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NOVA SCOTIA

Church Chronicle.

VOL. I.

WINDSOR, AUGUST, 1865.

No. 2.

"Ad profectum sacrosanctæ matris ecclesiæ et studii."

WE beg leave to tender our grateful acknowledgements to our numerous friends, who have expressed their approbation of our first number. Of the large number of copies which we issued, and which we directed to all parts of the Province, with the request that those who did not wish to become subscribers would return them, about *twenty-four* have been sent back. Such a hearty reception will stimulate us to endeavor to make the Church Chronicle worthy of the patronage already shewn it. Our arrangements are now in a tolerably complete state, and we trust to be able to make our summary of news, which will be almost exclusively ecclesiastical, comprehensive as well as interesting. We must repeat the invitation to our friends to send to us accounts of all matters of general interest, such as meetings of the Diocesan Church Society, building or enlarging of Churches, &c., &c. We shall be happy to receive communications on all matters connected with the welfare of the Church, reserving, of course, to ourselves a discretionary power as to their publication in our columns.

We need hardly remind our readers that our periodical cannot be supported without funds, and we must therefore request them to forward the amount of their subscription to Miss M. J. Katzmann, at the Provincial Bookstore, Halifax, as soon as possible. We may add that those who wish it can pay their subscription in postage stamps.

For the convenience of our subscribers in P. E. Island, we have arranged with Mr. Hubbard to receive subscriptions to the N. S. Church Chronicle.

THE CONDITION OF THE CHURCH IN NOVA SCOTIA.

IN our July number we endeavoured to give an account of the condition of the Church in Nova Scotia, with especial reference to its numbers and geographical position, if we may be allowed the expression. It must have been felt by all who gave any consideration to the statistics then given that, in spite of the improvement that has taken place in the last few years, the number of our Clergy is still insufficient for the requirements of our people. To increase their number must be one of the first objects to which our efforts should be directed. At present we have several sources whence the salaries of our Clergy are paid, either wholly or in part. Let us briefly look at each of these in turn, in order that we may ascertain what our resources are, and which of them may most readily be increased.

The venerable Society for the Propagation of the Gospel in Foreign Parts must be put in the foremost rank. For more than a century has it contributed to the support of the Church in Nova Scotia, and even at the present time the sum annually received from it must be nearly equal to that obtained from all the other sources together. Nor must we forget, whilst dwelling on our obligations to this Society, that until a comparatively recent date a large proportion of the Schools throughout the Province were conducted by persons paid from its funds. It is however well known throughout the Diocese that we cannot look for increased assistance from this source. On the contrary, the grant is being gradually diminished, and in a few years it will cease altogether. The reasons for this gradual withdrawal of its aid from Nova Scotia and other parts of British North America is one which must approve itself to our judgments, however hardly it may press upon us at first. The increased demands upon its assistance, owing to the rapid extension of the Colonial Empire in Australia, New Zealand and elsewhere, without any proportional increase in its income, has made it necessary either to diminish the grants to some of the older Colonies, or to refuse to occupy the new fields of labour so obviously set before it. In adopting the former of these alternatives it has been mainly influenced by the persuasion that such countries as Nova Scotia, which have received the benefit of its aid for so many years, ought to be able to support its own ministry. It appeals, as it were, to our honour, and urges us, by a sense of gratitude, as well as of duty; to relieve it of the burden it has so long borne on our behalf, in order that it may help other countries in greater need of its assistance. We cannot better show our gratitude for past favours than by heartily responding to the appeal, and, though we cannot but be sensible that we shall experience considerable difficulty at the outset, we may be cheered in the effort by the thought that we are doubly aiding the cause of the Gospel, by enabling the S. P. G. F. P. to enter upon fresh ground, as well as by supporting the Church among ourselves.

From this Society we naturally turn our attention to the Church Endowment Fund which owed its origin to a desire to meet the diminution in our resources consequent on the action of the S. P. G. just alluded to.

It will be unnecessary to enter into the details of this scheme; most of us are already familiar with them. We may, however, remind our readers that no portion of the Fund can be made use of until £20,000, have been paid in. At the present time the amount paid in is less than £15,000, so that we have as yet derived no benefit whatever from the effort, and even when it is all paid in and invested, it is to be regarded more as an anchor to keep us from drifting down the stream, than as a motive power to impel us onward to our desired haven. If the sum of £40,000, originally spoken of, had been raised and invested in the four years, we should have had much more than sufficient to meet the gradual diminution of the grant from home. As it is we cannot in any way reckon on that fund as a source whence we may expect increased assistance.

To the Colonial and Continental Church Society we have of late years been indebted to a considerable extent. Several of our Clergy and a still larger number of Catechists and School teachers are supported from its funds. From the recent action of the Executive Committee, however, it seems doubtful whether we can look for a large increase from this source. Many of the leading members of this Society are disposed to confine their efforts more strictly to the original design of the Institution, the providing of properly qualified teachers and catechists. There is no doubt that their efforts in this respect have been eminently successful, and it would be of incalculable benefit to our Parochial schools if competent teachers could be obtained for them when required.

We see that none of these three can be depended on for an increased supply of Clergy. We turn therefore to our remaining resource, the Diocesan Church Society, which we have purposely placed last, from the conviction that it must be the instrument for effecting the progress of the Church. Of course we do not lose sight of Parochial efforts, such as offertory collections, and endowments: any scheme which ignores these is deficient in an essential element of vigour and success. It is the wise part of the D. C. S. to foster and encourage such efforts to the utmost of its power.

In order to form a correct opinion as to the aid to be derived from this Society it will be necessary to review the Report for 1864 recently published by the Executive Committee. In doing so we must confine ourselves to those parts of it which refer to the contributions for general purposes.

