty-four pages of reading matter monthly? It being understood always that the friends of the enterprise shall furnish two thousand subscribers. For convenience, beauty, and useful influence, we prefer to publish twice a month; but it will be time enough to canvass the subject seriously when we get the required number of subscribers, which, judging from the zealous manner with which the clergymen of the Province approach the matter, will not be long.

As it regards the original matter so much needed to make up a magazine worthy the name of the Church,

we feel assured that it will be furnished in ample abundance. Most, if not all, of the clergymen feel it to be a duty to write for the benefit of the Church, if they have a "fair field and no favor," which they shall undoubtedly have in *The Church of Old England*. We have already stated that we impose no restraint, and only ask our correspondents to govern themselves by the laws of "cultivation, good manners, and Christian feelings." This is all that any one can reasonably ask. No; there is one thing more—*i.e.*, gentlemen who conform to these rules themselves have a right to demand of the Editor for whose magazine they write, complete protection against the assaults of coarse and vulgar writers. They shall have it. We assume that our associations in life, and the practice of an honorable profession for more than forty years, have made us acquainted with some of the amenities of life and the rules of gentlemanly debate, and we should feel ourselves disgraced if, by oversight or misunderstanding of what was written, anything calculated to mar the peace of the Church should get into these columns.

THOSE WHO ACTIVELY AID US.

WHAT grateful feelings fill the heart when we receive information by mail.

of the exertions of our friends in behalf of our Magazine. More than one hundred learned and talented clergymen are actively urging their parishioners to the support of the enterprise, and we have strong and sanguine faith that the whole body of Ministers, which, we are now well informed, exceeds five hundred, will cheerfully engage in the same work.

Some few individuals may endeavor to organize parties, and publish manifestoes, but it will be found too warm for summer exercises, and too cool for winter work. The best way, therefore, is to get, if we can, everybody in the Church, and treat them with the utmost kindness. Let the Members of the Church quit wounding each other with the gavels, but let them rather strip to the work, and take their trowels and spread the cement of brotherly love wherever defects appear in the walls of the old Building.

We are also gratified at having a subscriber in the Diocese of Rupert's Land. A highly accomplished and talented clergyman from the Diocese of Huron, who has been called to that distant field, subscribed for *The Church of Old England*, and promises to send greetings to the Church of this Province.

It is a cold country, and a long way off, but neither so distant nor so cold that he may not hope for the warm approving smiles of his Omnipotent Master.

May the hands of a merciful God be held over the heads of his whole family, and make him the means of advancing the cause of the Church in that distant land.

OUR TRUE EXEMPLAR.

"Behold, and see if there be any sorrow like unto My sorrow."

Pilgrim, art thou lame and foot-sore—
Heavy laden, poorly shod?
Saith the crucified, "Life's pathway
Oft with bleeding feet I trod."

Are thy hands with daily labour
Bruised and weary, aching sore?
"Look on Mine for thee extended,
Ere My life of toil was o'er."

Doth the sun at noonday scorch thee?
Must thou shiver in the wet?
"Sinner, weigh the ills thou bearest
With My pangs and bloody sweat."

Is thy brain with cares perplexed?
Is thy head with woe bowed down?
"Fancy all thy Saviour wept for:
See Him decked with Thorny Crown."

Is thy heart with wild emotion,
Throbbing restless 'gainst thy side?
"Lift thine eyes and see where from Me
Flowed the Sacramental Tide."

Doth the world with rude contumely
Frown upon thee—pass thee by?
"I in purple robe was scourged,
While the mob cried 'Crucify!'"

Suffer'st thou the pangs of hunger?
Art thou thirsty? "Look on Me,—
Forty days I prayed and fasted;
Thirsted I upon the tree."

"With my pierced hands I spread thee
Richest Banquet, Angels' food;
There thou mayst eat My Body—
Yes, and drink My very Blood!"

Doth the silent tomb await thee?
"Pilgrim, I have gone before—
Come to Me when faint and weary,
Clasp My Cross and sigh no more!"

HENRY MARTEN GILES.

TRINITY CHURCH, MONTREAL.—
The Rev. Horatio Gray, M.A., closed his labors as assistant Minister of this Church on Sunday, 13th May. On Monday evening he was waited upon by a deputation of ladies and gentlemen, members of the congregation, representing his numerous friends, and was presented with a massive gold pen and pencil-case, together with a purse containing one hundred and twenty-five dollars, as well as an address expressive of their regret at parting with their esteemed and valued friend and Minister, and their earnest wishes for his future welfare. The Rev. gentleman made an impressive and feeling reply, as-

suring them that in whatever part of the Lord's Vineyard he should be called upon to labor, he would ever retain a grateful recollection of the many warm friends which his short sojourn amongst them had gathered around him, and concluded by reciprocating the kind wishes which they had expressed. We understand Mr. Gray returns to his old charge in Philadelphia, the members of Trinity Church there being only too happy to reclaim him. He carries with him the best wishes, not of the members of Trinity Church alone, but of all with whom he came in contact, whether in his priestly or private duties.

EARNESTNESS AND INFLUENCE.

It is said that when the great actor Betterton paid a visit to Tillotson he was asked by the divine "why he who spoke fiction was so much more successful than himself who dealt entirely with reality?"

"The reason is very plain" replied the actor. "I speak what I know to be untrue as if I thought it true; you speak what you know to be true as if you do not feel it to be so."

The preacher took the hint, and from that time became one of the most influential pulpit orators of the English Church.

The secret of success in everything is earnestness; without it there is but little sincerity; and even if there be any of the latter concealed in one who moves on quietly to an end as if perfectly careless of its attainment, his fellowmen will never give him credit for it; nor can he ever expect to excite sympathy, or exert influence on others.

Why it is that in worldly pursuits a man is not only successful, but is

respected for his activity in the different means of making wealth, while if he be as zealous in those matters which pertain to his eternal interests he is laughed at as an enthusiast or zealot, I know not.

But I do know that the world is not only ungenerous, but is also most actively hostile against the cause of Christ.

I know also that while on the one hand, by its sneers and satire against Christian activity, it seeks to weaken the hands of those who would fain do something for their Master—on the other, if successful in causing any relaxation in Christian endeavor, it suddenly becomes the accuser, and taxes one with want of that zeal which should characterize every one who really believes in the tenets of Christianity.

"As a man thinks, so he is," and when we see a man professing one thing and doing another we are not only painfully reminded of the difference between profession and principle, but are very much inclined to doubt the reality of his profession.

Each one in his own peculiar sphere exerts an important influence for good or evil, and almost everyone is ignorant how insensibly the influence he exerts will extend just as the circle created by throwing a stone into the water; the stone may sink and be seen no more, but even when it is lost to sight its influence is seen for a long time upon the water.

It is said of the magnet (though I know not how truly) that when it is with other iron it not only imparts its qualities to the iron, but its own power is strengthened, but that when left by itself its usefulness becomes

weakened. And so it is with the Christian. When he is among his fellowmen, and exerts an influence over them, he finds that his own faith is purified and strengthened by the endeavor to make others partake of what he feels to be so precious, but just so surely as he does not exert this influence he will as certainly find his own faith becoming cold and dead.

The Christian should live in the world—earnestly, actively, influentially.

I do not mean to say that he should be blatant, obtrusive, and meddlesome. I do not mean that he should be Pharasaical, and stand praying at the corners of the streets, or that he should proclaim himself from the housetops; but I do believe that each one should be in earnest; that each one has it in his power quietly, yet effectually, to work in the Lord's vineyard; and that every one at some time or other can exert an influence on his fellows for good.

How often do we hear it said, that if St. Paul were now alive he would be considered a madman. Is it because "time change and we change with them?" Do we live in an utterly careless age, an age in which earnestness is thought madness? Ah, we find that it is only in matters of religion the world will not tolerate what in its own projects is so highly revered.

Man's nature has not changed—the world has not essentially changed—unless in respect to the instrumentality which it employs against those principles which it persecuted by physical violence in the days of the apostles—but finding that persecu-

tion strengthened the cause it would crush, suddenly changed its tactics, and now seeks the accomplishment of its purpose, in the same manner in which its ally tempted our first mother.

If the faith of every professor of Christianity were what it should be, "a living principle which works by love," it would not be long before the banners of the Church would wave over all lands, while every knee would bow to Jesus, and every tongue confess Him—Lord. But while so many of us live as if only members of some philosophical school, who care more for the establishment of some theoretical principle than to show its beauty and truth in the practical duties of life, we cannot complain that the wheels of our Lord's chariot still tarry.

God uses human instrumentality for the extension of His kingdom on earth, and He requires of no one any more than He has qualified him for, but He tells us that He will require much of him to whom much has been given; and while the one who hides his talent in the ground shall be punished, the faithful servant who gives even the cup of water for the Master's sake will not be disowned.

A man's entire life is a sermon for good or for evil, and while on the one hand he who lives in constant, earnest fellowship with Christ, is constantly, though it may be insensibly, attracting others to the same standard, on the other hand, the man who though nominally a Christian, is really exerting a pernicious influence against its plainest lessons, is like the trumpet which gives the uncertain sound—which though seen and heard, rather

breeds confusion in the ranks which it should range for the battle.

"Tell me how a man lives," said one, "don't tell me about how he died;" and the remark though possibly abrupt to some who derive much consolation from the narration of pious death beds, is pregnant with true philosophy.

The influence of an earnest man's life will generally do more good to those who are living; and I think that the example of a living person who lives as if he really felt and believed, makes a much stronger appeal to our sympathy and respect than all the testimonials of those who wait until the eleventh hour is past, and who in death make a virtue of necessity, in the sudden advocacy of what has never had the slightest influence upon their lives.

Each of us must strive and contend, not as one who idly buffets the air, but as one who contends for an immortal crown. Our religion is nothing that we should be ashamed of; it should be the glory of our lives, and the sure foundation which neither the temptations and the trials of life nor the terrors of death should ever be able to shake.

A.

A STORY.

A story handed down from ancient times
Unto our own,—which, though untold,
As yet, in verse or modern rhymes,
Should not be lost. So I will now unfold
Its moral,—briefly, as I can, with pen,
Tho' it should be kept in letters of pure gold.

A king was stretched upon his bed of death
And gasping in pain for the fleeting breath,
The breath of life, called for his elder son,
And handing him his sceptre said, "Oh! my
first one!

I place this sign of empire in your hand,
With it you assume all power in this land,
Can you as easy take my last advising word?"

The young man smiled and said "If it must
be heard

I pray thee to be brief!" "Brief as this breath
Which soon will leave me in the arms of death.
Oh! my son, in pailfuls comes sad woe
To every mortal heart. Alas! not so
Comes gladness, but in drops distilled,
Nor ever with it is any mortal filled."
Thus spake the dying king, and fell back in his
bed

No more a living sensate man—but dead.

The new king spent not much time in sorrow,
But ordered a hunting party for the morrow.
And laughing at his father's admonition,
Wished in his pride and vain ambition
To show to all the weakness and the folly
Of trusting words so fraught with melancholy.
The words he had inscribed upon a silver bell
Which hung above the palace, whence the
swell

Of it's notes would reach both far and wide
Whenever moments of happiness and pride
Come over him. While in every hall
Of the palace hung a rope with a silver ball,
Communicating with the bell, so that he might
ring

The passing moments which did gladness bring
To his soul, at the same time he expressed
fears

Of wearying his arm—and other people's ears.