We extract the following clauses as containing the most important information on the subject:

"The Executive Committee of the D. C. S. have endeavoured to make good use of the funds at their disposal for carrying out the recognized objects of the Society. They regret to say that, though much interest is shown in the Society, yet its general income does not increase in proportion to the demands upon it and the work to be done. In fact the income during 1864 for general purposes is less than in 1862 or 1863.

"The Committee hope that means may be adopted for bringing this subject more definitely home to the minds of Churchmen, and setting forth the Society's claims and their duty.

"The Committee have much satisfaction in noting that several missions which were vacant when the last Report was issued, are now supplied with Clergymen, while one new field of labor has been undertaken with aid from the D. C. S.

"The amount for general purposes is \$36 64 less than in the preceding year. The subscription lists for 1864 amounted to \$5300; but a larger amount than usual being for special purposes, left \$3485.18 for support of missionaries and other general objects. The whole income of the Society was \$8636.73."

Now remembering that there are about 8000 Church families in the Province, and that in many, if not in most places, some of the wealthiest inhabitants, or those in most comfortable circumstances, are members of the Church, we see that the amount raised for general purposes averages about \$0.40 per family, and cannot help thinking this too little. True we must bear in mind that the amount contributed to the D. C. S. is by no means all that is given by Church people. There are clergymen's salaries, building and repair of churches and parsonages, and other similar objects. Still, after making all allowance, it does not seem too much to expect that each family might contribute on the average \$1. This would give an income to the Society of \$8000 for general purposes, and enable it effectually to carry out many objects which it now can only partially accomplish. Upon a review of the whole subject, we see that while our position is in many respects an encouraging one, while our numbers are increasing, and there are many signs of greater earnestness and activity among both laity and clergy, still much yet is to be done. And it only can be done by each member of the Church, whatever may be his position, endeavouring as far as in him lies to advance her interests, assured that in so doing he will best advance his own. And in this the first step is, by the help of God's grace, to bring his life into union with her teaching, and then because he will have felt the benefit within himself that is to be derived from the use of the means of grace, he will not shrink from self-denial in order that they may be continued to himself and extended to others.

REMINISCENCES OF COLLEGE LIFE.

BY A. B. A.

It has ever been considered as the acme of human felicity to be able to withdraw from the world, and entirely to devote oneself to the pursuit of knowledge, to wander in the path of science and to endeavour to search out for ourselves the causes of things. So much so was this the case that Virgil breaks off in the midst of a pastoral poem and exclaims—

"Felix qui potuit rerum cognoscere causas."

And whilst man has ever shown a propensity to study the works of nature, so also has he ever delighted to sing in immortal verse the doings of Gods and of men; and from the storied page of history to learn of the heroes and achievements of ancient days. It was this thirst of knowledge which caused the Athenæum to be set apart as a place of resort for the poets and philosophers of Athens. It was this which in later days gave rise to those magnificent universities which in the present day are the fosterers of literature, science and art. And it is the universal admission of the great value of learning that has given rise to the maxim "knowledge is power." It is now my wish to give some idea how those live now, whose sole object is the pursuit of knowledge, by calling up some of the recollections of four years spent at College. There are many ways in which the subject may be considered. It has its grave as well as its ludicrous side. We have all read with pleasure how Mr. Verdant Green made his first appearance at Oxford in a scholar's gown, how he was plucked by his fellow-students for being unable to solve a mathematical problem which would have defied the perception of Archimedes himself; and finally how when he went up north he shewed that his heart was as soft as his head. And here I must protest against a vulgar error into which those who pretend to write about Colleges have frequently fallen. One would think when writing about grave Oxford men, that authors would not descend to the common-places of books, which delight in yellow covers; and which, although called novels, are, we know, quite the contrary, as they generally end in a wedding, which so far from being a novel occurrence, is but a matter of every day life. "Tom Brown at Oxford," the best book of its kind ever written, ends thus, and in my opinion in a very unstudent-like way—"He looked into her face and kissed her again, and then rose up, for there was something within him like the moving of new life, which lifted him and set him on his feet, and she sat on at first and watched his face, and neither spoke nor moved for some minutes, then she rose too and stood by his side—

And on her lover's arm she leant,
And round her waist she felt it fold;
And so across the hills they went,
In that new world which is the old."

All I can say of Tom Brown is, that if he was a Bachelor of Arts, he soon met with a master or rather with a mistress of arts. In fact the book from this circumstance is disappointing, so much rather would we have wished him described as winning a fellowship; and wedded to his aristotle, he might have been spoken of as one

Who in the College Hall would love to dine
On foaming beer, and beef and mellow wine;
Unmarried thus his salary to earn,
To learn to live, and thus to live to learn.
His fellowship to him should be a wife,
Should him provide with comforts during life;
Books, learned leisure, plenty of good cheer,
Should render him more happy year by year

To go to College is the ambition of every boy. He naturally looks forward to its freedom, and to the pleasant associations there to be made. He hears from old school-fellows how jolly it is; they tell of their practical jokes, and he longs to rejoin in College those with whom he has had such pleasure at school. Consequently

he is soon busy preparing himself for matriculation, which he conceives to be a matter of grave importance. He approaches the President of his College with much the same feelings as animated the rustics of sweet Auburn towards the village pedagogue.

"Still they gazed, and still the wonder grew,
That one small head could carry all he knew."

We will now imagine him to have entered, and is taking a survey of his fellow-students. They, he finds, are divided into sets. There is the fast set, the steady set, and the reading set. And first for the fast young man,—he ignores study altogether, gives wine parties, largely patronizes the tailors, plays at billiards, fishes and shoots, and aims at being fast. One peculiarity about him is that he has a language peculiar to himself. He has no father; but there is a certain old gentleman whom he denominates the governor. He never has any money; but he has something in its place, which he calls tin or shino. He aims at having gorgeous furniture, the best wines, and the blackest pipes. His highest ambition is to be fast. He has been well described by Horace, as—

*Imberbis juvenis; tandem custode remoto,
Gaudet equis canibusque et aprici gramine campi
Cereus in vitium flecti, monitoribus asper,
Utillum tardus provisor, prodigus acris,
Sublimis, cupidusque, et amata relinquere pernix.*

which may be freely translated thus—

*The beardless youth when master's far away
Delights in fields with dog and horse to play,
Soon mounded into vice to masters rude,
Of money flush, in knowledge very crude,
Haughty and amorous, very much inclined
To leave the joys which pleased his youthful mind.*

And next comes the steady man. Of him much cannot be said. He is not fast, so he does not altogether neglect his studies. He is not a reading man, so he does not excel in them. In fact, Tom Brown may be taken as a fair sample of this class, who neither leave College broken-down from dissipation, nor yet do they aim at distinction; but, like him, anticipate with some fair companion to occupy a position of otium cum dignitate.

And now for the reading man. His room is strewn with books. He is very absent-minded. He generally studies minus a shirt collar, and frequently mutters to himself. In fact, he is living in a past age. The present has no charms for him, and he looks forward to his fellowships, which will allow him without interruption to continue his studies for life, and thus employed he will be happy.

And now, having seen what kind of men flourish in Colleges, let us consider what influence College life is calculated to exert upon individual character. First, it makes a man self-reliant. Each one has to depend upon himself. He comes among strangers, who take nothing for granted. All the deference which he has hitherto received from his connection with others of known position, he loses, until he re-establishes it by his own conduct. He misses all the attention which at home were lavished upon him; and he is thus taught, first, to do without them; and, secondly, to appreciate them. It may seem paradoxical to say that it cultivates his social nature; yet, such is the case. It is no evidence of a social disposition that we are pleased with the society of those who are bound to us by the strongest ties of affection; but, when separated from them, and thrown amongst strangers, man is bound to form new associations, and thus, in making friendships from a love of society alone, is the social nature of man fully developed. I might also say something of the religious influence which College life cultivates; which, as it gives a man time for reflection—and we all know what the result of reflection must be—he has thus an opportunity, as he grows, for knowledge; not to be lacking in that knowledge without which none can be truly wise. And as it exerts a favorable influence upon character, so also does it exercise an equally beneficial effect upon habits. It gives one regular habits. Everything is done by the stroke of the bell. To-day's work cannot be put off till to-morrow; and to be unprepared when the time comes, is to

be unprepared altogether. It also gives one habits of self-culture,—this is the grand object of education, and nowhere are there greater facilities for it than in College. It is the object for which we come. And whilst here, it is the only thing that engages, or at least ought to engage our attention. I need not dwell, however, on the advantages of education, as in the present day it is conceded by all, and we need to go no further than our Latin grammar to learn “that to have faithfully studied the liberal arts softens the manners, and does not allow them to be rude.”

From personal experience I cannot say much. It has not been my good fortune to wander along the classic banks of the Isis or the Cam, to stroll across the meadows of Christ’s church, or to flaunt my gown on the High, to join my voice on commemoration day with the crowds of lusty young Englishmen, who interrupt the sonorous Latin periods of the head of the University by giving “three cheers for the ladies in pink bonnets,” or, when some eminent man is introduced for a degree, to sing out “non placet,” and to bother the old gentleman by particular enquiries after his health, or to ask him why he carries an umbrella. But, in imagination I have been transported thither.

“In day dreams of the roving wish,
The Cherwell’s bank I’ve trod,
Have pulled an oar on Isis tide,
Or strayed with gun and rod,
Have taken rooms, burglarious thought;
Called quiet Corpus mine;
And won a prize, Ye double first,
Forgive the bold desgu.”

Whilst I say it has not been my good fortune to mingle in such scenes as these, and to loiter about these places, hallowed as they are by old associations, as the fosterers of all that has been good and great in England’s history — for, to the Church and Crown the Universities have been ever loyal; yet, whilst humbler scenes have been mine, perhaps they have been no less happy, for even here a shoot of the old tree has been planted; and although in our wintry climate the tree of learning may not be so luxuriant, still it will be hardier, and rude will be the blast that will uproot it from our soil.

College life in Windsor, in all that is peculiar to College life, cannot differ much from Oxford; for we, like them, have Hall and Chapel. The mode of living in rooms is somewhat similar, and the same field of study is open to us both. The first thing every day is Châpel at half-past six; even of a winter morning, our dreams are disturbed by the unwelcome sound of a bell, and whilst we are inwardly execrating it, in comes an ancient party, bearing in one hand a candle, and in the other a coal scuttle; he delivers his usual morning message—“The first bell’s gone, Sir”; your first inclination is to ask him where it has gone to, but for this you are too sleepy, and you continue your dreams about bells; you fancy that you see it walking down the lane, then you think that perhaps somebody has taken it away, at any rate it is a matter of congratulation that you will not be again disturbed by it. You no sooner, however, think this, than you are again awakened by it, to find that the old man’s information that the bell is gone, is only a metaphor he makes use of to signify that the bell has rung.