For a whole month the bell was still,
Not once did its silvery notes thrill,
Though many times did the king put his hand
Upon the rope to ring out to his land
How joy supreme reigned in his kingly soul.
Each time something would control
The monarch's hand. Each time he said in
sorrow

I cannot ring to-day—I will to-morrow.
One morrow he boasted of the faithful friend
Who served as minister; but, lo! before he
made an end

Of boasting, a messenger dismayed
Him with the news he had been betrayed
Unto a foreign foe, and by the very man
Concerning whom his fulsome praises ran.
The monarch was exceedingly grieved and
sighed,

And to the messenger he thus replied:
"Your tidings fill my soul with so much sorrow
I will not ring the bell until to-morrow!"

The morning came, and then the young king
Thought to visit his betrothed before he would
ring

The silver bell, and spoke thus to himself as he
went—

"That dear maid can never cause me discontent."

What took place there has never yet been heard,
Nor did the monarch e'er divulge a word
[To those who waited him on his return,]
Why he was so angered, or why did burn
His rage in such a furious way,
Excepting once in the course of the day
He muttered as thunder in stormy weather,
"I wish I could hang them both together."

Next day he took a philosophic view
Of his case, and said it is nothing new,
Nor have I any cause to be so very grave;
I am not the first betrayed by a knave,
Nor will I allow my senses to whirl
In dismay at being jilted by a foolish girl.
With my army, and people, and country yet,
And God's pure air to breathe, I will not let
Such trifles cast me down. No, I trow
I'll be a happy man yet—nay I am now.
And he was just about to pull the bell
When a courier came in and before him fell—
Oh, sire! I bring evil tidings to you,
He said, but they are too sadly true,
See the dust and the fires, and the gleam without
Of arms. The foe has put your soldiers to rout.

Now a curse on kingship which always brings
Such horrors and wars and evil things.
I thought to pull lustily at the bell,
But I'll pull my sword from its sheath as well,
And wield it forever while a band
Of armed foemen assault my native land.
How came in the foe? And who then
Dares to lead against me these men?
Your despatches have been betrayed to your foe.

He leads them who turned your love to woe.
The king heard, and with fury turned red,
"I will have his life and the lady's," he said.

He spoke no more, but went out and fought,
And his foe's invasion came to nought,
For the leader of the opposing band
Fell fighting with him hand to hand.
He then in triumph returned to his city,
Gave up seeking pleasure, and in works of pity
And compassion and mercy to the poorer class
He lived a happier life; but it came to pass
He could not ring the bell as yet, for though
employed

In what brings joy, yet none was unalloyed,
But in benevolent schemes he passed each day
Till the angel of death smilingly beckoned him
away.

He was sitting upright in his easy chair,

As pale as death,—yet still so fair
He seemed to those who were standing by,
They thought an angel from the sky
Had breathed upon that saintly face
The light of heaven's lovely, winning grace.
What voices are these, he softly said,
I hear around my dying bed.
I solemnly appeal to all of you,
Is there anything else on earth for me to do?
No, nothing, my lord, said one. It appears
Your people are at the threshold in tears,
And one to the other I heard thus replying,
Our father is leaving us—our King is dying.
Let them in! let them in, said the king in glee,
Do my people thus love and care for me?
If thy life could be bought, believe it, oh! sire,
Each one with his own would be the buyer.
The crowd came slowly, silently in,
So silently you could have heard the fall of a
pin.

And he, though dying, yet gentle as a dove,
Said, my children, my people, have I won your
love?

One universal, affectionate, truthful reply
Went softly up to the evening sky.
Uprising the form of the dying saint,
Who attempted to speak but was too faint,
But he put his hand to the rope of the bell
With a smile on his lips as he rung his own
knell. R.

(From the *Guardian*—concluded.)

THE REV. JOHN KEBLE.

(By SIR JOHN TAYLOR COLERIDGE.)

DEAR SIR,—Concurrently with the preparation of the *Christian Year* for publication, and for some long time after, Keble was engaged in his edition of Hooker. This was a most important work, which he embarked in with great interest, and executed with conscientious industry. It is now the standard edition. His Preface is an elaborate work, and throws clear light on the serious question of the authenticity of the sixth and eighth books. Hooker had been a great favorite with Keble from his youth, as a man and a writer. He had visited Bishopsbourne, and stood by his grave as a pilgrim in 1817, and a sonnet which he then wrote, recording this incident, concludes with lines so characteristic that I can-

not forbear from citing them here. A gentle silent shower was falling at the time :—

“ Who sow good seed with tears shall reap in joy.”
So thought I, as I watched that gracious rain,
And deemed it like the silent sad employ
Whence sprung thy glory's harvest, to remain
For ever. He hath sworn who cannot lie,
The self abasing soul to lift on high.

I should have mentioned that in the autumn of 1825 Keble became Curate of Hursley; the health of his father and two surviving sisters seemed so well assured, that he ventured thus for the first time on a curacy at such a distance from Fairford. He enjoyed the change much, and from the manner in which he writes of his parishioners, it is to be inferred that they duly appreciated him. But this was not to last long; he was hurried home by the alarming illness of his younger sister, Mary Anne, under which she sunk very speedily; and it so happening that he could withdraw from Hursley without inconvenience to the Vicar, he resumed his residence with his father and only surviving sister at Fairford, and there remained until 1835. In that year this tie was broken: at the very commencement of it, the venerable old man, who for some weeks had been confined to his bed, retaining the full use of his faculties, was taken to his rest; and before the conclusion Keble became the Vicar of Hursley, and the husband of Miss Charlotte Clarke, the second daughter of his father's old college friend and brother Fellow of Corpus, and the Incumbent of Meysey Hampton, a parish in the neighbourhood of Fairford. This was the happy settlement of his life. For himself, I think he had now no ungratified wish; the bonds then tied were loosened only by his death.

I have stated these facts in order and at once for the sake of clearness,—omitting one or two circumstances of moment, to which I must now go back. In 1821 the Poetry Professorship at Oxford became vacant, and Keble's friends were very anxious

that he should be elected to the chair: he was not indisposed to it, but as soon as he learned that the present Dean of St. Paul's intended to be a candidate, he would by no means permit his claims to be pressed. In 1831 the chair became again vacant, and he was placed in it without any opposition, yet not without some scruples on his own part as to his fitness. I perceive from the extract I am about to give, that I myself had unluckily and unwisely contrived to create, or to increase, this apprehension. It may be useful to make the extract, because the Lectures, from being in Latin, are, I fear, so little known, that it may convey information, which many may now desire to possess, of this original and interesting volume:

I was at Oxford the beginning of this week, “reading in”—it is up-hill work to me, and you never said a much truer thing than when you told T—I was ten years too old for the task. However, I must do my best now. My notion is to consider Poetry as a vent for overcharged feelings, or a full imagination—and so account for the various classes into which Poets naturally fall, by reference to the various objects which are apt to fill and overpower the mind, so as to require that sort of relief. Then there will come in a grand distinction between what I call Primary and Secondary Poets—the first *poetising* for their own relief; the second for any other reason. Then I shall *Basanize*, one after another, each of the great Ancients, whom in my Royal Authority I think worthy of the name of a Primary Poet; and show what class he belongs to, and what sort of a person I take him to have been. From which will arise certain conclusions as to the degree in which the interest of Poetry depends on the character of the writer, as shown in his works; and again as to the relation between this art and practical goodness, moral and religious. In the whole affair I think I have hit on the truth, and I expect to interest myself: but there my expectations pretty nearly terminate; and as to Latin, it will be *agapeton* if I do not disgrace myself. However, I do not like the notion of making it English, even if the Doctors would allow it, because of the moral certainty of a large importation of trash, which ought not to be on the University account, and also because I think Latin would suffer more than Poetry would gain.

A translation of the Lectures was long since discussed between us, and curiously enough it was renewed not many weeks before his death. Whether it could be successfully undertaken I know not: there are few moderns who, when they compose in

Latin or in Greek, exercise the freedom, or force of thought, or fertility of illustration, which would come to them without effort if writing in English—they are cramped as reasoners by their want of freedom as writers; a translation, therefore, will often give the appearance of a feeble original, stiffly composed. Properly, therefore, it should be done by the author, or some one working with him and under him, who would feel unrestrained, letting loose where necessary the original thought. However this may be, most of us now would agree in lamenting that the Lectures were not written originally or rewritten in English. The present learned Professor has defied, and will I hope forgive from his old friend, the prediction at the close of my extract.

During the period of his life which I have just gone through, commenced the celebrated series of the *Tracts for the Times*: the publication went on, I think, at intervals from 1833 to 1840. He was an original mover in this, and made important contributions to it. It has been well observed to me by a dear friend of us both, that "a Life of Keble, forming a running commentary on his works, and especially on his fugitive pieces, ought to be the History of the Religious Mind of England in the time when it has been more stirred than at any time since the Reformation." I entirely agree with this observation, and therefore it is a satisfaction to me to know that even if I could write this History, which I certainly could not, it is not the duty which I have now undertaken. I could not here detail the facts, nor set out the reasonings to which they give rise; if, therefore, I were to make statements or pronounce judgments, they would be but assertions or opinions, without evidence or premises, and no one ought to receive them as authoritative. Keble, of course, did not accept the severe judgments which were dealt out on the authors of what

was called the Oxford movement; he did not then or ever think the Tracts untrue, or mischievous, or admit that even the last, and most celebrated and most questioned of all, justly provoked the stern censure it received in the highest quarters, or what seemed to him the hot and hasty proceedings of the University. One of the results was, however, I suppose, the greatest sorrow of his life: those who know what his nature was,—how profound his admiration of great ability when under the guidance of great piety and a devout heart—how tender and intimate his love of good men—how fast the bonds of his friendship,—may conceive what he felt when one great fellow-labourer for the Church fell from it. It was indeed a severe shock to his whole nature, but it made no difference in his own course; he knew in what he believed, and the authority of no man, however loved and honoured, could shake his fidelity to her.

It is pleasant to turn from this sad subject to two incidents in his life which interested him much, and in the end were full of satisfaction—the rebuilding of his church, and, growing out of that, the composition and publication of the *Lyra Innocentium*. Hursley Church, as he found it, presented an indifferent specimen of that bad type, the common Hampshire brick parish church,—a type invested with no pleasant associations and exciting no religious feelings. Keble in his own manners and dress was the simplest and least formal of men, but for the House of God and the services of the Church he thought nothing too beautiful or costly. There is a poem in the *Lyra*, "Why deck the high Cathedral Roof," which beautifully develops this feeling. He determined, at his own cost, to erect anew his parish church: to this purpose he dedicated all the means he had at his disposal, and among other things the increasing profits of the

Christian Year. Of the ultimate sufficiency of this latter source there were no reasonable doubts, but of course as a present supply it might be inadequate; and he began to contemplate the sale even of the copyright. From this, however, he was saved without difficulty, and I rejoice to think it even now remains as valuable a property as it was supposed to be at the time when the sale was contemplated.

The *Lyra Innocentium* I connect with the building of the church—not that it was originally composed, except in part, with any view to it—but it was completed and published in order to raise money for the purpose. On the 26th of May, 1845, he describes it to me as a set of things which have been accumulating for the last three or four years. After some account of it, he adds—“It has been a great comfort to me in the desolating anxiety of the last two years, and I wish I could settle at once to some such other task.” The work was published early, I think, in 1846; it has passed through many editions, but it has not met with the same general acceptance as the *Christian Year*. There were circumstances independent of its actual merits, in the times, and the state of public feeling, when it was published, to which this may be in part attributable; but it must be admitted that its general character is harder, and that it appeals less to the feelings of the reader, than the *Christian Year*. Yet to this admission I must add that the later volume contains some poems as sweet and affecting, and some of as high a pitch, as any that can be found in the earlier.

In this way the church was built, Sir William Heathcote contributing the tower, and I believe the spire—so beautiful an object from numerous spots in that down and woodland region. It would be waste of time to describe a building to which so many pilgrimages have been made. Mr.