And now a feat takes place that would astonish the wizard of the north. In less time than it takes to describe, you finish your toilet, and are transported almost immediately from a warm bed to a cold Chapel. To perform this feat the clothes have to be specially prepared on retiring. And so practised do some become, that they have been known to take a nap after the bell begins, and still be in time. And this Chapel is one of the pleasant features of College life; for, like the Levites of old, we are able “to stand every morning to thank and praise the Lord, and likewise at even.” Chapel over, so inconsistent a creature is man that he anxiously waits for the same bell to call him to break his fast, whose ringing a short time ago gave him such annoyance. We will not linger over the breakfast table. The rest of the day is occupied with study and lectures; and at four o’clock, if there is no cricket, we either start for a constitutional or a promenade on the Windsor Broad-

way: where, in fine weather, may be seen all the beauty, wit and fashion; but besides the routine, there are many amusements open to the Collegians. There are the "falls" for a bathe in warm summer weather. In spring there are the streams to be whipped. And many a day with gun and rod and the "pack" well provided with "prog" may be seen starting for a day's sport the light hearted candidate for a "pluck," or the weary "plug," who, fatigued by his exertions, is thus endeavouring to fortify himself for further efforts. And then there is Poonhook, whose very name will stir up pleasant recollections in the minds of all old Windsor men. Butler's mountain which is so often climbed in hopes of partridge, and even if unsuccessful, the climber feels himself well rewarded in the fine view of Blomidon, which may be obtained from its summit, which has been very appropriately named Mizpah. And though last not least, there are the Maying parties, picnics, &c., which the presence of the fairer portion of creation, from whose influence, as we have seen, even students are not exempt, renders very agreeable. All these then serve to make College life in Windsor extremely pleasant.

And now for our rooms. The College song asks, "Who so independent as in our rooms are we?" and I think that no one has yet been found to answer the question. If one wishes to smoke, there is no fair one standing by to say "O, Charles, dear, you know what a disagreeable smell your cigar leaves in the curtains." If you wish to sing, you can do so without being afraid of waking the baby. And if you wish to be quiet, there is no fear of an excited female domestic coming in with a bowl full of tea leaves and a corn broom, intent on raising a dust. To our rooms we become deeply attached. Memory brings to our recollection the many happy days spent in them, and each article of furniture, the ancient chair, and prominent carpet seem to us like old friends.

The dungeoned captive, hath a tale to tell,
Of every insect in his lonely cell,
And these poor frailties have a simple tone,
That breathes in accents sweet to me alone.

Such are the thoughts which crowd upon us at the close of our College course, and to remain after one's companions have gone to other scenes is as it were to be prematurely old. Every spot is associated with former pleasures; and in memory, not in hope, does an old student find his pleasure. But to Alma Mater we must ever be deeply attached; she receives us babes in learning and sends us forth strong men; to her nurturing care is it that we are indebted for our ability to fight the battle of life; and ungrateful indeed must he be who can ever forget the benefits which he has received from his Alma Mater.

CORRESPONDENCE.

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

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TO THE EDITORS OF THE CHURCH CHRONICLE.

Sirs,—I perceive from a speech made by Mr. Cardwell, the Colonial Secretary, in the House of Commons, on the 30th of June, that the Judicial Committee of the Privy Council had decided against the validity of the jurisdiction granted by letters patent to the bishops of the colonies, and that it was the opinion of the government, after that decision, that the whole subject of the letters patent to the Colonial Bishops ought to be carefully considered, and that no delay should take place in the appointment of a successor to the bishop of Rupert's Land—the see being now vacant. The course, therefore, that had been pursued, was, that under the advice of the law officers of the crown, a letter had been addressed by the Archbishop to

him (Mr. Cardwell); and in consequence of that letter her majesty had been pleased to issue a mandate to the Archbishop, authorizing him to consecrate a bishop, and no letters patent would be issued purporting to convey jurisdiction conferred by the crown." The appointment of a bishop without any authority seems to me most absurd. Fortunately, our bishop, by the establishment of our synod, has not acted upon the letters patent granted to him, and therefore there is not anything to undo; but we are left without any authorized government of our Church, with the exception of the Rules established by our Synod, and the power given by the Act of our Provincial legislature. It appears to me that it is left (as it ought to be) to our Synod to draw up a code of laws for the government of our Church, adapted to the times and to our situation; and that it is essential that it should be summoned to meet with as little delay as possible, to commence its labors to that effect, as the business to be brought before it will be of the utmost importance, and will take much time and serious deliberation. I consider this move as one in the right direction, and of the greatest consequence to the future well-being of our episcopal Church. There is a want of unity and energy in it that I believe can only be remedied by more frequent meetings of the Synod, and more time spent in its organization and management. There should not be any clashing powers and authorities. There are many apparently small things creeping into our Church, step by step, both here and at home, which, though of no apparent consequence in themselves, show a tendency to a wrong direction, which would be easiest checked at an early stage. The Church of England has been the great bulwark of the Reformation. It stands upon too strong a foundation to be upset by force, and therefore its enemies besiege it by sap and mine. We must not be too confident, and despise the sudden attacks of the enemy, and relax in our vigilance; there may be enemies in our camp, or part of the garrison may be careless and lukewarm; but above all we must not allow any defects in our walls, that may encourage attack: We must be found compact, and every point defensible. Our freedom from the slow proceedings of the convocation in England, from the interference of the government, will enable us to place our Church on a true and clear Protestant footing. At the Reformation, many things which were not considered of importance were left as they were, for the purpose of conciliation; but like all half measures it proved a failure. In the course of time, however, they were found objectionable, and discontinued; but are now being revised one after another, and causing more and more disturbance in the Church. By authoritatively rejecting these innovations, we shall resume our unity, and open the door to many dissenters, to whom they prove a stumbling block; and by resuming the primitive doctrine and simplicity of worship, the voice of our Church will no longer give an uncertain sound.

A PROTESTANT.

NEW ROSS, July, 1865.

Dear Sirs,—I hasten joyfully to bid you welcome to this parish, as chroniclers of the Church. Since the decease of the "Record" we have felt, in this inland spot, cut off from our brethren elsewhere: now, thanks to you, we are likely to know what is doing, and what is expected of us to do. Title, shield, motto, prospectus, and contents, are all just what was to be desired.

But I did not take my pen to offer alone our poor meed of thanks for the desiderata you are supplying, but also to respond to the call for parish information. We have several "irons in the fire."