Harrison was the architect; but on every step in the design and of the decoration Keble bestowed the greatest, the most scrupulous, attention. I well remember the consecration—a day the happiness of which was clouded only by fears for the health of the Patron;—fears, in God's good providence, destined to pass away. But, the building finished, it was resolved by Keble's friends to testify their regard for him by filling all the windows with stained glass; and this was accomplished by Mr. Wailes of Newcastle, under the superintendence of Mr. Butterfield; Keble, as before, devoting himself earnestly to the suggestion and arrangement of the subjects. Here daily for the residue of his life, until interrupted by the failing health of Mrs. Keble and his own, did he minister. He had not, in the popular sense, great gifts of delivery; his voice was not powerful, nor was his ear perfect for harmony of sound; but I think it was difficult not to be impressed deeply both by his reading and his preaching; when he read, you saw that he felt, and he made you feel, that he was the servant of God, delivering His words, or leading you, as one of like infirmities and sins with your own, in your prayers. When he preached it was with an affectionate simplicity and hearty earnestness which were very moving; and the sermons themselves were at all times full of that abundant Scriptural knowledge which was the most remarkable quality in him as a divine: it has always seemed to me among the most striking characteristics of the *Christian Year*. It is well known what his belief and feelings were in regard to the Sacraments. I remember on one occasion when I was present at a christening as a godfather, how much he affected me, and how a consciousness of his sense of the grace conferred became present to me: as he kept the newly baptised infant for some moments in his arm, he gazed on it intently and lovingly,

with a tear in his eye, and apparently absorbed in the contemplation of the child of wrath become the child of grace. Here his natural affections gave clearness and intensity to his belief; the fondest mother never loved children more dearly than this childless man. This love is the animating principle of the *Lyra*, and I think mothers most conversant with children will agree in wondering at the intimate knowledge it shows of their sayings and doings. It is not insignificant that the title of the book as at first contemplated was "Lyra Innocentium; or, Thoughts in Verse on the Sayings and Doings of Children, and the Revelations of God's Will concerning them."

—I am not able to say what part Keble took in the publication of the *Library of the Fathers*, of which he was one of the original promoters—a work very wisely conceived, and, so far as it went, usefully executed, but unfortunately left imperfect owing to causes beyond the power of the projectors to anticipate or prevent. Whatever question may arise as to the authority of the Fathers generally, or the study of Patristic theology, no one can doubt that to facilitate a familiarity with St. Augustine, St. Chrysostom, and some others, must be of great use, not merely to theological students, but to all who desire an enlarged acquaintance with divinity.

His *Life of Bishop Wilson* he commenced with great interest, and he executed it with conscientious industry: there was considerable difficulty as to the materials; and this, with his other occupations, occasioned considerable delay in the completion of the work. It is the storehouse in which everything that can be ascertained of that good bishop is to be found. There were so many points of resemblance in character between the author and his subject, that one could have wished the *Life* had been written more shortly and on a more

popular plan. No one could have done this under the influence of a more congenial spirit. The *Life* forms part of the "Library of Anglo-Catholic Theology," and it may be right to mention that he superintended with great care the publication of the Fifth Volume of the works, which contains the *Sacra Privata*: and I remember his telling me that he believed after all that had previously been done for that inestimable work, this would be found the most exact, complete, and perfect print of it.

But to draw this narrative to a close. Circumstances had now placed him in a position which he would never have desired for himself, but from which a sense of duty compelled him not to shrink. Questions one after another arose touching the faith or the discipline of the Church, and affecting, as he believed, the morals and religion of the people. I need not specify the decisions of Courts, or the proceedings in Parliament, to which I allude; those whose consciences were disturbed, but who shrunk from public discussion, and those who stirred themselves actively in canvassing their propriety, or in counteracting their consequences, equally turned to him as comforter and adviser in private and in public, and he could not turn a deaf ear to such applications. It is difficult to say with what affectionate zeal and industry he devoted himself to such cares; how much, and at length it is to be feared how injuriously to his health, he spent his time and strength in the labor these brought on him. Many of them involved, of course, questions of law, and it was not seldom that he applied to me—and thus I can testify with what care and learning and acuteness he wrote upon them. Many of his fugitive pieces were thus occasioned; and should these be, as they ought to be, collected, they will be found to possess more than temporary interest. I had occasion but lately to refer to his tract

on "Marriage with the Wife's Sister," and I can only hope that the question will soon be argued in Parliament with the soundness and clearness which are there employed. But even all this does not represent the calls made on his time by private correspondence, by personal visits, or where it was necessary by frequent, sometimes long, journeys taken to relieve distressed minds, or to assist in concerting measures to be taken for the support of religion. I need hardly say that his manner of doing all this concurred in raising up for him that immense personal influence which he possessed; people found in their best adviser the most unassuming, unwearied, affectionate friend, and they loved as well as venerated him.

The strain upon him did not decrease with advancing years and impaired bodily strength; it was in God's good pleasure increased in a way which affected him most sensibly. Mrs. Keble's health had never been strong, but in the latter part of 1862 symptoms appeared which made it expedient for her to pass the winter in a climate at once warmer and less dry than that of Hursley: they accordingly went to Penzance. The plan prospered, and they returned, both apparently recruited, in the early part of the summer to Hursley; but in December, 1863, a removal was again thought necessary, and Torquay was resorted to in the first instance. They went and remained there until after Easter, 1864, and then pursued their journey to Penzance; and in due course, when the summer had set in, returned to their home. Up to this time the anxiety on the score of health had all been for Mrs. Keble. This was great on his part; and as might be expected, it was an additional grief to him the being so much away from his parish: he doubted whether he ought not to resign his cure; and it required much persuasion and argument to induce him to remain, at all events for the present.

I do not know what his course was at Penzance, but at Torquay he was ready to render assistance to the clergy, to the extent of his strength, wherever it was needed. The loss of a daughter had plunged Mr. Hogg, the incumbent of St. Mark's, in great affliction, and Keble preached for him many lectures, if not all, in a Wednesday course of which he had given notice. A sermon which he preached at Torre Church on Easter Eve produced a deep impression; it was on the last part of the Gospel for the day, "Ye have a watch," &c.; and after an explanation of the passage and all the circumstances, he discoursed on the place and condition of the departed spirits of the saints, and then addressed all those who might have, as they trusted, any dear to them in that blessed state. The church is small, and his voice was not powerful, but the impression he produced was ineffaceable. There are those, I know, who cannot now remember his very words, but who are still enjoying in freshness the comfort they then received. All the articles of the Creed were to him living realities—the Communion of Saints he received heartily; it was a consolation to him in bereavements, and he made it a topic of consolation to others. None of his poems seem to flow more directly from his heart, none go more to the heart, than those in which he uses it, as in the exquisite stanzas which you reprinted lately from the *Lyra Apostolica*, and Bereavement in the *Lyra Innocentium*. The former, I believe, had been suggested by the burial of his sister Mary Anne; not, as your correspondent in a former number suggested, of Hurrell Froude: the latter speaks for itself. It was a real consolation to him to be thus in his Master's work; and it is pleasant to think that a sense of his holiness, his sweet simplicity, and the sterling goodness of what he preached, should produce such a recognition of him as he met with at Torquay. It was

characteristic of him, that when giving help at Torquay, he preferred, if left to his own choice, to preach in the small church in the rural district of Cockington; though, when he did no part of the duty, he preferred the large and crowded Church of St. Luke, the services at which were much to his taste.

On St. Andrew's Day, 1864, the first serious alarm arose for himself. The question of the Court of Final Appeal had given him much concern, and caused him, as was to be expected, much labour. He was engaged in writing upon it, and was sitting up later than usual, when he was aware of a seizure; he perceived that his writing had become illegible; he did not then or subsequently lose his consciousness, nor his power of speaking, though this was affected. He was able to go to his room and communicate to Mrs. Keble what had happened.

One of the first measures recommended was immediate removal from Hursley, and they reached Torquay again in the third week of December: resting there for a short time only, they went on to Penzance. His recovery was very encouraging, and all his medical advisers seemed to think that *if* he would but give himself perfect rest, he would recover all his powers fully. Advice often given, but how difficult to be fully! How could such a mind, so occupied as it had been for years with subjects of the deepest importance, cease to think about them?

However, he steadily advanced, and so did Mrs. Keble. In May they set out on their return home, and I had the great pleasure of receiving them under my roof on May 10th in last year. He appeared much more strong, and helpful, and less changed in any way, than I had expected. We had much talk; his intellect, memory, and powers of expression were perfect; there was a slight affection of his speech, and when his feelings

were excited, a difficulty in repressing his tears. Most affectingly was this apparent when we talked about a dear old and departed friend, George Cornish; he placed his hands over his face, and wept profusely. We parted on the 11th, and I never saw him afterwards.

In the beginning of September they went to Bournemouth to see whether that might suffice for their wintering place and save them from the long journey to the extreme West. The experiment was encouraging, and they returned for a time to Hursley; but this was followed by an attack on Mrs. Keble more alarming in appearance than usual, and there could be no question but that as soon as she could be moved they must again depart for their winter quarters. His last letter to me, rather a long one, from the dear and familiar old address, was dated on the 9th of October, and very shortly before had occurred the meeting between the three friends—himself, Dr. Pusey, and Dr. Newman—which has often been spoken of. To call it a meeting of reconciliation is purely groundless, I firmly believe, with regard to all; and as far as regards Keble, if I know anything for certain, I know that he had never ceased to love Dr. Newman as in early days. He seldom indeed mentioned his name, but when the subject fairly led to it, he always spoke and wrote of him in terms of tender love and warmest admiration. At the end of his letter—when his writing betokened fatigue—he says shortly, "He (Dr. Pusey) and J. H. N. met here the very day after my wife's attack. P., indeed, was present when the attack began. Trying as it all was, I was very glad to have them here, *and to sit by them and listen*. But I cannot write more of it now." It must surely be regarded by the two survivors as a signal blessing in the event that has happened, that after so long an interval they were once more permitted, all three, to meet

under his roof ; to look on each other's altered countenances, and exchange the intercourse and assurance of unaltered hearts.

Almost immediately after this the Kebles returned to Bournemouth, and from this time down to the 19th of March last I was receiving from him short notes, principally accounts of Mrs. Keble's gradual decline ; and he was evidently preparing his mind to meet the heavy blow which he anticipated. His note on that day ends thus :—"As for myself, I eat, drink, and sleep heartily, so you need be in no care about me so far. I do not know well just now how to go on writing about anything else, so I will just give you all our dear love, and sign myself your most affectionate J. K."

This was the last note I ever received from him. On the 29th, Holy Thursday, after a few days of illness, very early in the morning, he was taken to his rest.

I have suffered myself to be diffuse in all these details, because I thought that not merely in the present state of men's minds, but hereafter, these incidents would be interesting. But here I stop. Mrs. Keble yet lives, and what is written may come under her cognisance ; I might give pain where I would give only consolation, by inaccuracy or exaggeration, or even by a true statement of incidents not as yet fit for disclosure. She has lived to be thankful that he has been spared the pains of survivorship : may she be graciously supported in the endurance of them, so long as her Heavenly Father shall see fit to impose them on her.

I need not enlarge upon the feeling which the news of Keble's death excited through the land. I have known nothing like it—nothing so calculated in its character to soothe the hearts of sorrowing friends and relations : deep it was, tender, universal, testified not alone by those who had been his pupils, friends, or disci-

ples, or who shared his opinions—not alone by churchmen—not alone by the educated ; it was the solemn and sincere sorrow of all who had come within the influence of his teaching or example ; and what a comprehensive circumference is that ! In these times of sharp division it is indeed a comforting thought to dwell on, that in regard to a man whose own belief was so decidedly pronounced, and who, humble and diffident as he was, never faltered for a moment in the strong expression of it, nor would have compromised an iota of what he believed to be the truth to gain a world of admirers, for a while all differences should be forgotten, and that round his grave all hearts should unite in love and sorrow for their loss of this true servant of our common Lord. Unimpeached sincerity, consistent virtue, remarkable ability and learning, great poetic genius, alone or all together could not account for this ; but it flowed from all these, united to and mellowed and sanctified by uniform sweetness, humility profound as it was habitually apparent, and ever active loving-heartedness.

This may seem to some the exaggeration of a friend ; but indeed I speak the language of sober truth, and of knowledge. I hope I shall not be deemed over-bold when I say I *know* this nature of which I speak. I am not deceived by my long love of him, nor trusting solely to deeply inwrought impressions. In writing this notice I have been obliged to turn over literally volumes of his letters addressed to myself :—they cannot deceive—no one can wear a mask through a correspondence of half a century : they tell one tale—sometimes differences, sometimes deserved and plain rebuke, always sweet, always humble, always loving-hearted. There have been those who have thought him, in respect to controversies with dear friends, austere and opinionated. I am sure this could

never be alleged with any semblance even of justice, except in regard to what he considered articles of the Creed, and these, as I have said before, were to him living and sacred realities. But they who judge him hardly on this account know little under how overruling a sense of duty he acted, or what bitter pain he felt, and what tender personal love he retained, when he most seemed to lay himself open to this imputation. I can testify to it.

What is being felt in England will not, I am confident, pass away without raising for itself some lasting and, if it may be, proportionate memorial. The Primate of All England, who was prevented only by appointed duties elsewhere from being at his grave-side at his funeral, has convened a meeting at Lambeth Palace to consider what may be fitting to be done. I do not doubt that what is best will be determined on. The yearnings of all hearts will require—I think, peremptorily require—that something (I am far from saying all) should be done local and personal—by the grave where he lies, or in the church which he built and so long and so faithfully ministered in; that now, and while England remains a nation and retains her national Church, pilgrims who visit that spot may find some fitting record there of our love and gratitude. For what remains, a matter not without difficulty, I do not venture to express any opinion; but this wish I will utter—when it is determined, let us all suppress our private opinions, and cooperate heartily to effectuate that which shall have been resolved on.

The grief we feel will not be confined to this side of the Atlantic, or to the shores of the mother country. Our colonies will take up our song of mourning; and in the United States, where his name was a household word, I cannot doubt many will desire the privilege of joining with us. I have for many years had convincing

proof of the feeling. Again and again I have been desired to introduce friends from America to the Vicarage at Hursley; it has been asked as the greatest favour I could bestow on a stranger visiting England. Even while I am writing this, I receive a letter from a distinguished Pennsylvanian clergyman, written at Naples, where he had read your first announcement of his death. I will venture, without his permission, to make an extract from it, premising that I had introduced him and his daughters in July last:—

“I look back on that interview of one short hour as a golden spot in memory; it was so in keeping with the gentle author of the *Christian Year*, with his winning and loving nature, that came out like sunshine upon us all, making us happier and better for being with him. We were all very much struck with the simplicity and childlike ease of his ways. His fine parts were so wonderfully softened by the richer gifts of grace, that I thought I had never seen either scholar or divine so attractive.

“This true poet has moulded more minds and hearts after the Church’s way than any other of this, or perhaps any, age. His name is a favourite throughout our American Church. It is familiar to young and old. His mourners will be found in many a land; and yet, as you say, those only who are strangers will look upon him as dead; as such only, I am sure, even through his grey hairs, and his bent form at the last, could fail to perceive the freshness of his youth.”

My task is done, and I wish I could have completed it more worthily and in shorter space.—I remain, your obliged,
J. T. C.

H. C., April 23, 1866.

P.S.—The publication of this notice in parts has enabled me now to correct two or three slight inaccuracies. 1. Mr. Keble was the second, not the third, child of his parents. 2. The old Hursley Church was not of

brick, but of flint and rubble; and the tower was not rebuilt entirely, only altered so as to harmonise with the new church, and fitted to receive the spire. 3. To the Oxford names enumerated in the first part should be added that of W. H. Turner, still surviving, and Rector of Trent. 4. In respect to Keble's unwillingness to publish the *Christian Year* in his lifetime, I see I have omitted to extract from a letter of the 11th July, 1825, this passage:—"I am not without hopes that I shall quite persuade my persuaders to let it stand over *sine die*."

JOHN KEBLE.

SIR,—I do not doubt that many recollections of Mr. Keble will appear in your columns. And, possibly, you may not have room for this letter. But it seems desirable, whilst there is yet time, to note down any little things which seem to illustrate the beauty of his character, and so, I send these few words to you.

At the end of June, 1864, I drove over from Winchester to show Hursley to my wife; a note from Mr. Keble had said that he would stay at home all the morning to receive us. This, in itself, was very kind; but it was only the prelude to greater kindness still. For, on our arrival, after Matins, which were going on when we reached the church, he walked with us (and evidently with such keen enjoyment of the beauty of the natural world!) all about his own gardens and the park and gardens of Sir William Heathcote. We could not but be struck with the knowledge which he showed of the various trees and flowers, the interest which he took in, all that concerned his good squire's welfare. Full of playful anecdote, and of loving, thoughtful pondering as to the education of the poor, he won our hearts still more by the uncontrollable emotion with which he spoke of the *Apologia*,

which was just completed. He hailed it with—(I do not think that I am using too strong a word)—with rapture; and he augured then that from it would spring the beginning of a peace between the two great Churches of the West, which, said he, "though I shall not live to see it, you will recognize as God's wonderful mercy towards us." I said a few words about the *Christian Year*; and of the way in which Dr. Newman spoke of him. This was, evidently, a matter of deep joy to him; and he said some words which, as one reads the *Eirenicon*, seem to be almost prophetic of the wonderful calm and absence of disfavour with which that "olive branch" has been received.

Nor would I forget, as indeed the letter to me (the last he wrote before that sad attack of illness) which you published six months later fully testified, the earnest and affectionate way in which he spoke of our great Oxford statesman. He little thought then, and for a long time he could scarcely believe, that in less than thirteen months that crowning glory would pass away from his dearly loved and revered *alma mater*.

On our return to the house, my wife asked him to gather one flower for her which she might keep. He gathered two, a white rose and a red one; and said that she might send to my mother—of whom, as loving in her old age more and more the precious *Christian Year*, I had been speaking to him. And, whilst our kind hostess spoke loving words and hospitably refreshed us, he wandered away to the lower part of the garden, from which he returned with a slip of myrtle, that we might plant it in our hill-side home.

Such recollections are very precious now, when our Easter joy has been deepened a thousand-fold by his peaceful falling asleep.

A.C.W.

Lancing, Low Sunday,
April 8, 1866.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

THE UPPER HOUSE.

Yesterday the archbishop and bishops composing the Upper House of Convocation assembled in Queen Anne's Bounty Office. The archbishop of Canterbury presided, and there were present the Bishops of Winchester, Ely, Peterborough, St. David's, Llandaff, Bangor, St. Asaph, Oxford, Gloucester and Bristol, Lincoln, and other prelates.

Several petitions were presented from various dioceses, praying that their lordships would exert their influence in pressing upon parliament the necessity for repealing the present law of divorce, and praying also for an alteration in the mode of electing proctors to the Lower House of Convocation.

Lay Agency in the Church.

The Bishop of Ely, on behalf of the Bishop of London, who was unable to attend on account of illness, presented petitions, signed by some hundreds of persons, praying that some steps might be adopted for securing some authorised system of lay co-operation in the ministrations of the Church, and urging that the Church would consult her true dignity by availing herself of such lay-help.

The Bishop of Winchester said he had now a motion to submit which would, probably, have the effect of furthering the wishes of the petitioners. Some years ago the subject was brought before their lordships by the Bishop of Lincoln, and a resolution to the following effect was adopted:—"That a committee be appointed to consider the expediency of authorizing, by licence of the bishop or otherwise, lay teachers to assist incumbents of parishes in household-visitation, in catechising, and in performing such religious services as may be assigned to them by competent ecclesiastical authority. And, further, that such a measure be deemed expedient to consider what should be the qualifications and duties of such lay teachers, and under what regulations

and restrictions they should be placed." That was so long ago as Feb. 11, 1862. After considerable discussion a committee was appointed, but although many communications had been made on the subject, it seemed to have slept since that time. A committee of their lordships' house had been appointed, and the members of it had agreed in the importance of some conclusion on the subject being arrived at. It was more important now than at any other time, although, indeed, he had often thought it very important in past times, owing to the vast increase of the population. The order of Scripture readers—if he might call it an order—had been of inestimable advantage in many points of view, especially in many parts of the diocese of London and Winchester. He could hardly say what the overburdened incumbents of the overgrown suburban parishes in Winchester diocese could have done without them. It had been thought that persons of a higher grade might be appointed as a new order, but who would not be required to give up their whole time to the work as Scripture readers were required to do now. If they could secure the labours of earnest young men, who, he was glad to say, abounded in every part of the country, they would draw out the exertions of those who would be of material assistance to the parochial clergy. He had reason to believe that in many parts of England men would willingly enter upon the work if some authorised position were given to them—if some definite authority were committed to them. On the other hand, it was quite possible that if such men were repelled from work,—such work as might be carried on under the superintendence of the bishops and clergy, many of them, possessed of great earnestness, zeal, and devotion, might devote themselves to work which they might not think it so desirable to encourage. The greatest difficulty which they would probably have to meet was this, whether the young men so employed should be recognised as a distinct order in the

Church, or whether they should be merely men of a somewhat higher grade than Scripture readers, lay deacons, sub-deacons, or something of that kind. Objections had been urged to the term lay deacons, but he could not understand what real objection there could be to the word, for it was *diakonæ*, one who ministers. Such a person need not necessarily be in holy orders. No doubt in the earlier ages of the Church the diaconate was of a much lower character than in these times it was the habit to consider it. He begged to move the two resolutions that had been agreed upon by the committee of their lordships' house; the first was—"That his grace the President be requested to call the attention of the Lower House to the report of a committee of this house on the subject of lay agency in the Church, and to desire that they would give their early attention to the subject and report to this house thereupon." That would awaken the slumbers that had taken place owing to the multiplicity of subjects which the Lower House had had before them. The second resolution was as follows:—"That his grace the President be requested to direct the Lower House to take into its early consideration the additional question whether it is desirable to attempt the establishment of an inferior order in the sacred ministry of the Church, or simply to issue a commission to laymen to assist the clergy."

The Bishop of Lincoln, in seconding the motion, said he had had communications from a large number of incumbents in his diocese on the subject, and although there appeared to be some difference of opinion as to minor points in connection with the mode of commissioning men for the work, yet there was a great amount of agreement as to the fact that there was a considerable body of laymen in the Church of England who were engaged in other professions or businesses, or perhaps without any such occupation, who were ready, and some anxious, to devote part of their time to assist the clergy in the pastoral work of

their parishes. It was generally thought that these men would be more readily attracted to their work and their energies better called out if they could receive some kind of direct authorisation from the bishops of the Church. In the dioceses of London and Winchester the Scripture readers were licensed by the bishop, but in other dioceses that was rarely the case. If voluntary lay agents could feel that they were working under the authority and blessing of the Church, they, undoubtedly, would go through their labours with more cheerfulness than they otherwise would. All these points would be considered by the Lower House. Since the original report was sent down to the Lower House, many valuable pamphlets had been written, and there appeared to be an increasing desire in many men's minds for an extension of the diaconate. But opinions seemed to some extent to have changed, and it was now generally admitted that, whereas there were many difficulties in the way of an extension of the diaconate, there were none to the adoption of lay agency, and that, therefore, was the system which should, at all events in the first instance, be adopted.