Our parsonage house is now inhabited—at least the lower floor; but we need more help to complete the upper. The outward appearance and inward arrangement are very generally approved—while the site could not be better so far from a sea view.

Various contributions in labor and lumber are promised towards a sanctuary and new vestry for our church, whereby our accommodation will be increased—an increase (I am thankful to say) which is needed. The female part of our congre-

gation are making a collection for the purchase of a new surplice—not too soon, as the present vestment has suffered much in its 36 years wear.

There is some attempt being made also to obtain a melodeon, to help us the better to “praise God in His sanctuary.”

In the King’s County part of the mission, two acres of land have been granted as a site, upon which has been raised the frame of a small place of worship, to be completed as the poor worshippers are able. This is 15 miles from us.

So you see we endeavor “not to let the snow fall rest,” but to go “onward and upward,” as fast as God shall bless us with means and strength. To him be all the praise. Your loving brother in Christ,

THE MISSIONARY.

JOHN HENRY NEWMAN.

It is usually after passing to his rest and not during his lifetime, that the virtues and, in spite of the precept of charity ‘*de mortuis nil nisi bonum*,’ the failings of a great man become the subject of vigorous analysis. When from shore to shore of old England and her dependencies the tidings travelled that the iron duke was dead, Waterloo seemed to come nearer to men’s memories, and thousands who had forgotten of late years that the old warrior lived, now thought of him as one of the *realities* of modern history. Every preacher mended his quill and invoked the predicating Muse, and every pulpit and every newspaper told forth his mighty works in decorous panegyric. The world of thought has its dissecting room as well as the hospital; and when we are told that Lord Byron’s brain weighed so much and Thackeray’s so much we have conveyed to us the material counterpart of what actually takes place in the mental ‘post mortem.’ Yes, the brains and the heart of genius must be weighed in the balances of posthumous Justice,—and how strange are sometimes the results! In one case, as with poor Keats, the world had prophesied that the poet’s brain would weigh scarcely a goose-quill or a nose-gay—but down the scales are borne and posterity reverses the contemporary estimate. In another, as with Robert Montgomery, stupendous was to be the weight of a brain big with ‘the omnipresence of the Deity,’ but Justice has neither wreath nor statue, the scales do not tremble,—*aura popularis* has a feathery lightness,—*fugiant vasto cæthere nimbi!*

The great theologian whose name stands at the head of the present essay might have formed no exception to the general rule we have mentioned, but for the rash and unfounded assertion of that eminently bumptious writer Professor Kingsley, with which our readers are no doubt familiar. “Truth, for its own sake, has never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute main force of the wicked world which marries and is given in marriage. Whether his notion be doctrinally correct or not, it is at least historically so.” Dr. Newman naturally and indignantly asks “where have I said this?” Mr. Kingsley refers him to a Sermon preached by him when Vicar of St. Mary’s, Oxford, and published in 1844. But the Sermon on analysis utterly fails to justify and sustain the serious charge of Dr. Newman’s antagonist. It is foreign to the purpose we have in hand to follow the subsequent correspondence or Mr. Kingsley’s reluctant and meagre apology. Suffice it that to this we are indebted for one of the most significant volumes that have issued from the press in the present troubled period of religious thought. The old

man felt keenly that he was virtually challenged to prove his honesty before the world, and with much pain, we doubt not, to his sensitive and retiring nature, he steps forth from the cloister and, we fully believe, in as conscientious a spirit as St. Paul or as Socrates gives us his "*Apologia pro Vita sua*." The chastigation his opponent receives is not excessive either in the number of the stripes or their severity, considering how wantonly Mr. Kingsley had assailed him, and his most unclerical violation of those principles of fair play which alone prevent the so called 'liberty of the press' from becoming an abuse and a tyranny. Should his chastisement induce the socialist divine, the popular novelist and the professor of Modern History at Cambridge to be more charitable and less hasty in his interpretation of other people it will have been of service to him *morally*; should it lead him to a careful study of Logic, a science excluded from the curriculum of his University, it will have proved as good to him *mentally*. For ourselves also,—for all, indeed, who are thinking for themselves, and endeavouring to think aright, amid the perplexing controversies of the time, Dr. Newman's "*Apologia*" may be of vast service in both these senses. It is a representative book, and its author is, as we shall more and more perceive as we contemplate him, a representative man. But let his own words explain the motives of his thus laying bare his inward history to the world: "He," (Mr. Kingsley,) he says, "had a positive idea to illuminate his whole matter, and to stamp it with a form and to quicken it with an interpretation. He called me a *liar*.—a simple, a broad, an intelligible, to the English public a plausible arraignment." Again: "Yes, I said to myself, his very question is about my *meaning*: 'What does Dr. Newman mean?' It pointed in the very same direction as that into which my musings had turned me already. He asks what I *mean*: not about my words, not about my arguments, not about my actions, as his ultimate point, but about that living intelligence, by which I write, and argue, and act. He asks about my Mind and its Beliefs and its Sentiments; and he shall be answered,—not for his own sake, but for mine, for the sake of the Religion which I profess, and of the Priesthood in which I am unworthily included, and of my friends and of my foes, and of that general public which consists of neither one nor the other, but of well-wishers, lovers of fairplay, sceptical cross-questioners, interested inquirers, curious lookers-on, and simple strangers, unconcerned yet not careless about the issue. . . . I recognized what I had to do, though I shrank from both the task and the exposure which it would entail. I must, I said, give the tone key to my whole life; I must show what I am that it may be seen what I am not, and that the phantom be extinguished which gibbers instead of me. . . . I will draw out, as far as may be, the history of my mind. I will state the point at which I began, in what external suggestion or accident each opinion had its rise, how far and how they were developed from within, how they grew, were modified, were combined, were in collision with each other, and were changed, again, how I conducted myself towards them, and how, and how far, and for how long a time, I thought I could hold them consistently with the ecclesiastical engagements which I had made and with the position which I filled."