The Bishop of Ely said he felt very much gratified that the subject had been brought forward. While he was a member of the Lower House he was a good deal mixed up with the matter, and had written a pamphlet upon it. He was most anxious to see some such systems as those indicated by the Bishops of Winchester and Lincoln at once carried out.

The Archbishop of Canterbury said he felt the importance of the subject very strongly, and he had felt that non-conformists and Wesleyans had been more wise in their generation than Churchmen, inasmuch as they had attached members of their congregations to them more strongly by giving them offices and certain duties to discharge. He had not only felt the desirableness of this movement, but he had acted upon it, and in the parish of Dover he had initiated the movement. In the last six

months he had given licences to young men, who were engaged in business, to assist the clergymen in looking out for unbaptised persons, for children who were not in schools, to report the names of those who were sick, and to discharge other duties of that sort. He believed the work was prospering very much, and he looked forward to other persons adopting it. He should not, however, take any further steps in the matter until the two houses of convocation had thoroughly considered it. He should like to mention that during the last six months he had received from all parts of England communications from persons setting forth how anxious they were to act under some sort of licence from the bishops. Retired officers, professional men, and others had written to him, and Archdeacon Hale, who had taken an interest in the matter, had received some hundreds of offers. The petition just presented by the Bishop of Ely bore some hundred signatures, and he (the archbishop) hailed the movement with great satisfaction. He might also mention that Archdeacon Hale had addressed a letter to him on the subject, which would be taken into consideration at the meeting of bishops at Lambeth on Ascension day.

The resolutions were unanimously adopted, and, after the reception of some petitions, the house adjourned.

THE LOWER HOUSE.

The Lower House yesterday met in the Jerusalem Chamber; the Very Rev. the Prolocutor presided, assisted by his actuary Mr. Francis Cobb, and there was a very full attendance.

Petitions were presented on the subject of the reform of convocation by Canon Harris, Dr. Leighton, the Rev. W. Miles, Prebendary Pagan, Canon Heaviside, and the Rev. M. Gibbs.

The Ven. John Downall, Archdeacon of Totnes, presented a petition, signed by the mayor and magistrates of Plymouth, many magistrates of the county of Devon, persons holding commissions in the army and navy, lawyers, physicians, tradesmen, artisans, mechanics,

and fishermen, complaining of extreme ritualistic developments in some of the churches of that archdeaconry.

Marriage and Divorce.

Canon Selwyn, in an eloquent and learned speech, moved that the following *articulus cleri* be presented to the Upper House:—"That this house believes that the Marriage and Divorce Act of 1857 operates most injuriously on the moral and spiritual character of the nation, bringing the sanctity of the marriage vow into disregard, and multiplying year after year the number of separations between those whom God hath joined together; that this house, therefore, prays his grace, the president, and their lordships of the Upper House, to use their endeavours in parliament to procure the amendment of the said act."

Archdeacon Wordsworth seconded the motion, which was supported by Dr. Jebb, Canon Kennaway, the Rev. J. Fendall, the Rev. Lord A. Hervey, Archdeacon Sandford, the Rev. Sir H. Thompson, &c., and carried unanimously.

Proposed General Synod.

A memorial having been presented at the February session from the Canadian Provincial Synod, requesting this house to assist in procuring a general synod of the Churches of the English communion,

Archdeacon Denison now moved, and the Rev. R. Seymour seconded—"That a committee of the house be appointed to prepare for consideration by the house an address to the president, praying his grace to take such measures as seem to him best for assembling in London a synod of the English communion."

After a long discussion,

The Rev. W. B. Hopkins suggested the following amendment:—"That his grace the president be respectfully requested to direct the appointment of a committee to consider and report upon the address of the Canadian branch of the United Church of England and Ireland, dated at Montreal, 1865."

This was adopted by Archdeacon Denison, and carried unanimously.

CHRISTIAN INTIMACY.

"It came to pass, as they went, that he entered into a certain village; and a certain woman, named Martha, received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—*Luke x., 38-42.*

THE evangelist in our motto throws open a home to our view. We have before us two sisters who both of them knew the Lord, who loved Him and served Him too, each in her own fashion. On the other hand, it is said of Jesus Christ that He "loved Martha, and her sister, and Lazarus." This house at Bethany was one of the favourite resorts of the Saviour; it was thither He retired when He desired a brief season of repose, and to escape from the "multitude that thronged and pressed Him." For Jesus Christ, a man like unto ourselves, required, as we do, intimate relations with other men. Amongst His disciples there were three with whom He was pre-eminently intimate—namely, Peter, James, and John. It was with them that He ascended Mount Tabor; it was they who were permitted to approach nearest during the anguish at Gethsemane; and of these three, it was John more especially who was known as the "disciple whom Jesus loved." The Saviour seemed to have closer sympathies with him, and this home circle at Bethany was the one of all others of which He oftenest deigned to make a part. There are different degrees of closeness in Christian communion; and even if we know a large number of pious families, there will ever be some among them that we peculiarly delight to return to, feeling that we are more fully understood there. But, after all, a true intimacy is a very rare thing. There are certain Christian individualities that do not suit ours; others, again, may meet our taste far more; but the

truth is, that there are a very small number indeed that entirely harmonise with our preferences. The passage brings before us two sisters, united on the one true foundation; yet for all that, between these two sisters there does not exist a perfect spiritual communion. Martha is not thoroughly at her ease with Mary, Mary's character is not the same as Martha's, although this does not prevent them both knowing and loving the Lord. But still, we must admit, there are characters more or less favourable to intimacy: you may spend years with this or that Christian and never advance a step nearer to him, and this because there exists either in him or you some unremoved barrier. Sometimes this barrier consists in outward circumstance, but most frequently the obstacle arises from certain defects of character on one side or the other. We would meditate further on this matter; and in order to this, let us examine more narrowly the spiritual condition of Martha and that of Mary. We see at once that Mary is better fitted for intimacy than Martha; the latter has excellent qualities indeed, but in Mary there is a higher element, which her sister lacks. The Lord himself prefers Mary. He declares this fact plainly when he says, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

This family picture may be looked at from many different points of view, but we shall best adapt it to our particular purpose, by inquiring what it is that prevents Christian intimacy, and what are the conditions essential thereto?

There is a certain restlessness and agitation in the character of Martha. She lacks true calm; and, in order to realise a perfect intimacy, there must be fewer external anxieties, and a greater fund of spiritual experience. Now, what is wanting in many Christians is just that spiritual element, gained from greater nearness to the Lord. Martha

does not know Jesus well enough, and she is not sufficiently anxious to know Him better; she does not remain in silent meditation at His feet; there is too great a variety of objects that influence her. When the soul is not thoroughly given to the Lord, Christian relations will invariably have about them something more or less cold and superficial. The interchange of experience soon becomes exhausted, and conversation often degenerates into mere chit-chat. One must experimentally know the love of Christ for sinners, in order to have the tenderness of heart that intimacy demands. The word of the Lord must have penetrated in many ways and from many sides into the soul, if we are to have spiritual influence, and to be capable of intimate spiritual love. Now, it was not thus that Martha had begun. She threw herself too soon into activity, and we are not to be governed by an activity, but to govern it; which is impossible, unless the Lord has first of all conquered and taken possession of the citadel of the soul. If we draw not near to Him more intimately, we will fall into formalism before we are aware of it. Our thoughts will wander; where our treasure is, our heart will not be; and should any shock come, we will be like a tottering wall and a broken fence. Much power of concentration is needed to be calm and firm in the midst of that multiplicity of cares and vexations which each day brings with it. The lamp is not nourished by the flame; it is nourished by oil which has constantly to be renewed; and thus it is communion of the soul with its God which gives faith and perseverance in trying circumstances. It is this intimate nearness to the Lord which fits us for Christian intimacy, and will cause it to grow and mature. There is indeed a certain amenity of character, a natural affectionateness, an easy address, an insinuating manner, and other qualities of the kind, which seem sufficient to make the friendship of two individuals so endowed an intimate friendship. But "the Lord will not give His glory to

another." None of these qualities can stand in lieu of the eternal Source of love. Such or such a trying situation will arise, and you will see all intimacy that is not the work of God languish, decline, and die. Human life changes and glides away rapidly, and, in order that our Christian friendships should have the character of permanence, we must not only know the Lord, but follow on to know Him.

There is another obstacle that checks intimacy, and that is self-love. How many Christians do we see to whom we dare make no personal observation, who take offence at whatever one says! Their great enemy is this susceptibility. Self-righteousness has an infinite variety of ramifications; but we may always discover its presence by a secret dissatisfaction felt whenever any one touches our conscience, and does not thoroughly approve us. Why is it that there are certain Christians with whom we have no wish to become more intimate? Because, on some occasion or other they have happened to tell us a home truth which we cannot forget. The Lord makes an observation of this kind to Martha; He is not perfectly satisfied with her Christianity. It is true, we know not how Martha received the rebuke; but one thing is certain, you will never have a really intimate friend so long as you cannot accept humiliation. It is a difficult thing, no doubt, to do so, more especially if our good, our best intentions appear to be misconstrued. Martha believes that she is laboring for the Lord, and instead of praising, her Lord blames her! This is by no means an uncommon case. We are occupied in Christian undertakings; perhaps we excite nothing but discontent. We are not aware that these undertakings, praiseworthy in themselves, may but be a disguise for self-seeking and self-importance on our part. We have not probed our own heart sufficiently to know it, and if some one reveals the truth to us, we are at once offended. Take two Christian friends, who hold pre-eminently to their own personal

dignity and worth: there will be a hopeless divergency between them—there will never be a genuine union. The Bible tells them: "Let the same mind be in you that was also in Christ Jesus." He pleased not Himself; he humbled Himself. Let us consider Him that endureth such contradiction of sinners against Himself, and who has declared to us that "whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." The domain of humility is also the domain of love and Christian intimacy. We will pass safely over many occasions of stumbling and offence, when we have learnt to forget self and to "put on the Lord Jesus Christ" in the persons of our brethren.

But there is still another obstacle to the affectionate intimacy we treat of, and it is the little taste that we have for the word of the Lord. While Jesus Christ is speaking to Mary, Martha does not listen, but is "careful and troubled about many things." We do not say that Martha's anxieties and instructions were worldly ones; but Christian distractions are distractions still. The heart, though given to God, is still so full of many things! How do we employ the moments when the Lord speaks to us, when His word lies open before us, and ought to pierce to the dividing of the joints and marrow? What wandering thoughts! what heaviness of ears and heart! how little sometimes remains of a chapter when we read it in the morning and try at evening to recall the use we have made of it during the day. "When I called," said the Lord, "there was none that answered." Can "a maid forget her ornaments, or a bride her attire? yet my people hath forgotten me days without number." This spiritual torpor has sadder consequences than we suppose. With a heart so lethargic and dull, how can we throw ourselves into the situation of others? Yet this sympathy is an essential condition of intimacy. Unmoved and indifferent when the word of the Lord is searching our spirit, will we be less so

when a Christian friend seeks to pour out his heart to us? When divine interests are comparatively little valued, human interests will be still less so; intimate relations become a burden, a trouble, when the Scriptures have not their free course and do not direct the life. Let us be careful indeed, but careful to hear the Lord, for the unction that causes to know all things flows from the lips of Jesus. Let us not be troubled about many things before we have secured the one thing needful. The word of God brings this one thing to our remembrance: "Thy testimonies," says the Psalmist, "are my delights and my counsellors."