A review of Dr. Newman's "*Apologia*" has no greater share in the purpose of the present Essay, than a criticism of the controversy between its author and Mr. Kingsley. The book has indeed been reviewed by every journal of any literary standing and the result has been favourable in every instance, we believe, both to the moral honesty and the logical power of Oxford's gifted and lamented son. Our purpose is rather to shew, from a survey of Dr. Newman's life and writings,

affording us as they do an insight into the workings of a mind singular in its power, but perhaps not singular in the painfulness of its earnest seeking after light and truth, that our own "strength" is to "stand still,"—that submission to the dogmas of a Church claiming infallibility will not solve our doubts or end our difficulties—that the Church of England is a fit home for philosophizing spirits and has special claims on the loyalty and affection of such of her children as recent controversies may have perplexed and unsettled. In the course of these papers we shall glance briefly at the state of Theology in Oxford since the Tractarian Movement of 1833—at the storms attending transition-states and destined, we earnestly hope, to usher in a more abiding calm when all parties in the Church shall have learned that her true life consists not in continual dogmatism, still less in anathema of others, but in that moderation, that general abstinence from logical definitions of religious mysteries, and that firm adherence to sound Scriptural teaching which has ever been her characteristic. In treating of Dr. Newman it will be our aim to regard his acts and writings as *representative* of states of thought which it is the lot of many in the present day to pass through, rather than in the light of their *personal* interest. Biography, indeed, is always interesting, and a life of many changes has a multiplied interest, but in following for awhile the footsteps of a great man now unhappily estranged from us, we would endeavour to analyze his mind after the very lessons in mental and moral analysis he used to teach us and see in the sequel, what grave monition we, as lookers on, may gather from his experience bidding us *not* to change amid a changing world and dying systems and falling stars, but in a Christian and philosophic spirit "to keep the good thing which has been committed to us." There is, however, *one* question of a personal nature which has occurred to us forcibly on reading the indignant and masterly refutation awarded by Dr. Newman to Mr. Kingsley's attack. Persons quite as considerable as Mr. Kingsley had previously written things of Dr. Newman which seem to us quite as grave in imputations against his theological honesty, as the "plausible arraignment" made by the former in the columns of a popular magazine. For instance, Richard Whately, the late Archbishop of Dublin, was surely an opponent and a detractor worthy of an answer and a rebuke from Dr. Newman; nay, from the intimate relations of Principal and Vice-Principal in which they had stood at Oxford, a calumny from the Archbishop would be for more likely to have a serious effect upon the public mind. Yet we have never seen or heard of any notice, on the part of Dr. Newman, of the following reflections upon his character as an honest man which occur in "Cautions for the Times," edited by the Archbishop of Dublin: "He (Mr. Newman) set such an example of hair-splitting and wire-drawing—of shuffling, equivocation and dishonest garbling of quotations—as made the English people thoroughly ashamed that any person calling himself an Englishman, a gentleman, and a clergyman, should insult their understandings and consciences with such mean sophistry. . . . After long delay he began to make up his mind for the last step, and for determining openly to *avow* his conversion to Romanism, though, by the confessions of his friends, he was, for at least, *four years* before, 'though nominally with us, a member of the Roman Communion, during which four years he suffered himself to be looked up and appealed to, as the head of a party who styled themselves the only true sons of the Church of England.' And again, the Archbishop speaks of him as, 'the man who had practised such a long, cool, calculating course of deceit.'" Surely the charge of conscious and deliberate dishonesty is conveyed in these extracts quite as distinctly

(and to our thinking much more so) and in terms far more hostile and opprobrious than in the rash sentence of Mr. Kingsley. In both cases we believe the imputation to be unintentionally false; and we shall allege the reasons for so thinking in our next number.

SUMMARY OF CHURCH NEWS.

At the time when our summary begins, England is in all the bustle preparatory to a general Election; but before we have carried our account through the month, their results will be to a great extent decided. But it is not under this head that we have to speak much of elections or changes of government, except in so far as they affect ecclesiastical matters. Other publications can speak of them better than we can: so we turn to the matter that more particularly concerns us.

With the dissolution of Parliament, Convocation dissolves also—a convocation which will be remarkable in future history as having revived the functions of a body which previously existed in name only. In our last summary we stated the probability of its being licensed by the crown to change the canons with reference to clerical subscription. This was done; and the 36th, 37th, 38th and 40th canons have been amended so as to bring them into harmony with the new Act. The 29th canon, also, which had been previously changed by Convocation, but the change not sanctioned by the crown, as it had gone further than the royal license permitted, has now been amended so that parents may be admitted as sponsors. This is interesting as showing how the "synodical action of the Church" is being revived at home and is daily increasing.

The Roman Catholics Oaths Bill has been rejected by the Lords, the Earl of Derby leading the opposition to it. This will no doubt injure the conservative interest in Ireland. But there are many good friends of the Church who rejoice at the rejection of the Bill.

There has been a short but not unimportant debate upon the extension of the Episcopate.

"The Primate and the Bishop of Oxford spoke more warmly than the Episcopal Bench has been used to express itself on this subject, and the hostility of Lord Shaftesbury was counterbalanced by the approval of Lords Harrowby and Chichester. The practical result we take to be, that it is of no use to advocate extension in a large indefinite way—that every particular extension scheme should be laid before Government in a complete and well-defined shape, showing not only a strong case but the possibility of an adequate provision—but that, these conditions fulfilled, there is a reasonable prospect of success. Neither the present nor any other Government will move faster in this direction than the public opinion bids them; and the first to be done is to convince public opinion."

Dr. Jacobson, who was Regius Professor of Divinity at Oxford, is the new Bishop of Chester. *The Guardian* says of him:

Hard-working beyond the standard even of most hard-working men, he has been at the same time as amiable and as considerate to others as if he had had no more urgent occupation than that of making himself popular. No worse fault than an excess of caution and moderation has been laid to his charge by his worst enemies, if enemies he has at all."

The Record is not quite so well pleased, but comforts itself with the consideration that he is "neither a tractarian nor a neologian," and that "under all the circumstances we may be thankful that it is no worse. Dr. Jacobson will not incur either the odium or the merit of being one of the 'Palmerston Bishops'."

The Marquis of Westmeath, who has been complaining of too much ritualism in some of the London churches, brought a bill into the House of Lords for correcting what he considers so injurious. The bill abolished choral services, repealed the present rubric as to the "ornaments of the Church and the ministers thereof," allowing for the future only the surplice with sleeves, with or without an academical hood, and gave the bishop power to enforce conformity.

Lords Derby and Granville objected to such an important subject being brought forward in so hasty a manner; and at their suggestion the bill was withdrawn.—Lord Ebury's resolution that an amendment of some of the services is necessary was negated by 43 to 20.

The two houses of Convocation concurred in an address to the Archbishop of Canterbury, praying him to convey to the Bishop of Capetown their admiration for the courage, firmness, and devoted love of the truth, displayed by him and his suffragans in their late trials, and thanking them for the noble stand they have made against heretical and false doctrine.

The programme of the church congress at Norwich is published. The Congress meets October 5. Cathedrals and cathedral bodies; the duty of the Church to the home population and to the heathen; Science and revelation; and preaching; are among the subjects. Hugh Stowell, Dr. Pusey, D. Moore, Dean Hook; E. H. Bickersteith, and Beresford Hope, are some of the speakers.

The American Church has just lost another of its spiritual fathers. Bishop Alonzo Potter, of Pennsylvania, died, at San Francisco, on the 4th ult. The deceased Bishop was celebrated for the part taken by him in general education in the United States. The New York "Church Journal" speaks of him as though rather indefinite in Church principles yet an eminently practical man, possessing the confidence of his laity in an unusual degree, so much so that even during the civil war they raised over half a million of dollars for a Church Hospital and a Divinity School.

There were two subjects in which he took the lead far beyond his wont—the organization of the services of women in the Church, and the subdivision of the larger Dioceses.

As it has ever been the province of the Church of God to maintain "Peace on earth and good will towards men"—so in America she seems to be doing that work nobly. The following extracts from a letter sent by the presiding Bishop to each of southern Bishops, show that there is every desire to deal in a spirit of christian love with their brethren of the south.

"*Right Reverend and dear Brother* :—The long and mournful period of national dissension has now passed away, through the overruling Providence of Almighty God our heavenly Father, whose counsels are all governed by unerring wisdom and unflinching love. The Union of the States is rapidly advancing to a perfect restoration, and it would be a sad reproach to our Christian principles if the lack of Union in the Church should indicate our disregard of the great law, which enjoins religious concord with our brethren. I consider it a duty, therefore, especially incumbent on me as the Senior Bishop, to testify my affectionate attachment to those amongst my colleagues from whom I have been separated during those years of suffering and calamity; and to assure you personally of the cordial welcome which awaits you, at our approaching General Convention.

"In this assurance, however, I pray you to believe that I do not stand alone. I have corresponded on the subject with the Bishops, and think myself authorized to state that they sympathize with me generally in the desire to see the fullest representation of the Churches from the South, and to greet their brethren in the Episcopate with the kindest feeling.

"The past cannot be recalled; and though it may not soon be forgotten, yet it is

the part of Christian wisdom to bury it forever, rather than to suffer it to interfere with the present and the future interests of unity and peace. I trust therefore, that I shall enjoy the precious gratification of seeing you and your Deputies in your proper place at the regular Triennial meeting; and I pray that the divine Redeemer, who is the Prince of peace, may prosper our Convention with the Holy Spirit of consolation and fraternal love, and consecrate our work with His effectual blessing.

In the south Texas is the only Diocese that has yet taken any action, and it has cordially and unreservedly placed itself under the control of the General Convention. The Diocesan Council of Virginia will meet on Sept. 20, when the question of reunion will be discussed. The Bishop of Alabama has issued a pastoral in which he directs that the prayer for "The President of the United States and all in civil authority" shall be used, and he advises all to take the oath of allegiance "in justice, judgement and truth." If the rulers in the State act in this spirit, reconstruction will be an easy task.

Our Canadian exchanges give accounts of the meetings of the Synods of Huron, Ontario and Quebec. In the addresses of the Bishops of Huron and Ontario (we have no report of that of the Bishop of Quebec) the late decision of the Privy Council is adverted to, and while both the prelates recognize the gravity of the subject, both are confident that while rendering cautious action necessary, the Colonial Church is fully competent in all things to act for herself. We wish that our space allowed us to insert both these addresses, their tone of quiet confidence and decision would go far to reassure any who may doubt of the power of the Colonial Church to pass safely through the present crisis.

The English papers by the last mail give a few interesting particulars. The University of Oxford has rejected Mr. Gladstone, returning in his place Mr. Gathorne Hardy with a majority of 180 votes. The election has been one of the most hotly-contested in all England, a very unusual circumstance, as the University elections are generally conducted without much opposition.