These are some of the hindrances to Christian intimacy; but what are the conditions most favourable to it? Were we to examine the spiritual state of Mary as we have attempted to do that of Martha, we should find that Mary is one who has prayed much, loved much, and suffered much. If we see two Christians who meet upon the common ground of this threefold experience, we may conclude that they will be intimate friends; they have all the qualifications for becoming so.

We say that Mary's was a soul that prayed much.

Prayer expands the soul and develops spirituality. To pray much implies something higher than reflecting much or learning much. Mary is a woman of prayer, and true light comes from God.

To outward appearance, perhaps, Mary may do little; but those who understand her feel that she does much, that she does more than Martha. Let us not confound the passive attitude of Mary with the inaction of a merely contemplative life. Does a soul that turns to the Lord to receive of His fulness, grace for grace, do nothing, then? Must we always be using hands or feet before we can say we act? Prayer is action, perhaps the most important of all action. It is prayer that directs life, watches our movements, discovers to us our enemies, repairs our breaches,

strengthens the things that were ready to die. Such is the activity of Mary—such is the first condition of true intimacy. We see that Mary carries on this sacred work beneath her own roof; that she is there during the hours when Jesus Christ himself deigns to speak to her. She does not throw off her temporal duties. She remains in the world, because she wishes to be as leaven in that world. But it is at the feet of Jesus that she seeks for the instruction of wisdom; and without Him she can do nothing; and she feels the need to keep reminding Him of this.

Mary's stationary attitude at her Lord's feet typifies that spiritual persistency which holds Him fast till He has heard and granted our petition. The Scripture bids us "sanctify the Lord God in our hearts." This is what Mary does, and she will reap the benefit of it for herself and for others. Give her some work to do on the morrow—from the success of all that she undertakes you will see that she has prayed. Bring her into contact with an unamiable character—she will have bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Introduce her into a Christian family—she will soon have intimate relations with its members. A life of prayer is a magnet which attracts the most rebellious; they are constrained to say to themselves: "If God be for him, who can be against him?"

But Mary's is a soul which loves much. This is the second condition essential to true intimacy. What is it to love? It might be defined as the knowing how to give ourselves away. Love is self-sacrifice, and hence the love of Jesus is the model love. He laid down His life for us; everything is comprehended in this; and those who have overcome by the blood of the Lamb, and by the word of His testimony, are those who have not counted their lives dear unto themselves. At first sight, love seems the most natural of all things: is not love the life of God—of that God who is love? But when we ourselves

try to love, we meet with "gates of brass and bars of iron." The self-surrender, self renunciation requisite offend us. Let us kill our own selfishness; it is only at that price that we will be able to love. There are two kinds of selfishness—the one coarse, the other refined. When we have crucified the first, we may still have to contend with the second. It is this selfishness that conceals itself in our natural affections. We love, but on condition that we are loved in return. We go to see a sick person, but this sick person must be interesting. We are willing to rise at midnight to open to a friend, but this is in order that he may let us sleep in peace afterwards. We forgive seven times, that we may have the right to say, Is not that enough? The Pharisees did as much, but at the feet of Jesus we learn other lessons. Mary is learning there that charity "which faileth not, which beareth all things, believeth all things, hopeth all things, endureth all things." Nothing short of this will suffice for true intimacy. Alas, how much misery is there in those private relations which are only superficially Christian! The fact is, there is as yet no real love—only the desire to be loved. Mary, on the contrary, desires to receive from the Lord that gift of perfect love which seeks no other wages than to go on loving more and more.

But Mary had suffered much. Suffering is the complement of faith. "Unto you it is given," says St. Paul to the Philippians, "in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Suffering renders the heart soft and tender, and takes away all its natural haughtiness. From a first conversation one can easily discover whether a person is acquainted with suffering, whether the spirit has undergone that divine husbandry. Deep sympathy must spring from that intense pity which throbs in a heart taught of God. The more we have ourselves felt His chastening hand, the more ready are we to stretch out our hand to those who are also in the furnace of affliction.

There is a blessing even in external sufferings. A man who has had losses, trials, is more approachable, more open to serious impressions, more ripe for intimate relations with his brother man. But sufferings from without are not sufficient; the most salutary of all are those that spring from within. It is the common experience of sin and deliverance that most cements Christian intimacy. Bring two broken and contrite hearts together, two sinners who thoroughly know themselves, and have sounded their own nature to its depths, and there will be there an intimacy the most solid and abiding of all. There is a communion of spiritual poverty; there will be also a communion of love and of prayer. Martha will be thoroughly at home with Mary, and Mary will no longer hold back anything from Martha. Each will show himself as he is, for there is no longer any fond illusion of self-love to be spared; each will esteem others better than himself. If such intimacy is rare, it is because a deep sense of sin is rare also. We speak of it indeed, but we have not experienced it, or else we have left the crucible of the Holy Spirit before our dross was thoroughly purged away.

And now pass in review our circle of Christian acquaintance. Have we a single friend? Do we ourselves deserve to be called by so high a name? There are places where one finds indeed many Christian families; we meet, we pray together, we join in divers undertakings; but for all that, soul does not draw near to soul. The second evening is like the first, the third like the second; the heart makes no progress towards warmer and fuller sympathy. Oh! why should not Christians try to become more to each other? Our life is so short, and true intimacy is so blessed a thing! We feel the need of it, and yet we do not attain thereto. But the hindrances are, as we cannot too often repeat to ourselves, that we have not as yet prayed enough, loved enough, suffered enough. If we grow in all these particulars, we

will have happier relations; we will find fresh treasures in our Christian friendships; our communications will be more direct, more varied, more intimate; in that interchange of life and experience, each will enrich and be enriched, will gain and give strength; we will discover how far aloof we have hitherto stood, and how the assembly of the saints is also the "edification of the body of Christ." At the best, however, these earthly intimacies must have their defects. This is as it should be. There are feelings which are only for the Lord, transports of love and confidence which can no longer be bestowed on any creature. And when we find ourselves alone once more with Him, even after our happiest hours of human intercourse, we will exclaim afresh, "Who is like unto thee! As the hart panteth after the waterbrooks, so longeth my soul after God!" "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

CHURCH MEMBERSHIP.

What is Church Membership?
 "We conjure you to be members of the Church, not in form and fashion only, but in spirit and in truth. All of you baptised within her pale, were signed with the sign of the Cross, in token that you should not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto your lives' end."

Are you, then, true to the Captain of your salvation? Are you staunch to the standard under which you were enrolled? Are you fighting with Christ, or against Christ? Are you striving for eternal life, or are you yielding to the wicked one, and

being led captive to eternal death? Remember, you cannot perish heathens—that alternative is not left you; if you perish you must perish Christians, and the doom of a Christian that perishes, O, how fearfully will it transcend the doom of him who perishes without the Cross on his brow, and without the water of regeneration upon his face! Never forget that it is not the being an adherent of one branch of the visible Church or of another—it is not the holding certain tenets or rejecting, the contending for certain forms or contending against them, that will hold you acquitted or condemned in the great day; no, you will be acquitted or condemned of whatever sect, or creed, or denomination you may have been—you will be acquitted or condemned as you are found “in Christ” or “out of Christ”; as you are found washed in the blood, and robed in the righteousness, and renewed in the image of the Lamb, or as you are found with the dark sign of Satan on your brow, and the loathsome likeness of Satan in your spirit. O may you be found beneath the shelter of the Cross when the tempest of wrath shall arise, and the day of vengeance shall come. God grant that you may be living, sanctified, saved members of the Church of England; that you may love her, but infinitely more love her Lord. See that you embrace the whole spiritual Church with your hearts—love all the members of that Church, however you may differ from some of them, for in essentials you are one, though in circumstantials you feel compelled, conscientiously, firmly, fearlessly to differ.”—*Rev. H. Stowell.*

QUEEN VICTORIA AND THE BIBLE.

An African Prince once sent costly gifts to Queen Victoria, requesting her in return to tell him the secret of England's greatness. The Queen gave the Ambassador a beautifully bound copy of the Bible, and said: “Tell the Prince that this is the secret of England's greatness.”

Rich gifts were borne from o'er the wave,
Where Afric's summer smiles;
A treasure rare the monarch gave,
The Queen of Britain's Isles.

He saw the stately palace walls,
With pictured beauty rare,
And stood within the royal halls,
A wondering stranger there.

“Oh, tell me how our wealth may change
To splendors such as these,
And I will bear the secret strange
To lands beyond the seas.

“Our skies are fair—our mountain streams
In golden ripples flow;
Oh, bright the crystal current gleams
When diamonds flash below!

“The sea-breeze wins a breath of balm
In summer's sultry hours,
When sweeping o'er the fragrant palm,
Or floating 'mid the flowers—

“The cocoa shadows where we rest—
The acacia and the vine—
Oh, why is not our land as blest
As this fair realm of thine!”

She counted not her armies o'er,
Who, proud her rule to own,
The English flag in triumph bore
To honor and renown:

Nor her proud ships, whose spreading sails
Swept ocean's farthest foam,
While Southern winds and Northern gales
Were waiting treasures home:—

She had a volume richly bound
Its golden clasps between,
And thought not of the wealth around
That shone for England's Queen.

“Take this: these precious leaves unfold,
And find what gems are there;
There's wealth beyond the purest gold
Within its pages fair.

“'Tis this makes blest our English homes,
Where peace and quiet reign;
This is the star to him who roams
Upon the land or main.

“This is the secret of our fame:
To praise the King of kings—
Adoring His most holy name,
Our land its homage brings.

“'Tis He 'that gives the wealth we win,
This Word that makes us free—
Our life and blessing it hath been—
Thus may it be to thee.”

DIOCESE OF MONTREAL.

As announced in the May number of *The Church of Old England*, the Most Reverend the Metropolitan, accompanied by the Rev. Canon Loosemore, the Bishop's Examining Chaplain, and F. D. Fulford, Esq., his Lordship's Secretary, visited St. Andrews for the purpose of holding a General Ordination in the Parish Church, on the 27th May, Trinity Sunday.

Five candidates for Priest's Orders, and one for Deacon's, attended at the Rectory of the Rural Dean, the Rev. R. Lonsdell, for three days previous, to undergo the examination required. The following were ordained Priests :

Rev. Percy W. Smith, of St. Augustine's College, Missionary at Eardley.

Rev. J. Douglas Borthwick, Incumbent of St. Mary's, Hochelaga, and Chaplain to the Jail.

Rev. A. C. Taylor, Missionary at the Gore.

Rev. Joseph Merrick, Missionary at Mille Isle and Morin.

Rev. C. J. Kaapcke, Missionary in the Township of Bowman and parts adjacent, and to the Germans in the Deanery of St. Andrews.

John Rollit, formerly student at Bishop's College, Lennoxville, and for the last year acting as Catechist at Thorne, was ordained Deacon, and is licensed as Missionary at Thorne.

Although the weather was unpropitious, the Parish Church was well filled with a very orderly and attentive congregation. After Morning Prayer, said by the Rev. the Rural Dean, the Most Reverend the Metropolitan preached a most impressive

and appropriate sermon, addressed chiefly to the candidates, on the duties, privileges, and responsibilities of the Ministry, from 2nd Chronicles xxix., 11,—“My sons, be not now negligent : for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense.”

After the sermon the Ordination Service commenced, the candidates being presented by the Rev. Canon Loosemore ; the Rural Dean and Rev. A. C. Nesbitt assisting also in the laying on of hands. The congregation were most attentive throughout the whole of the service, and were evidently impressed with the solemnity of the occasion.

The Church people of St. Andrews most kindly and hospitably entertained the Bishop and Clergy during their visit to this pretty part of the country, the Rural Dean setting a good example of hospitality.

On Monday the Bishop proceeded with Rev. Canon Loosemore and the Rural Dean to Como, where they remained the night under the hospitable roof of Capt. R. W. Shepherd.

On Tuesday morning a procession was formed, consisting of the Lord Bishop, the Rev. Canon Loosemore, Rev. Rural Dean, and the Incumbent, the Rev. James Pyke, and marched, accompanied with banners, to the spot where a Church is about to be erected for the use of Church members residing about three miles from the Parish Church of St. James at Vaudreuil, of which the Rev. James Pyke is the Incumbent. After the prescribed Prayers were said by the Rev. Rural Dean, and Rev. J. Pyke, the Lord Bishop proceeded to

lay the corner stone with the accustomed ceremonies; after which the 100th Psalm was sung, when the Bishop delivered an address very appropriate to the occasion, in which allusion was made to the circumstance of the Rev. Canon Hawkins having been present at the Consecration of St. James Church in the upper part of the parish about 18 years ago, an event communicated to the present Bishop before his Lordship was aware he would be consecrated to the See of Montreal. The present Rector has been in charge of the Parish for 25 years, and well recollects the Very Rev. the Dean laying the foundation stone of the Parish Church about 20 years ago.

The concluding Prayers were said by the Rev. Canon Loosemore, and the Benediction having been pronounced by the Lord Bishop, the procession returned to the house of Capt. Shepherd. The weather, which had been previously threatening, most propitiously cleared off, and the sun shone promisingly on the Bishop's act. His Lordship returned to Montreal the same day.

CONFIRMATION.

The Lord Bishop of this Diocese left Montreal on Monday morning, the 4th instant, for the purpose of holding Confirmations at New Glasgow and Kilkenny. These places were not visited during the general course of Confirmation held last year, as there was at the time no clergyman officiating there. His Lordship was accompanied by the Rev. Canon Bond, the Rural Dean of this district, who assisted in the services at New Glasgow, on Monday afternoon at four o'clock, and at Kilkenny on Tuesday morning at ten. The weather was most unpropitious, hard rain

falling on both days, and the roads were in a bad state. However, very tolerable congregations attended at both places, and only one of the expected candidates failed to appear. The Rev. A. Shand, the clergyman now in charge of this mission, presented:

	Males.	Females.	Total.
At New Glasgow	4	3	7
At Kilkenny.	15	7	22
	19	10	29

The Bishop and Canon Bond were most kindly entertained at the house of Mr. J. Guin, of New Glasgow. Many of the residents in the neighbourhood came to see them in the evening after their arrival, and were anxious to hear some account of what was going on respecting the Fenians, and expressed their great regret that no Volunteer Company had been organized for New Glasgow and Kilkenny, assuring them that there were numbers of true and loyal men living in their back districts, who only wanted to be brought together by some one willing and able to make the necessary arrangements. His Lordship returned to Montreal on Tuesday evening, reaching home about 11 o'clock p.m.

CORRESPONDENCE.

To the Editor of the Church of Old England.

DEAR SIR,—Your second number contains a letter signed "Laius," copied from the *Echo*. That writer imputes all the "troubles and anxieties" of the Canadian Church to her "rejection of the supremacy of the Crown, that fundamental principle of English law, which is the safeguard alike of the Church of England, and of the whole fabric of the British Constitution." I have lived in Canada for the last twenty-five years, have been present at the most important Synods held in Upper Canada, and have read carefully the proceedings of all, but I never heard or read a word about the rejection of the supremacy of the Crown by the Church

in this Province. Can you, Mr. Editor, or any of your correspondents, tell me when it has been done? My own opinion is, that most of the troubles and anxieties to which "Laicus" refers, had their origin in the violation of another fundamental principle of the British Constitution, namely, the union of Church and State.

Now the severing of this union, and the confiscation of the Church's patrimony,—the Clergy Reserves,—was not the work of the Church, but of Parliament. But the change from an established to a disestablished Church, compelled many other changes. One of the first changes was, that the salaries of our Bishops had to be raised by the voluntary contributions of the members of the Church, instead of royal gift or parliamentary grant. A consequence of this change was, that those who supplied the salary, claimed to elect the Bishop. I believe the funds could never have been raised had not this right been conceded. I believe I, for one, should not have given quarter of what I did give, but for this understanding. It would, therefore, be a shameful breach of faith were the Crown to appoint a Bishop here without his previous election by his Diocese. As for the supremacy of the Crown, it is amply secured by the provision that the Bishop elect cannot be consecrated till nominated by the Queen. Even in England the form of an election is still gone through, though it is no longer free.

Before the Norman Conquest the Bishops were chosen by the Chapters of the Cathedrals. This freedom of election appears sometimes to have been invaded by the conqueror and his immediate successors, but was restored by King John in Magna Charta.

"Laicus" appears to confound the constitutional and legal supremacy of the Crown, with the unconstitutional headship assumed by King Henry VIII and Edward VI. The title of Supreme Head of the Church of England, so far as it is permitted by the law of Christ, was wrung from Convocation by fraud

and violence by the former of those kings. And his successor had it with a slight variation.

But it was granted only for life to either of them. It therefore lapsed completely with the death of Edward VI. But this is not all. Queen Mary was not satisfied with the death of the title. By 1st Philip and Mary, chap. 8, she had it publicly buried. Queen Elizabeth did not revive it, but substituted the Supreme Governor in its place. Now it was by virtue of his headship that Henry VIII. claimed to trample upon the rights of the Church in this matter, and to compel the Chapters of Cathedrals, on pain of a *prae munire*, to elect his nominees. Yet he did not go so far as "Laicus" does. He allowed the form of election to remain, though he removed the reality. But "Laicus" would not leave even the poor shadow of an election. He would have Her Gracious Majesty invade the Constitution, and violate the rights of this poor Church by a despotic appointment of Bishops.

And is this the time to talk of restoring an ecclesiastical headship to the Crown, when even its rightful and constitutional supremacy is every day degenerating into the supremacy of a parliament no longer consisting exclusively of Churchmen, nor even necessarily of Christians of any kind?

I have already written more than I intended; but before I conclude I must express my very great doubt whether the despotic appointments of bishops in every civilized country in the world has proved to be one of the best safeguards of civil liberty, and the only effectual barrier against the encroachments of ecclesiastical despotism. Have not the Synods of the Church in the United States proved as effectual a safeguard; and how many of those civilized countries to which "Laicus" refers are without an established Church? Of what voluntary Church does any king or queen appoint the Bishops, except the English Colonial Churches? Even in established Churches I doubt if Bishops are ge-

nerally appointed in the way "Laicus" wishes, and I am sure that wherever the primitive practice of electing Bishops has been suppressed, neither civil nor religious liberty has been a gainer. But however this may be, it is fallacious to argue from the case of an established Church to that of an unestablished one. I suppose there is no free and open election of the Romish Bishops in Ireland, and their consecration takes place at the command of the Pope, who is a Temporal Prince as well as a Bishop. But are they less despotic than the Bishops of the Reformed Church in Canada or the United States?

If they are not, then "Laicus" himself must admit that there is no such virtue in the nomination by an individual person, whether Prince or Bishop, as he seems to ascribe to it.

Another instance may be seen in the case of Dr. Colenso.

He was appointed by the Crown, yet without the consent of clergy or laity, by the authority of an heretical committee of Privy Council, he seizes the Cathedral of the Diocese of Natal, sets at nought the rights of the Church and Churchmen, and claims a salary voluntarily raised by Christians for the propagation of Christianity, to enable him to destroy and overturn it.

If Colonial Churchmen were to reinvest the nomination of their Bishops in the Crown, what security could they have against the imposition of other Colensos upon them?

As to "Laicus's" remarks about the Bishop of Montreal, I have only to say that he was appointed before the Crown gave its assent to the secularization of the Clergy Reserves.

The Church in Canada was then an Established Church, and had no Synods through which she might express her wishes. There was no practical grievance, therefore, in his appointment. Now the Church is disestablished, and at the same time has a complete organization by which she is able to elect her Bishops. Being a voluntary Church, the Crown has no pretext for interfering;

and being competent to fill vacancies the Church does not want its interference. As a proof of her loyalty, however, and as an acknowledgment of the royal supremacy, she does not consecrate her Bishops elect without the nomination of the Crown. As to the sneer against the indigenous Canadian clergy, I have this to say. It seems only fair play that where the endowments are raised, the candidates should be found; and I hope the same mistake will not be made in Canada that was made in Ireland.

For three hundred years the indigenous clergy were pretty generally kept in the ranks and Englishmen promoted to the Episcopate. The consequence has been, that the Reformed Church of Ireland became an exotic, and that of Rome has come to be considered indigenous.

Ireland, from being the most impatient of the Roman yoke, hugs her chains more complacently than any nation in Europe. An example the converse of this is found in those Dioceses of the United States where the clergy soonest became indigenous. There the Church took deepest root, there she has grown strongest, and there she is able most effectually to diffuse the blessings of evangelical truths and apostolic order. Among the educated young men of Canada there is growing up a strong and a proud feeling of nationality. It will not be wise for the Church to set herself in opposition to it; otherwise she may find in her day of need those whom she might have had for affectionate and able advocates, promoters of her interests, ornaments of her teaching and discipline, embittered and hostile to her. As Britons, the Churchmen of Canada have never thought of refusing Bishops from home. But they will soon begin to think that native born Canadians should not be excluded from all prospect of promotion to the Episcopate. Whether the Diocese of Toronto thinks so now or not, I cannot tell, but I am sure it would be for the future advantage of the Church if it did.

At all events, I hope it will not commit so suicidal an act as giving the appointment of its Coadjutor Bishop to Earl Russell. I hope it will not throw away the precious privilege which the Providence of God has committed to it, because it finds some difficulty in the exercise of it. "Laicus" withholds his sympathy till they vest the appointment in the Crown, and acknowledge themselves incompetent to exercise the rights and discharge the duties of a Synod of Churchmen. Rome, too, no doubt, withholds her sympathy, till they renounce the Reformation, and acknowledge the claims of the Pope. Let them carefully study Bingham's chapters on the Election of Bishops, &c., and then, with sincere and honest hearts, and under the guidance of the Holy Spirit, choose the man they think most likely to serve Christ and His Church most faithfully and effectually. Then they will find that the sympathy of the advocates of a lay Pope is of as little consequence to them as that of the followers of a clerical one. It is not long since our cousins on the other side of the St. Lawrence were inviting us to refuge under the stars and stripes from the troubles which were then threatening us. But those troubles have disappeared, and we still remain subjects of Queen Victoria, and long may we continue so. We did not allow a cowardly dread of the Fenians, a fear of possible troubles, to drive us into the certain burthens of American taxation. Let not then the petty difficulties of their present position drive the Churchmen of the Diocese of Toronto to share the more appalling dangers which threaten the Church in the Mother Country, when her impending disestablishment finds her unprepared with free Synods, or any other organization to carry on the succession of her apostolic ministry, and the work of her Heavenly Head and Master.

J. J.

TO CORRESPONDENTS.—Several interesting communications are unavoidably crowded out of this number.

CHOLERA IN CANADA IN 1832 and 1834.

By JOSEPH WORKMAN, M. D., Medical Superintendent
Provincial Lunatic Asylum, Toronto, C.W.

IN the April number of the *Medical Journal* the following statements are found, (copied also in the May number of *The Church of Old England*.)

"Cholera in 1832 appeared in Quebec early in the month of June, and almost simultaneously—we believe it was a few hours after—it broke out in the Barracks in Montreal. No personal communication had occurred between the two cities. In 1834 it appeared in Québec, Montreal, and Toronto on the same day."

As the above statements are most inaccurate, I must beg permission to correct them: and as I was an eyewitness of the two epidemics of 1832 and 1834, and at the time made notes of their progress, the accuracy of which I am certain is beyond question, I trust the readers of the *Journal* will believe that my only object is the correction of an historical error.