There have been many complaints of late that the British Government is inclined to show more favour to Romanism than even the most liberal toleration could demand. The following extract from an English paper gives some reason for these complaints:—"There is a limit to all things, even to toleration, and the Government, in the case of the Roman Catholic Bishops of Malta and Gozo, seem to have passed it. These Bishops are directly appointed by the Pope, yet the Imperial Government has allowed an act to be passed exempting them from the jurisdiction of the ordinary tribunals—giving them, in fact, the very privilege which the Catholic Kings of Catholic England steadily refused, and which they do not possess in Italy or France. The Protestant Bishop of Gibraltar can be sued like any other subject, but the Catholic Bishop of Malta could not be arrested if he had committed a murder without employing a special machinery. Conciliation is all very well, but even English Catholics will repudiate an attempt to set priests legally above the law."

The Archbishop of Canterbury has written a letter in reply to a communication from a Presbyterian Unitarian minister, who complained of the refusal of an English clergyman to bury with the Church service a young woman who died unbaptized. His Grace replied that "the service of the Church of England for the burial of the dead is intended for those who have been made members of the Church of Christ by baptism, and that to use the service over the unbaptized would be an anomalous and irregular proceeding on the part of a minister of the Church of England."

We observe that the Convention of York has followed the steps of that of Canterbury with regard to the change of the Canons.

The following extract gives a summary of what the late Parliament did and did not do in Church matters:—"In Church matters the annals of the late parliament are almost a blank. Church Rates, which it threatened at the outset to abolish, are still untouched, even by a compromise. The various schemes presented to it, for opening churchyards to Dissenters, banishing religion from endowed schools, lowering the doctrine and ritual of the prayer-book, degrading the legal state and estimation of holy orders, have indeed been successfully resisted. But on the other hand no measures for good, if we except the Clerical Subscription Bill passed in its expiring hours, have become law. The crying need for an increase of the Episcopate, which all populous parts of the country attest, has been almost unheeded. Reform of the Cathedrals, so long asked for and so well sketched out by the Royal Commission of 1852, has not been taken in hand. The Irish Church has been more than once attacked; the religious government of the University of Oxford has been more seriously menaced; but in these and kindred matters, whether for good or evil, nothing has been *done*."

There are many accounts of Church buildings, restorations, endowments and other such events in England. They are so numerous that we cannot attempt to take particular notice of them, and happily we may say that they are most of such common occurrence, that to tell of them is not news.

It is encouraging to see a notice of two Societies formed, one in the North and the other in the South of Italy, having the common object of freeing the Italian Church from Papal usurpation and errors. One of them includes among its members 971 priests and 852 laymen, among whom are 3 ex-Ministers, 36 Members of Parliament, and 11 Senators; the members of the other are not mentioned. They demand, among other things, the free circulation of Holy Scripture in Italian, the Liturgy to be in the vernacular, confession to a priest to be voluntary, and compulsory celibacy of the priesthood to be abolished, and the ancient rights of bishops to be respected. Connecting this with the complete failure of the negotiations between the King of Italy and the Pope—the breach between the Mexican and Papal Governments, and the long-delayed recognition of the Kingdom of Italy by Spain, we may see signs of some great change in the condition of the Continental Churches, if indeed we might not even extend our hopes and imagine that the long-looked-for downfall of the Papacy may take place in a way and at a time little expected.

There are a few scraps of news which may be interesting, but could not well claim a place in the Summary. The son of the Prince of Wales was baptized on 7th ult. His names are George Frederick Ernest Albert.—The result of the English elections seems decidedly in favor of the Government, who expect a majority of 70 instead of 20. John Stuart Mill has been returned for Westminster. Mr. P. Peel has lost his seat. Among the candidates is a clergyman, Rev. J. Pratt, who offers himself to the electors of Lynn, being desirous, he says, of establishing the principle that clergymen may sit in Parliament.—A case of poisoning, almost exceeding in atrocity Palmer's, has been tried in Edinburgh: Dr. Pritchard was accused of slowly poisoning his wife and mother-in-law, he was found guilty and sentenced to death, and has since confessed.—Constance Kent pleaded guilty and was sentenced to death, but probably will be relieved.—Lord Westbury made a speech in the House of Lords announcing his resignation; it made a favourable impression.—A French paper, which invariably blunders when treating of any English subject, caused some confusion in the money circles by gravely an-

nouncing that the Lord Chancellor, *Mr. Gladstone*, had been seriously implicated in some dishonest transactions. We believe the same paper, a short time ago, in mentioning the retirement of some official connected with the "British Museum," observed that that was one of the most influential English publications.—The extravagancies of dress in France seem to be becoming unbearable. Some thousands of young men in Marseilles have formed an Association pledging themselves not to marry until the young women dress with modesty and propriety.

The secular papers give so fully the news from the States that there is no occasion for any remarks on their condition.

ARCHDEACONRY OF P. E. ISLAND.

During the month of July Bazaars were held for Church purposes at Charlottetown, St. Eleanor's and Georgetown, when, we understand, the handsome sum of \$1600, \$720, and \$316 were realized.

PAROCHIAL.

A Bazaar was held at Tatamagouche on Thursday, 27th inst., for the purpose of raising funds to aid in building a Church in that village—the services being at present held in the public hall, where large congregations assemble. The amount raised was nearly \$450, a sum much larger than was expected. This result is highly gratifying to our church people there, as well as to the many other kind friends whose exertions gained so satisfactory a result.

The Lord Bishop of Nova Scotia intends holding an Ordination at Windsor on Sunday, September 24th. The Examination of Candidates will begin on Wednesday, 20th, at Halifax.

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

LETTERS RECEIVED.—Rev'd C. Elliott. H. A. Gladwin. "A Subscriber to the Endowment Fund" received too late for publication: will appear in next issue.

The Lines "To the memory of the late Archdeacon Willis" will be inserted in our next number.

DEATH.—Of Diphtheria, on the 14th July, at Birch Hill, Annapolis County, Mr. Henry Bartlett, in the 77th year of his age. (Obituary notice arrived too late for insertion: will appear in our next.)

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