I adopted "*Asiatic Cholera*," as the subject of my "*Inaugural Dissertation*," for the degree of Doctor of Medicine and Surgery, from the *University of McGill College*, in May, 1835; and as the prescribed number of printed copies was presented by me to the Registrar of the University, no doubt my thesis is to be found in the University Library. As I cannot more succinctly present the details than by a literal quotation from this pamphlet, I proceed to transcribe them, from the foot of 8th page onward—viz.:

"Towards the South" (from Russia) "we follow cholera into Berlin in August (1831), and into Vienna in September. In October it shewed itself in Hamburg; and while all England was in a state of trepidation and wasting useful time in discussing measures to prevent its entrance, the disease unexpectedly shewed itself in Sunderland. From this place it

spread in various directions, and before the close of the winter, it had showed itself in all the principal towns of Great Britain.

“In the spring of 1832 it was prevalent in Dublin. In the beginning of April, a vessel named the *Carricks* sailed from Dublin, with 167 emigrants. Ten days after sailing, one death took place, and during the succeeding fifteen days, thirty-nine more were added to this one. From this time up to the arrival of the vessel at *Grosse Isle*, the quarantine station below Quebec, only five deaths more occurred. The captain reported to the boarding officer ‘forty-four deaths by some *unknown* disease.’ Whatever, at that time, may have been the general opinion, as to the real nature of this ‘*unknown disease*,’ no one now thinks of questioning its identity with Asiatic cholera. We have had, since that time, but too many instances, perfectly similar to this, of the appearance of cholera amongst emigrants on board of vessels bound to Quebec; and the awful havoc committed by it, in several of them, has been such as to excite the sympathy of the most heartless. The *Carricks* arrived at *Grosse Isle* on the 3rd of June, and while the vessel was lying there, a female passenger died, after three hours’ illness. On the 7th of June a sailor died of cholera in a boarding house in Quebec, and on that evening the steamboat *Voyageur*—left Quebec for Montreal; but in consequence of being *overloaded* with emigrants, the captain was obliged to put back and to disembark a number of them. Several of the disembarked emigrants were very soon after seized with cholera. The boat proceeded on her way to Montreal, but before arriving at Three Rivers, an emigrant named Kerr, was taken ill, and died before the vessel came into the port of Montreal. Another emigrant named McKee had been seized on the afternoon of the same day (June 9th); he

was carried from the boat into a tavern near the wharf.

“The dead body of Kerr was exposed to the public gaze during the next day, Sunday 10th, and was visited by great numbers, from mere curiosity. Many persons also went into the tavern to see McKee,—among others a soldier—from the Barracks, in which place cholera appeared that night, and this soldier was amongst its first victims.”

[*Note*.—It was stiffly affirmed at the time that neither this soldier, nor any other soldier of the 15th regiment, then in Montreal, had any connexion with the cholera case at the wharf. After very careful investigation, I discovered the inaccuracy of this assertion; and many years after, Dr. Dewson, now resident at Windsor, and then a student under Dr. Barclay, surgeon of the 15th, assured me that the first soldier who died of cholera in the Montreal barracks, visited the emigrant McKee in the tavern, and assisted in rubbing his body. Truth is sometimes very hard to be reached.]

“On the night of Sunday, several cases occurred in various parts of the town. In several of them communication with the first case could be traced, but in others no direct connexion could be discovered. On the 11th several other cases occurred, and a continued increase of cases took place until the 19th, when the malady had attained its acme. From Montreal we can trace the disease along the grand travelling routes to the West and South. It appeared at Lachine on the 11th, amongst emigrants on their way to Upper Canada; on the 13th it had arrived at the Cascades—the first case was a person newly arrived from Montreal.”

[*Note*.—This person died at the Coteau du Lac. He was a clergyman, and the father of the wife of one of our present Superior Judges in Western Canada.]

“On the same day, a boatman,

direct from Montreal, died of cholera at Cornwall. On the 16th it was at Prescott; the first cases were amongst persons just arrived from Montreal. On the 18th, a boatman from Montreal died of cholera at Brockville. On the 20th it was brought into Kingston. On the 21st the first decided cases occurred at York, now Toronto."

[*Note*.—One of the first, if not the very first of the cases in York, was that of Mr. Filgiano, a merchant tailor of Montreal, who left Montreal in order to escape the disease.]

"On the 22nd, a vessel from Kingston, called the *Massassauga Chief*, loaded with emigrants, arrived in the river, at Niagara; but on account of there being several cases of cholera on board, the vessel was not allowed to come into port. Cholera did not at that time show itself in Niagara.

"Having thus followed the disease sufficiently far to the West, we may next trace it from Montreal towards the South. On account of the obstacles offered to emigrants on the American frontiers, the progress of the disease, in this direction, was neither so regular nor so rapid as we have seen it in passing up the St. Lawrence, in which direction it possessed every facility for its transmission. We find it in Laprairie on the 12th of June, and in St. Johns about the 14th. In several places on the frontiers straggling cases occurred; but, whether from the difficulty of telling truth, or that of ascertaining it, the accounts given by the various papers of its appearance along the grand southern thoroughfare, were of so confused and contradictory a nature, that it is absolutely impossible to follow the disease in this course with any degree of satisfaction. We find it reported in New York, July 4th; but some cases are said to have been observed previous to this date. The first case in Philadelphia, is stated by some to have occurred on the 5th of July; but as

a second case did not occur until the 14th, we have strong grounds for rejecting the reality of that on 5th. *

* * * * *

"In Montreal it continued to rage with terrific violence till the end of June. In the beginning of July it remitted its violence.

"But before the middle of the month it assumed renewed vigour. Hitherto its victims had principally been from amongst the poor; but its devastations now extended beyond the habitations of the indigent.

"The total number of deaths in Montreal, from the breaking out to the termination of the disease, was upwards of 3000." (The population was then but little over 30,000.)

[*Note*.—One of the worst days the number of interments was 168. In walking down from the mountain between the street leading into the St. Antoine suburbs, from the *Cleg-horn* or *Burnside* farm, and the haymarket, I met seven funerals, each of which did not number more than two or three attendants.]

CHOLERA OF 1834.

"During the months of June and July, 1834, some vessels that had cholera amongst the passengers during the passage, arrived at Grosse Isle. On the 11th of June a case occurred at this station. The official reports did not mention this fact. On the 6th of July, several cases occurred at Quebec. On the 11th, two emigrants, ill of cholera, were carried from the steamboat at Montreal to the cholera shed. On the 12th several cases occurred amongst the residents, and on each succeeding day there was a gradual increase. In about three weeks the disease was at the worst; the deaths being about seventy *per diem*. The total number of deaths was about 1,200. In its progress this year from Montreal, the disease deviated little from the laws which it observed in 1832, except that its close adherence to emigrants

proved still more incontestably the agency by which it is transmitted from country to country."

The preceding observations were written by me thirty-one years ago from notes taken down during the transpirance of the calamitous occurrences detailed, and while yet all was fresh in my remembrance. My thesis was submitted to the scrutiny of the medical faculty of McGill College, and the lamented and highly gifted Professor Robertson bestowed very close attention on its contents. Neither he nor any other member of the faculty controverted its historical statements, and they were cognizant of all the facts. Very few of the present medical practitioners of Montreal were then on the stage of professional life. Dr. Hall, Dr. David, and several others were, I think, fellow-students in 1832. Dr. Sutherland, had hardly commenced his studies. Dr. Campbell arrived from Scotland, I believe, shortly before.

I am certain that the events strictly accorded with my statements of them.

Toronto, 7th May, 1866.

The Bishop of Exeter has just entered his eighty-ninth year, having been born at Bridgewater on May 6, 1778. He is believed to be the oldest graduate of Oxford now living, having taken his B.A. degree in June, 1795.

A confirmation took place on Monday afternoon, June 11, in Christ Church Cathedral, when a large number of young persons of both sexes ratified in person their baptismal vows.

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PROF. SPINNEY

PROPRIETOR OF THE

ELECTRO-MEDICAL INSTITUTE,

takes this opportunity of returning his sincere thanks to the inhabitants of Montreal and its vicinity for the very great support he has received, and to inform them, that on account of his immense practice, and at the earnest request of a large number of his patients, it is his intention to remain in Montreal, for which purpose he has taken the elegant suite of Offices, No.

181 GREAT ST. JAMES STREET, MONTREAL.

The annexed are a few of the many letters received, and therefore he ventures to hope that no one can doubt as to the great value of his premonitory method of treatment. See advertisements, bills and books.

To the Editor of the EVENING TELEGRAPH :

Montreal, Feb. 6th, 1866.

SIR,—I should feel very much obliged if you would please insert this letter in your valuable columns, as I consider it a duty incumbent on me, in fact it is a duty I owe to my fellow sufferers to make known the following truths, viz: That I had suffered for years from a severe Spasmodic Asthma, and such has been my sufferings that I could not get any rest by night or day; for years I suffered in this way, and tried many of the physicians of Montreal without obtaining any relief whatever, and as a last resource (for life is sweet) I was advised to place myself under the treatment of Professor A. B. Spinney, of 181 Great St. James Street, of this city. Wonderful as it may appear, (and it is with heartfelt gratitude I acknowledge it,) I had not been under the Professor's treatment a fortnight, when I found myself so much better that I not only sleep well, but am perfectly able to attend to my business without suffering, which I had not been able to do for years. And I feel perfectly convinced that (God willing) under his treatment I shall have restored to me that inestimable blessing perfect health, and I honestly advise all who suffer to consult Professor Spinney, to whom I tender my heartfelt gratitude.

I am, sir, your obedient servant,

L. N. A. RICHOT,

Of the firm of Malo & Richot, Merchant Tailors, 258 Notre Dame Street, Montreal.

For Dizziness in the Head, Consult Prof. Spinney.

To PROFESSOR SPINNEY :

Montreal, Feb. 15, 1866.

DEAR SIR: Allow me to return you my sincere thanks for the very great benefit I have received under your treatment (after having tried many of the medical men here without obtaining any relief whatever.) Yes, doctor, for seventeen years I suffered from a severe pain in my left side, together with a most painful and troublesome cough, and when I called upon you I was suffering from ulceration of the left lung, and I therefore beg to say for the benefit of all who suffer, that after having been under your treatment less than ten days, the pain in my side had quite left me, and now I am happy to say that after two months I am quite well, and that my lungs are as sound as they ever were. Please therefore accept my own and my family's sincere thanks.

I remain, dear doctor, your obedient servant,

JAMES HERBERT,

(At Messrs. Gillespie, Moffatt & Co.'s, St. Paul Street, Montreal.)

FOR PALPITATION OF THE HEART, WITH PAINS IN THE SIDE, CONSULT PROF. SPINNEY.

To the Editor of the EVENING TELEGRAPH :

Montreal, February 25, 1866.

SIR,—Will you kindly insert this letter in your very excellent paper, for the benefit of all who may suffer from the same diseases I had for the last three years, viz: severe disease of the liver, indigestion, dizziness in the head, constant pain in the back and side, together with general lassitude. I tried many medical men here, and all to no purpose. I had suffered fearfully; in fact had become a misery to myself. Now, sir, I am delighted to say, that I was fortunate enough to place myself under the treatment of Professor Spinney; and I candidly acknowledge that after seven weeks' treatment, I am a new man, enjoying good health and spirits. Any one is at perfect liberty to call upon me, and I shall be happy to confirm verbally what I have written here. So tendering the Doctor my very sincere thanks publicly, and hoping you will publish this letter, I remain, sir, yours very truly,

WILLIAM DELPHY, Tinsmith.

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